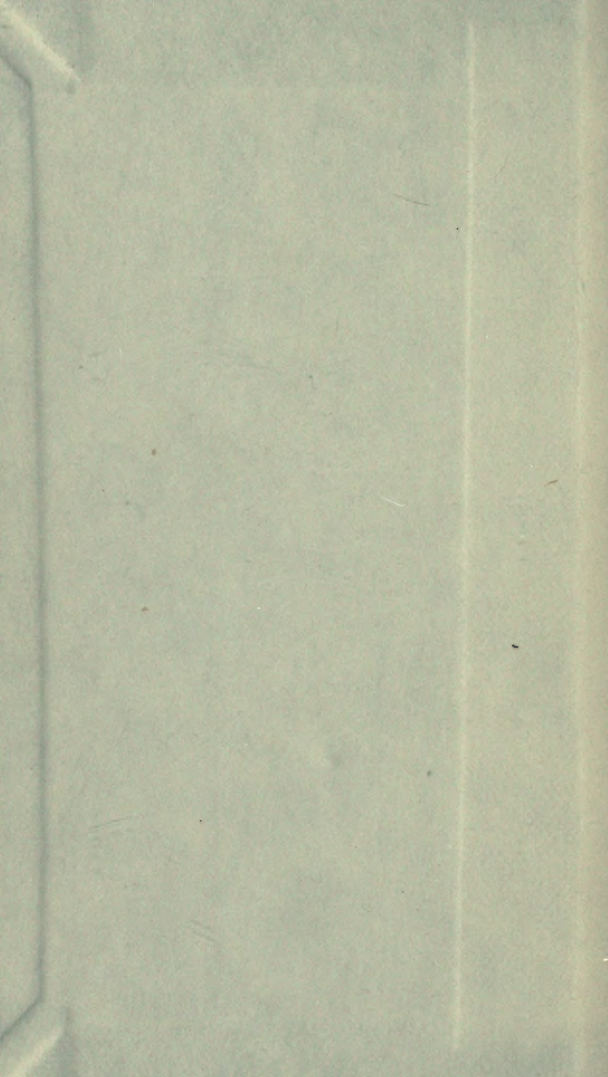
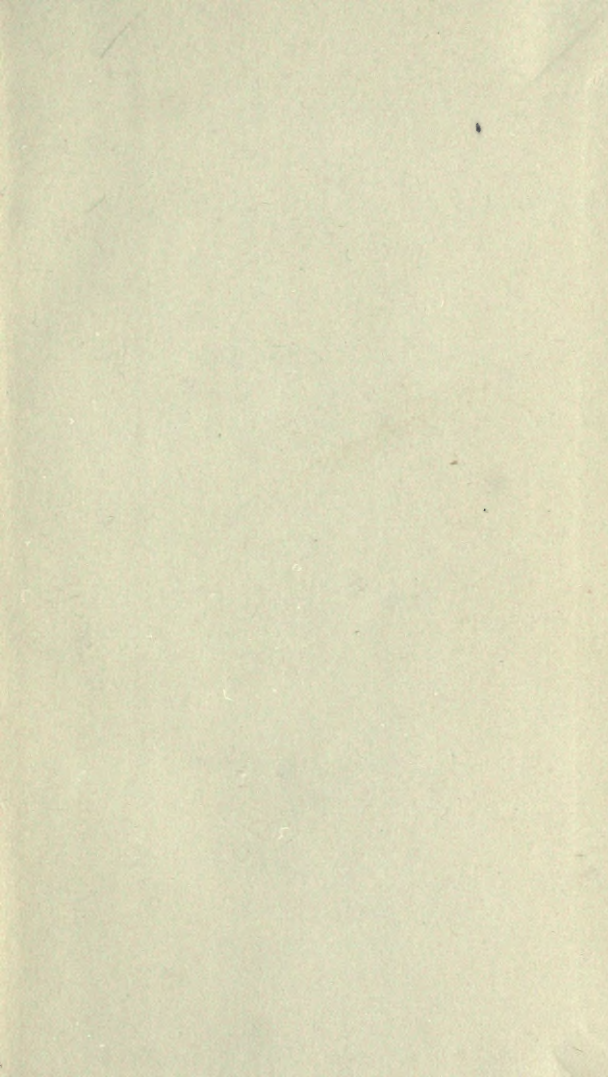


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THE *OECONOMICUS* OF XENOPHON

WITH INTRODUCTION SUMMARIES
CRITICAL AND EXPLANATORY NOTES
LEXICAL AND OTHER INDICES

BY THE

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FOURTH EDITION

London:
MACMILLAN AND CO.
AND NEW YORK.

1889

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First Edition printed 1884

Second Edition printed 1885

Third Edition printed 1886

FOURTH EDITION

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1889

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PREFACE

THE present volume makes its appearance in fulfilment of a purpose announced in the Preface to my Edition of the *Hieron*, which was published nearly a year ago. The bulk of the notes was already written at that time, but subsequent careful revision of the MS. which had been laid aside in its unfinished state, and the addition of a complete Lexical Index which was an after-thought, have been the cause of delay in the publication of the book. The time and labour expended upon the latter may perhaps be considered out of proportion to its utility, but I shall be amply repaid if it serve to facilitate the study of this most charming and interesting composition, which is deservedly extolled by G. F. Schömann as *sane praestantissimus et Socratis sapientia aliquanto dignior quam plerique eorum sermonum, qui in Memorabilium libris referuntur* (*Opuscula Academica*, Vol. III. p. 207), and which, as Prof. Mahaffy asserts, is the only Socratic dialogue of Xenophon which can be compared in value to the Platonic dialogues. Indeed, as a Text-

book for the use of Schools and Colleges, it seems to me to possess stronger claims to attention than it has hitherto received¹, and it has one special advantage over the *Memorabilia*, of which it is an expansion, that it does not contain a word or sentiment to which the most fastidious could object on the score of morality.

A good deal of help has been given in the Notes, more perhaps than some of my Critics will think judicious, but the student will find a considerable amount of matter in them, which should have a bearing and a use beyond the book itself, as I have combined with the full exposition and illustration of the Text occasional remarks fitted to awaken an interest in Greek scholarship generally and to encourage a closer study of the noblest and most perfect of all languages.

The references for the explanation of grammatical points and niceties have been made for the most part to Goodwin's *Greek Grammar*² (Macmillan, 1883), the best and most convenient manual that I know of.

20, REDCLIFFE SQUARE, LONDON, S.W.

June 10, 1884.

¹ No completely annotated edition has appeared since that of Breitenbach in Rost and Jacobs' *Bibliotheca Graeca*, 1841.

² The original title of this was the modest one of an *Elementary Greek Grammar*, but since the publication of the *School Greek Grammar* by the same Author its designation has been very properly altered.

PREFACE TO THE FOURTH EDITION

IN revising the Plates for the Fourth impression, I have adopted one or two Emendations in the Text, and introduced a considerable number of Corrections and Additions in the Notes and Lexicon. One of the most valuable contributions to Xenophontic Literature, which have appeared in the last few years, is Dr I. I. Hartmann's *Analecta Xenophontea* (Leyden 1887); his elucidations and criticisms are very suggestive and throw much light on other writings of our author and particularly on the *Oeconomicus*, though I am unable to accept all his conclusions. Several of these have been incorporated with the Notes, but most of them will be found among the *Addenda and Corrigenda* p. 328 ff. Hartmann begins by adducing four proofs in refutation of the opinion held by some that the *Oeconomicus* is a continuation of the *Memorabilia*, which he rates as a work of much lower merit¹. It is not to be regarded as

¹ He says p. 172: *cum Oeconomico nullus e Xenophonteis liber praeter Anabasin recte conferri potest...vivunt in eo libello spirantque omnia:...duo illi libri sunt, qui prae ceteris omnibus lectorem delectent et tamquam vinctum narrationis praestantia teneant.*

a mere desultory conversation, but there is one purpose running throughout the dialogue, which is, to show that there are two qualifications indispensable for the proper management of property and for the acquisition of wealth—the one is ἐπιμέλεια ‘pains-taking’, and the other a natural aptitude for enlisting the sympathies of subordinates and obtaining willing obedience from them². Another distinctive point is that in the *Memorabilia* Socrates for the most part is made to propound his own views, whereas in the present work he is made the vehicle of the thoughts and experiences of the writer himself.

‘Loquitur quidem in *Oeconomico* Socrates, magnae disputationis pars illi tribuitur, verum ea, quae docet, non Socratica sunt sed Xenophontea. Suam doctrinam suamque peritiam magistro praebet Xenophon; de illis eum rebus inducit disputantem, in quibus ipse diu multumque est versatus, sed in quibus Socratem hospitem fuisse nemo ignorabat’³.

And again:

‘Socratem ita tamquam in scenam inducit, ut lector sibi ipsum Xenophontis magistrum disputantem audire videatur, et tum demum verum *Oeconomici* cognoscere possit consilium veramque naturam, quum secum accurate consideraverit, non quibus verbis quibusque exemplis et argumentis utatur Socrates, verum de quibus rebus et de quibus artibus disserat. Semel tantummodo ab hoc proposito aberravit Xenophon et levem commisit errorem: Cyri enim demortui laudes praedicantem facit Socratem. Sed praeterea semper tam fideliter magistri sui repraesentat imaginem, tanto artificio praestantissimi viri ἥθος depingit, tam praeclaris ex ipsiusque disciplina

² Cp. my Introduction to the *Cyropaedeia* Vol. I p. liv.

³ p. 178.

desumptis sententiis observationibusque eum utentem fingit, ut ad optimos scriptores referre Xenophontem non dubites doleasque fere eum quidquam praeter *Anabasin* et *Oeconomicum* scripsisse'⁴.

And again:

'Quis dubitare potest, quin in *Oeconomico* scribendo hoc sibi proposuerit Xenophon, ut se suamque sapientiam lectoribus commendaret? rusticum laborem, quem ipse in deliciis habet, laudibus extollit; quam egregiae utilesque eae sint artes, quarum ipse est peritus, accurate demonstrat, sed ante omnia semet ipsum laudat. Totius enim libri vis una sententia continetur, eaque, ne quis dubitare possit, quid ante omnia scriptor spectarit, in clarissima luce, id est quae in fine collocatur....Quis enim Xenophonte melius hominibus imperare, id est homines sibi devincire, poterat, quis umquam huius artis tam praeclarum dederat documentum?'⁵

A small edition of the *Oeconomicus* with notes in French by M. A. Jacob, a pupil of M. Éd. Tournier (Hachette, Paris)—forming a continuation and completion of the little volume containing the first eleven chapters edited by the late distinguished Hellenist, M. Charles Graux—is the forerunner of a complete edition on a larger scale with Introduction, critical and explanatory Commentary etc., to be published in the course of the next year as one of the *Collections d'éditions savantes*, the publication of which reflects so much credit on the Librairie Hachette. M. Jacob's edition is another proof, if any were needed, of the rapid progress which has

⁴ p. 179: He refers to the following passages in illustration: ch. VI § 15, VII § 42, XI § 3—§ 5, XII § 10, XIV § 7, XVII § 8, XIX § 15, XX § 27.

⁵ p. 186.

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been made recently and the high level attained in the study of the Greek language and literature by Frenchmen. M. Jacob's modifications of the text show critical acumen of no common order, as will be easily seen by any one who will take the trouble to study the notes in the *Addenda* appended to the present edition.

ATHENAEUM CLUB,

LONDON S.W.

Dec. 24, 1888

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INTRODUCTION

THE following Treatise was intended by its Author to embody the ideas of Socrates on domestic Economy, or that branch of Economy which considers the relations of a Family as distinguished from those of a State.

Economical Science is, as Mr C. S. Devas¹ shews, a branch of Moral Science in its wide sense, as including both Ethics and Politics². Politics and Economics express the sciences of human action in the two great departments of union among men; for the city (πόλις) is a visible sign of the union for order and justice; the house (οἶκος) of the union for the sustenance and continuance of mankind.

Aristotle, besides treating many special questions with skill, first mapped out the field of social science and put Economics in their right place, and though not free from even grave errors takes the first place

¹ *Groundwork of Economics*, p. 60, 1883.

² The good, the end of ethics, and the useful, the end of political economy, without being confounded are inseparable, for the pursuit of the good is always favourable to the production of the useful. Adam Smith's Book, *The Wealth of Nations*, regarded as the gospel of political economy, was only a fragment of a larger work treating of the Moral Sentiments. Cf. Xen. *Memor.* III 4, 12.

among the ancient economists. Plato before him included all three branches of Moral Science in one Book, the 'Republic', because we cannot, he says, conceive of merit in a man or master of a family, unless as subject to the laws of the community to which he belongs. But it was Xenophon who laid the foundation of this triple division, who in his *Memoirs* exhibits Socrates principally, though not exclusively, as a teacher of moral philosophy, and whose *Cyropaedia* is a sort of political romance, the main scope of which is to present the reader with the author's idea of a perfect monarchal government, while the present treatise is taken up with the remaining branch of ethics.

It professes to be repeated by Xenophon from a conversation he himself heard between Socrates and a certain Critobulus, who was the favourite disciple and associate of the philosopher. The dialogue opens with a definition in the usual interrogatory form of the term Economy, a science which Socrates shews to be governed by rules and dependent upon principles. The value of property, he argues, consists in the knowledge how to use it to advantage, but even this knowledge is unavailing, unless the possessor is free from the tyranny of evil passions, which infallibly leads to ruin (Ch. 1).

Critobulus professes himself tolerably capable of exercising self-control, and free at any rate from degrading slavery to bad habits, so that this would be no bar to his learning if Socrates would only teach him how to increase his property, unless indeed he thought him rich enough already. Socrates, on

the contrary, expresses his opinion that Critobulus with all his wealth was a much poorer man than himself, who had enough to satisfy his own wants and to whom poverty was no disadvantage, whereas the position of Critobulus exposed him to a constant drain upon his income, quite sufficient to embarrass him. Good proprietary management therefore was to him a necessity. On hearing this, Critobulus becomes more urgent in his entreaty to Socrates to act as his guide to the acquisition of wealth. Socrates rallies him on his inconsistency in making such a request, when he had just before ridiculed him for representing himself as rich and Critobulus as poor. But Critobulus retorts that Socrates knows at least one *πλουτηρὸν ἔργον* viz. *περιουσίαν ποιεῖν*. If he is able to husband his little so as to have more than he wants, he must surely be able to make a larger store yield a greater abundance. Socrates in reply protests that, as he never had any property of his own to manage nor that of any one else entrusted to him to make experiments with, he had no practical knowledge of the subject and was therefore not qualified to instruct others on the details of domestic economy. But having been an attentive observer of the various fortunes of men engaged in the same kinds of business, he had been led to the conclusion that frugal and industrious habits were in general rewarded with success, while careless dealing brought its natural punishment with it. His observation had also made him acquainted with the most conspicuous instances of successful enterprise among the citizens, from whom Critobulus must be able, if he chose, to learn the art of making money (Ch. II).

Critobulus insists that their present group shall not break up till Socrates has fulfilled his promise of indicating the persons from whom he thinks Critobulus might obtain such instruction as he wished³.

Socrates then professes to be able to point out persons who have spent much money upon building houses, and yet find them inconvenient, while others with a much smaller outlay build houses with every needful convenience. Some again he can indicate whose domestic arrangements are so full of confusion and disorder, that they do not derive so much advantage from their possessions, as others do from much smaller ones because they can lay their hands at once on what they want. Again, men differ in a corresponding way in the treatment of their slaves, in the management of their farms, of their horses and of their wives. (He appeals to Critobulus, for instance, to inform him whether he considers that he has assigned to his own wife her proper position in his establishment, or treated her hitherto as a mere cipher. After going through six points of good and bad husbandry, Socrates says that he can, if Critobulus pleases, indicate to him successful practitioners of other branches of knowledge⁴ (Ch. III).

³ Lincke, assuming that the report of the long conversation with Ischomachus is the immediate fulfilment of Socrates' promise, considers Ch. III l. 4—Ch. V as an interpolation and omits them from his text of the Dialogue. His objections are ably answered by Mr C. D. Morris in a paper contributed to the *American Journal of Philology*, Vol. I pp. 169—186, to which I am much indebted.

⁴ Lincke, according to his interpretation of Socrates' intention, finds in this enumeration of six points of good and bad

But Critobulus in reply urges that it would be useless to point out to him the means of acquiring all; he wishes Socrates merely to indicate what he regards as the best and most suitable for *him*, and to do what he can to help him by personal teaching. (Socrates then, excluding from consideration the mechanical (*βαναυσικαί*) trades as morally and physically injurious, commends Agriculture as the only one of the industrial arts worthy of being cultivated, adding that men need not be ashamed to imitate the Persian king Cyrus who is said to have set the highest value on the arts of war and agriculture. He then proceeds to give an account of the system under which the Persian arrangements favour the highest cultivation of the soil, and finishes with the story of the visit of Lysander to Cyrus the younger and the account of that Prince's personal labour in his garden (Ch. iv)⁵.

After this episode Socrates proceeds to enumerate the many advantages of an agricultural life and, in reply to Critobulus' observations upon the casualties to which agricultural operations are exposed from hail, frost, drought and other causes, and their consequent uncertainty, replies that herein as in everything else we depend upon the protection of the gods and must therefore propitiate them and endeavour to

husbandry a complete abandonment by Socrates of his professed purpose.

⁵ At the beginning of Ch. v Socrates tells Critobulus that the reason of his narrating this story is that he might prove *ὅτι τῆς γεωργίας οὐδ' οἱ πάντες μακάριοι δύνανται ἀπέχεσθαι*, so that it is in no way inconsistent, as Lincke supposes, with anything that has preceded it.

secure their favour for success in the cultivation of the ground (Ch. v).

Critobulus, agreeing to this, recalls Socrates from his digression in praise of an agricultural life to the subject of Economy proper, which he begs him to continue, since his former remarks have enabled him already to form a clearer notion of the way to improve his estate. Thereupon Socrates proposes that they should first review what they had so far agreed to; accordingly he proceeds with the recapitulation of their previous conclusions (Ch. vi § 1—§ 11).

Critobulus admits that agriculture is the most excellent and delightful of occupations, but demands an explanation of the reason why some persons are enriched, while others are brought to ruin by it. Instead of a direct reply, Socrates proposes to give him a detailed report of a conversation he once had with one Ischomachus, of whom he had heard much talk in Athens, and whom men and women, citizens and strangers, all agreed in pronouncing a perfect gentleman.

‘The character was by no means common in Athens, and to a philosopher, like Socrates, every peculiarity in the species was of course an object of curiosity and speculation. He accordingly lay in wait, he says, for an opportunity of conversing with this mirror of *καλοκάγαθία*, and a lucky accident at last threw him upon the object of his search. To accost him, to address him by name, and in a moment to be putting questions which it might be supposed a long acquaintance only could have justified, were either traits of character peculiar to Socrates, or belonged to that republican freedom of speech which overleaps the fences of modern politeness and reserve. The conver-

sation therefore soon slipped into the channel into which the philosopher wished to direct it,—viz. the domestic establishment of Ischomachus⁶ (Ch. vi § 13 —Ch. vii § 3).

The remainder of the treatise is taken up with this secondary dialogue, in which Socrates appears as listener and learner⁷ of family management from Ischomachus, who describes to him, in reply to a string of successive questions, both his scheme of life and his scheme of husbandry.

'The answers elicited' continues Mr Mitchell 'give us more knowledge on the subject of female education than any other work of antiquity with which we are acquainted. It appears from the dialogue that the lady of this Athenian was barely fifteen when she took upon herself the duties of a mistress of a family; that she had been brought up in the strictest seclusion, where she could hear see and talk as little as possible. A young person, whose education had been thus negative, was not likely to bring with her a dowry of many accomplishments. All the qualifications of this promising bride consisted in being able to make a vest when the materials were put into her hands, and to overlook her maid-servants when they were set to their tasks. She was temperate, however, and sober, and out of these slender materials was to be framed the head of a wealthy Athenian family. A modern householder might have been thrown into despair; but Ischomachus was of an active turn of mind; he was

⁶ T. Mitchell, in his very interesting article on the *State of Female Society in Greece*, Quarterly Review Vol. xxii pp. 163—203.

⁷ To learn in this way the actualities of life and the way of extracting the greatest amount of wheat and barley from a given piece of land, is the sense which Xen. puts on the word φιλόσοφος (xvi § 9, cf. Cyrop. vi 1, 41). Grote.

not easily discouraged by difficulties, and he accordingly set his shoulder to the wheel. Conscious that he was undertaking a task of no common magnitude, he begins his labours by a sacrifice to the gods, and a prayer for assistance; arguing, like a wise and pious man, as he was, that no better means existed for ascertaining what was fittest for the preceptor to teach and the pupil to learn. The bride assisted in the solemn rite, and, as Ischomachus acknowledges, was all that her future instructor could desire;—anxious to fulfil her duties, full of promises to use her best endeavours, and inspired with all proper feeling of obsequiousness to the person who thus late in life undertook to teach her young ideas how to shoot (Ch. VII § 4—§ 8). The listening Socrates here professes an extreme anxiety to know how the labours of the preceptor commenced, and declares with warmth, that the best possible exhibition in the gymnasium or the racecourse would afford him much less pleasure (Ch. VII § 9). It is to be presumed that Ischomachus took his pupil in hand, while her mind was yet warm with the imposing ceremony at which she had been present when she had thrown off some of her fawn-like shyness and become a little acquainted with him so as to converse easily, he commenced by asking her whether she had ever reflected on the motives and reasons which induced her parents to consign her to him and himself to accept her as a wife from their hands. A person, whose education had been so confined as we have stated, might with dramatic propriety be painted rather as a listener than a partaker in a discourse which ran upon topics of this kind. The young lady accordingly hears, but gives no sign that they had ever made part of her thoughts.

Her husband however has a very willing listener while with great tact and delicacy he enters into a general consideration of the *raison d'être* of matrimony, and the respective duties of the husband and

wife, and of the peculiar wisdom with which Providence has shaped and organised the two sexes for the better furtherance of them. He declares that God has framed the constitution of man so as to fit him for out-door business, acquisition as well as defence, while he has made the body of woman less able to bear hardships and therefore has assigned her in-door work, and perceiving that a fearful spirit would be no detriment to guardianship, has endowed her with a larger measure of timidity than he has bestowed on man. He insists upon such separation of functions as an ordinance of nature⁸, with which the law is in harmony. As man and woman are not equally fitted for both classes of duties, they stand in need of each other, and union and cooperation is by far the highest good of both.

The husband-preceptor concludes with proposing the queen-bee, in all its qualities, active, sedentary, public and private, as an admirable example of the disposition which should belong to the mistress of a family. The young lady, however, was not much

⁸ Plato on the other hand (Rep. v p. 456 c, p. 466 d) maintains that similarity of training and function for both men and women is the real order of nature, and that the opposite practice, which insists on a separation of life and functions between the sexes, is unnatural. Aristotle disputes this reasoning altogether, declaring that Nature prescribes a separation of life and functions between the two sexes—that the relation of man to woman is that of superiority and command on one side, inferiority and obedience on the other, like the relation between father and child, master and slave, though with a difference less in degree—that virtue in a man and virtue in a woman, are quite different, imposing diverse obligations. Grote *Plato* Vol. III p. 223.

versed in apiaries, and when the properties and cares of this industrious little animal are explained to her at considerable length, she exclaims with an evident feeling of alarm, 'and must all these duties fall upon me?' 'The duties, which must fall upon you', replies the husband, entering into the whole economy of a Grecian housewife, are 'to abide within doors; to send to their labour such of the servants as have outdoor occupations and to superintend those whose labours are confined to the house. You must receive and register the products of our joint estate, apportioning part for daily and current use and making provision to garner the rest, so that the outgoings destined for a year may not be wasted in a month. It will further rest with you to see that the wool, which is brought in, be converted into clothes, and that the corn be in a proper state to furnish the family with provision' (Ch. VII § 10—§ 36). The pupil listens with silence to these injunctions; but nature and sex immediately break out, when to this catalogue of duties is added that, which the harder mind of her husband seems to think will sit least easy upon her—the care of the infirm and sick, who considering the immense number of slaves, often comprehended in the establishment of a wealthy Athenian, must frequently have amounted to a considerable number⁹. 'So help me God' she exclaims with a pardonable vivacity 'that will be my pleasantest task, if careful nursing may touch the springs of gratitude and increase the friendliness of those who fall under my care!' (§ 37—§ 40).

'There are other duties,' he adds, 'which become agreeable, as when you make an ignorant slave intelligent and so double the value of her labour, and when you have it in your power to do good to those

⁹ Cf. Wallon, *Histoire de l'Esclavage dans l'Antiquité*, ed. 2, Paris, 1879, Tome I p. 46, p. 184.

who are good and useful to the family ; and, what is most delightful of all, when you prove yourself to be better than your husband, and so make him your devoted slave, having no fear lest, as age advances, you be held in less honour in the family, but assured that, the older you grow, the more you will be honoured in the home, according as you have discharged your duties to me and your children' (Ch. vii § 41—§ 43).

This is the substance of the first Lecture. Socrates naturally desires to be informed what effect it produced. Nothing could be more satisfactory (Ch. viii § 1—§ 2).

The subject of his next Lecture is Order, the most useful and beautiful thing in the world. Ischomachus details the various circumstances and causes by which a kind of beau ideal of the beauty of arrangement had been gradually fostered in his own mind. He illustrates it by the rhythmical movements of an army on the march or the field of battle ; of a ship with its rowers and passengers ; all of which require the most exact order for beauty or efficiency. Disorder, on the contrary, is like a farmer who puts barley, wheat and beans all together and who, when he wants a barley-cake or wheaten bread or pulse, must needs be picking and choosing instead of taking directly what he wants. The true principle is a place for everything and everything in its place ; and servants must be taught whence to take and where to put whatever is needed for use, which they will soon learn. He further illustrates by what he once saw on board a Phoenician merchant-vessel,

where by a careful economy of space and by exact order a great quantity of rigging and warlike armament and a cargo of costly goods were snugly stowed away in a place not larger than a dining room, and the officers of the ship knew the place of each article as well as he who can spell knows the letters in the name of Socrates. The master remarked that in a storm at sea there would be no time for hunting after anything out of the way, for God threatens and punishes the indolent. Now if seamen can find a place for everything and keep such exquisite order in a vessel tossed about on the waves, it were a great shame to us, if in houses standing on the solid earth, we should not do the same. It is good to have a place for shoes, for clothes, for vessels, for furniture, and there is something rhythmical in seeing even dishes properly arranged. The arrangement of furniture is like that of a circular chorus; not only the chorus itself is a pretty sight, but the clear space within is beautiful. There is no difficulty in finding a person who will learn the places and remember to put each thing in its proper place. If you send a servant out to purchase anything in the market, he will know precisely where to go and find it, because there is a particular place for everything; but if you go in search of a man, you are not so certain where to go, because there is no fixed place to await him in (Ch. VIII § 3—§ 23).

This was the second Lecture. 'Well,' says Socrates, 'did she promise to undertake all this?' To be sure she did, with the greatest alacrity and begged me to set about putting things in order at once' (Ch. IX § 1).

The husband and wife then examine together the arrangements of the house, in which utility had been studied ~~more than ornament~~. It was well built for comfort both in summer and winter. They first collected all the furniture connected with sacrifices; then the ornaments and apparel for festival occasions, armour, bed-clothes, women's and men's shoes, the implements for spinning, cooking utensils, bathing-furniture, table-furniture; and sorted the things that were for every day use, and those reserved for company and so on. Every kind of furniture was put in its proper place, servants were properly instructed and a housekeeper selected, whose interest it was made to enforce the regulations of the family. *Ischomachus* taught his wife that she must be the executive officer in the house, to see that the laws are enforced, and, like a queen, distribute praise and blame as they are deserved (Ch. ix §2—§19).

The young wife, instead of resenting some of these instructions as a fastidious modern female would do, grows absolutely high-minded in the contemplation of her duties; and her magnanimity even stands a test, which probably formed with many of her countrywomen the only consolation, that their retired habits allowed. Whatever degree of beauty nature had conferred upon a Grecian woman, she was by no means unwilling to call in art for an accessory. The catalogue which *Plautus* gives of the artisans who contributed to the complete adornment of a Grecian lady of fashion, and the list of articles, which were to be found at a lady's toilette, according to a fragment of the great comic poet of Athens¹⁰, are formidable enough. *Ischomachus'* bride does not appear to have been less guilty

¹⁰ *Thesmoph.* ii ap. *Polluc.* vii 95.

on these points than her neighbours. Her husband, to use his own expressions, had found her daubed with much *fard* 'to make her appear whiter than she really was,' and with much *rouge* 'to make her appear redder than she really was'; and as a beauty in Greece was the more valuable for being on a large scale¹¹, she had added to these abominations a pair of high-heeled shoes, 'that she might appear taller than she really was'. From the docility which this exemplary woman has displayed on more important points, it may easily be believed that she was not invincible even in this:—her abjuration of the practice was indeed almost the immediate result of a proper exposition of its perniciousness, its disingenuousness and its easiness of detection (Ch. x § 2—§ 9).

Ischomachus concludes with giving advice to his wife, how she may best secure a fresh and healthy complexion: she should avoid a sedentary life; the active and faithful discharge of her duties in superintending her household would afford her ample bodily exercise and at the same time more effectually secure the esteem and confidence of her husband than showiness in apparel or assumed dignity of manner (§ 10—§ 13).

Socrates admits that all he has heard of Ischomachus' wife is very pleasant and highly creditable to both¹².

¹¹ Aristot. de rhet. i c. 5.

¹² It does not appear that what are now considered qualifications in a married lady of the upper class, presiding at her husband's table, receiving his guests, or enlivening by her conversation his hours of domestic retirement, entered in the philosopher's estimate of a model wife. Socrates, like Pericles, could according to Xenophon appreciate female accomplishment in an Aspasia or a Theodota, but was not, like Pericles,

He next wishes to be informed what the nature of Ischomachus' own occupations is, that he has come to be thought so highly of by all; whereupon Ischomachus describes how, since the gods have connected happiness with the performance of duties and these again require the light of knowledge, he opens the labours of a day by asking the blessing of heaven upon all his purposes and praying for health, strength and prosperity, for a good name among the citizens, and success in worldly affairs (Ch. xi § 1—§ 9).

Having risen early enough to find people at home, he makes his business visits in the city, combining exercise and profit. If no affairs detain him in town, he sends his horse out into the country by a servant and walks thither himself; and having inspected the work going on at the farm, he mounts his horse and takes a rapid gallop, not minding whether it is up hill or down, leaping over ditches and trenches, just as he would have done in war. Then he gives his horse up to the servant, walks home to a light breakfast, and devotes the day to intercourse with friends, miscellaneous business, and discharges the civil duties which belong to every Athenian citizen, to say nothing of hearing and adjusting the complaints of servants, reconciling differences among friends, endeavouring to convince them that it is much better to be friends than enemies, and discussing the conduct of public men¹³; 'and sometimes', he says, 'I am taken to task and put on my trial by my wife'.—'And how do you get on in the defence?'—'When it is for my interest

alive to their value in a virtuous Athenian lady. Mure, *Critical Hist. of Greek Lit.* v p. 464.

¹³ This is the interpretation which Prof. Felton *Lectures on Greece* i p. 358 after Breitenbach puts upon the passage; Lincke thinks that the interpolator has been busy here and expunges the whole of § 24 as irrelevant. Cf. below n. 16.

to tell the truth, pretty well ; but, when the contrary, Socrates, I cannot make the worse appear the better reason' (Ch. xi § 14—§ 25).

Passing on to the agricultural branch of his subject, Ischomachus enjoins first the obtaining a good land-steward, as being to the farm what a good wife is to the house. He considers it more satisfactory for a landlord to train his own steward himself than to buy one who has been trained by another. There are five qualities, he says, essential to make a good steward, which he must be taught: (1) to be devoted to his master's interests ; (2) to be careful and painstaking ; (3) to have practical knowledge of what needs to be done ; (4) to possess capacity for command and the power of securing hearty obedience from his subordinates ; (5) to respect his master's property and to be honest in all his dealings. In the management of labourers leniency is enjoined as preferable to harshness, reward for good conduct as more effectual than severity against offenders, and the need of personal active supervision on the part of the master, and of setting a good example of care and vigilance is strongly insisted on (Ch. xii § 3—Ch. xiv).

In reply to Socrates' request for some practical lessons in agriculture, Ischomachus points out that it is by no means a difficult art to obtain a knowledge of ; it has no secrets to be jealous of, as so many trades have, but its fundamental principles and processes are open to common observation and may easily be learned. He proves to Socrates in a familiar and colloquial manner¹⁴ that he knows already something about agricul-

¹⁴ Cf. ch. xix § 15.

tural operations, as about the aptitude of different soils for different products ; about the methods and seasons of sowing and the quantity of seed according to the varying conditions of soil ; and about the modes of reaping, threshing and winnowing (Ch. xv—Ch. xvii).

The agricultural commentaries are, as Mure observes, less copiously detailed than those devoted to domestic economy or housekeeping in the proper sense. No distinction is made between the different kinds of culture adapted to different species of grain, or to those numerous other vegetables, which then assuredly as now, formed a large proportion of the sum total of agricultural produce in Southern Europe. The directions as to ploughing, sowing, reaping, &c. are given in the aggregate, without distinction of the different seasons or modes, adapted to different kinds of produce. Wheat and barley alone are mentioned ; nothing is said of lentils, millet, beans, pease, hemp. As little of sheep-husbandry, the cow or the dairy. No remarks occur on the several kinds of agricultural implements. Manure is mentioned as a necessary aid to growth ; but no directions are given for the mode of its application to different soils or crops.

The rules for planting the principal fruit trees, olives, fig-trees and vines, are more specific. Here again the answer of Socrates, showing that his own common sense and observation of the methods in use made up for any lack of technical instruction, corroborate the original position of Ischomachus that agriculture is not a repulsive or difficult subject, but one which any man of ordinary intelligence may readily acquire a knowledge of (Ch. xix). Socrates expresses his surprise that, notwithstanding the facility with which it is learned, the practice of agri-

culture should exhibit such strikingly different results, that, while some farmers become rich, others remain in extreme poverty. Ischomachus replies that diligence rather than practical skill is the secret of true success in farming; and he proceeds to illustrate his position by several instances of negligence and indifference (Ch. xx § 1—§ 5, § 10—§ 21), observing *en passant* that the same truth holds good of military operations in which success depends less upon tactical knowledge than upon circumspection¹⁵ (§ 6—§ 9).

Ischomachus then quotes the case of his own father as an instance of what results may be achieved in business by determination and energy, and he explains how without any instruction he had indulged his natural fondness for agriculture and love of work, and at the same time added to his income by judicious speculations in the purchase of plots of waste land, in order that he might reclaim and improve them by cultivation and then resell them at a profit (Ch. xx § 22—§ 26).

Socrates concludes by congratulating Ischomachus on his successful vindication of the merits of agriculture as a pursuit. Ischomachus replies that in every sort of activity and especially in agriculture it is the quality of aptness for command which constitutes the chief difference between one man and another; and he illustrates

¹⁵ Lincke thinks it improbable that Xen. interposed these incongruous and misplaced remarks upon military errors of conduct and judgment, and ascribes their insertion to the supposed interpolator of a similar passage in ch. viii 4—7. Xen., he says, has treated the same theme more thoroughly in Cyr. i 6, 43 where it is not out of place.

his position by the different behaviour and different influence of commanders on land and at sea, according as they can or cannot inspire their subordinates with a desire to do their duty. But the power of ruling over others without offering any violence to their inclinations, he says, is a divine gift, not to be acquired without intellectual and moral training, whereas on the other hand it is the greatest torment to govern the disaffected or refractory¹⁶ (Ch. xxi).

‘The style’, says Mure, ‘in the more practical parts of the dialogue is concise and to the purpose, but at times not free from the characteristic diffuseness of Socratic dialectics. The excursions on the Persian system of agricultural policy, and on the character and death of the younger Cyrus, are undue excrescences on the text of a short didactic essay. In the one last mentioned, Xenophon indirectly describes this dialogue as held, or feigned by him to have been held, in the interval between the death of his Persian patron, in Sept. 401 B.C. and that of Socrates in June 399 B.C. He has been guilty therefore either of a blunder, or more probably perhaps of a wilful license, in representing himself as present on the occasion. Apart from the general evidence that his return to Athens after his Thracian campaign was prevented by his banishment, his transfer of the Cyreian army from the service of Seuthes to that of Thimbron, did not take place till the summer, or at soonest, the spring of the year B.C. 399. It is impossible therefore, even

¹⁶ Lincke considers that the dialogue ends with ch. xx, regarding the whole of chapter xxi as borrowed from the *Cyropaedia* (I 6, 20, 21; III 1, 20, 28; I 1, 6).

had he revisited Athens in time to have found his master alive, that he could have found him freely following his old pursuits. The tract contains no further data for judging of the time of its composition.'

There can be little doubt that the *Oeconomicus* is a genuine work of Xenophon. It was rendered by Cicero into Latin and fragments of this translation have been preserved by Columella in the xith and xiith Books of his *de Re Rustica*, all of which I have transcribed in the notes upon the several passages translated. We have the additional testimony in its favour of Philodemus¹⁷, an Epicurean philosopher,

¹⁷ Philodemus, a native of Gadara in Syria, was a disciple of Zenon (Strabo xvi 2, 29). Cicero speaks of him (or. in Pis. 28, 68) in the highest terms as *vere humanus* and (de fin. ii 35, 119) as *inter optimos et doctissimos homines*. He says that he was a man of elegance and taste and distinguished in literature as well as philosophy (in Pison. 29, 70 *non philosophia solum sed etiam ceteris studiis, quae fere Epicureos neglegere dicunt, perpolitus; poema vero facit ita festivum, ita concinnum, ita elegans, nihil ut fieri possit argutius*). Horace also (Sat. i 2, 121) refers to his poems, and there are 34 epigrams ascribed to him in the *Anthologia Palatina*, elegant in manner but licentious in matter. His prose treatises were numerous and miscellaneous: as many as 26 have been discovered among the charred *papyri* brought to light in 1752 from a library in the ruins of Herculaneum, and edited in the *Volumina Herculansia* by Francis Javaroni and Charles Maria Rosini (the first Volume of which containing his treatise *περὶ μουσικῆς* in four books was published in 1793). They contain four books on Rhetoric, four on Music, five *περὶ ποιημάτων*, one *περὶ ὀργῆς*, an epitome of lectures by Zeno *περὶ ἡθῶν καὶ βίω*, one book *περὶ εὐσεβείας*, discovered as late as 1862, from which Cic. was supposed to have borrowed a great part of the First book of his treatise *de natura deorum*, although it is more likely, as Prof. J. B. Mayor shows in the Introduction to his Edition

contemporary with Cicero, who begins the ninth book of his work *de vitiis et virtutibus*¹⁸ with a detailed criticism of the treatises on economy by Xenophon, Theophrastus (wrongly ascribed to Aristotle) and other less known writers. But it is probable that the original text has been corrupted like that of so many other ancient writings by subsequent additions and excrescences. As to the extent of these interpolations critics are not agreed. Lincke¹⁹ finds so many inconsistencies in the dialogue that in his recently published edition of it he omits no less than a fourth of the whole. His theory that the work was left in MS. by Xenophon and edited by his grandson has been criticised by Mr C. D. Morris in an able article contributed to the *American Journal of Philology*, Vol. i. p. 169—p. 186. But even G. Sauppe²⁰, the most conservative of

of that work that they both copied a common original, probably Zeno.

¹⁸ The Greek title of the work is *περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αὐτῶν*, i.e. 'of vices and their opposite virtues, and of the persons and circumstances in which they are seen'. The Ninth book might be called *Oeconomicus*, being a treatise on the method which the (Epicurean) philosopher should employ to acquire, retain and manage property: it may have been a description and condemnation of avarice, just as the 10th book is a treatise against excessive pride. It was published in Vol. III of the Herculanean rolls in 1827, and subsequently by C. Goettling, together with the *Oeconomies* of Aristotle and those of an anonymous writer.

¹⁹ See also *Hermes* Vol. xvii p. 279—325.

²⁰ In a letter in *Blass, Die attische Beredsamkeit* 2, 452, where he says: *neque omnino improbabilis est coniectura, libros eos qui a Xenophonte sene conscripti sunt ab homine aliquo*

Xenophontean critics admits the probability of this conjecture in the case of the writings which Xenophon composed in his old age. C. Schenkl goes farther than any previous Editor in bracketing passages which he considers spurious, but he does not exhibit the recklessness of Lincke.

non admodum docto, antequam ederentur, passim accessione sua auctos esse.

ΞΕΝΟΦΩΝΤΟΣ ΟΙΚΟΝΟΜΙΚΟΣ

Ἦκουσα δέ ποτε αὐτοῦ καὶ περὶ οἰκονομίας τοιαύδε διαλεγομένου. Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, ἄρά γε ἡ οἰκονομία ἐπιστήμης τινὸς ὄνομά ἐστιν, ὥσπερ ἡ ἰατρικὴ καὶ χαλκευτικὴ καὶ ἡ τεκτονικὴ;

Ἐμοιγε δοκεῖ, ἔφη ὁ Κριτόβουλος.

Ἦ καὶ ὥσπερ τούτων τῶν τεχνῶν ἔχοιμεν ἂν εἰπεῖν ὅ τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυνάμεθα εἰπεῖν ὅ τι ἔργον αὐτῆς ἐστι;

Δοκεῖ γοῦν, ἔφη ὁ Κριτόβουλος, οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον.

Ἦ καὶ τὸν ἄλλου δὲ οἶκον, ἔφη ὁ Σωκράτης, εἰ ἐπιτρέποι τις αὐτῷ; ἢ οὐκ ἂν δύναίτο, εἰ βούλοιτο, εὖ οἰκεῖν, ὥσπερ καὶ τὸν ἑαυτοῦ; ὁ μὲν γὰρ τεκτονικὴν ἐπιστάμενος ὁμοίως ἂν καὶ ἄλλῳ δύναίτο ἐργάζεσθαι ὅτιπερ καὶ ἑαυτῷ, καὶ ὁ οἰκονομικὸς γ' ἂν ὡσαύτως.

Ἐμοιγε δοκεῖ, ὦ Σώκρατες.

Ἔστιν ἄρα, ἔφη ὁ Σωκράτης, τὴν τέχνην ταύτην ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλου οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν;

Νῆ Δία καὶ πολὺν γε μισθόν, ἔφη ὁ Κριτόβουλος, φέροι ἄν, εἰ δύναίτο οἶκον παραλαβὼν τελεῖν τε ὅσα δεῖ καὶ περιουσίαν ποιῶν αὖξιν τὸν οἶκον.

3 Οἶκος δὲ δὴ τί δοκεῖ ἡμῖν εἶναι; ἄρα ὅπερ οἰκία ἢ καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, πάντα τοῦ οἴκου ταῦτά ἐστιν;

Ἐμοὶ γοῦν, ἔφη ὁ Κριτόβουλος, δοκεῖ, καὶ εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, πάντα τοῦ οἴκου εἶναι ὅσα τις κέκτηται.

6 Οὐκοῦν καὶ ἐχθροὺς κέκτηνται τινες;

Νῆ Δία καὶ πολλοὺς γε ἔνιοι.

Ἡ καὶ κτήματα αὐτῶν φήσομεν εἶναι τοὺς ἐχθροὺς;

Γελοῖον μεντὰν εἴη, ἔφη ὁ Κριτόβουλος, εἰ ὁ τοὺς ἐχθροὺς αὖξων προσέτι καὶ μισθὸν τούτου φέροι.

7 "Οτι τοι ἡμῖν ἐδόκει οἶκος ἀνδρὸς εἶναι ὅπερ κτήσις.

Νῆ Δί', ἔφη ὁ Κριτόβουλος, ὅ τι γέ τις ἀγαθὸν κέκτηται· οὐ μὰ Δί' οὐκ εἴ τι κακόν, τοῦτο κτήμα ἐγὼ καλῶ.

Σὺ δ' εἰκας τὰ ἐκάστῳ ὠφέλιμα κτήματα καλεῖν.

Πάνυ μὲν οὖν, ἔφη· τὰ δέ γε βλάπτοντα ζημίαν ἔγωγε νομίζω μᾶλλον ἢ χρήματα.

8 Κἂν ἄρα γέ τις ἵππον πριάμενος μὴ ἐπίστηται αὐτῷ χρῆσθαι, ἀλλὰ καταπίπτων ἀπ' αὐτοῦ κακὰ λαμβάνη, οὐ χρήματα αὐτῷ ἐστὶν ὁ ἵππος;

Οὐκ, εἴπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.

Οὐδ' ἄρα γε ἡ γῆ ἀνθρώπῳ ἐστὶ χρήματα,
 ὅστις οὕτως ἐργάζεται αὐτὴν ὥστε ζημιοῦσθαι
 55 ἐργαζόμενος.

Οὐδὲ ἡ γῆ μέντοι χρήματά ἐστιν, εἴπερ ἀντὶ
 τοῦ τρέφειν πεινῇν παρασκευάζει.

Οὐκοῦν καὶ τὰ πρόβατα ὡσαύτως, εἴ τις διὰ
 τὸ μὴ ἐπίστασθαι προβάτοις χρῆσθαι ζημιοῖτο,
 50 οὐδὲ τὰ πρόβατα χρήματα τούτῳ εἶη ἄν;

Οὐκουν ἔμοιγε δοκεῖ.

Σὺ ἄρα, ὡς ἔοικε, τὰ μὲν ὠφελοῦντα χρήματα
 ἡγεῖ, τὰ δὲ βλάπτοντα οὐ χρήματα.

Οὕτως.

Ταῦτά ἄρα ὄντα τῷ μὲν ἐπισταμένῳ χρῆσθαι
 αὐτῶν ἐκάστοις χρήματά ἐστι, τῷ δὲ μὴ ἐπι-
 σταμένῳ οὐ χρήματα· ὥσπερ γε αὐλοὶ τῷ μὲν
 ἐπισταμένῳ ἀξίως λόγου αὐλεῖν χρήματά εἰσι,
 τῷ δὲ μὴ ἐπισταμένῳ οὐδὲν μᾶλλον ἢ ἄχρηστοι
 10 λίθοι, εἰ μὴ ἀποδιδοῖτό γε αὐτούς. Τοῦτ' οὖν φαί-
 νεται ἡμῖν, ἀποδιδομένοις μὲν οἱ αὐλοὶ χρήματα,
 μὴ ἀποδιδομένοις δὲ ἀλλὰ κεκτημένοις οὐ, τοῖς μὴ
 ἐπισταμένοις αὐτοῖς χρῆσθαι.

Καὶ ὁμολογουμένως γε, ὦ Σώκρατες, ὁ λόγος
 5 ἡμῖν χωρεῖ, ἐπεὶπερ εἴρηται τὰ ὠφελοῦντα χρή-
 ματα εἶναι. μὴ πωλούμενοι μὲν γὰρ οὐ χρήματά
 εἰσιν οἱ αὐλοὶ· οὐδὲν γὰρ χρήσιμοί εἰσι πωλού-
 μενοι δὲ χρήματα.

Πρὸς ταῦτα δ' ὁ Σωκράτης εἶπεν, Ἄν ἐπί-
 0 στηταί γε πωλεῖν. εἰ δὲ πωλοῖῃ αὐτὸς πρὸς τοῦτο
 ὦ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί εἰσι
 χρήματα κατὰ γε τὸν σὸν λόγον.

Λέγειν ἔοικας, ὦ Σώκρατες, ὅτι οὐδὲ τὸ ἀργύριον ἐστι χρήματα, εἰ μὴ τις ἐπίσταιτο χρῆσθαι αὐτῷ.

- 13 Καὶ σὺ δέ μοι δοκεῖς οὕτω συνομολογεῖν, ἀφ' ὧν τις ὠφελεῖσθαι δύναται, χρήματα εἶναι. εἰ γοῦν τις χρῶτο τῷ ἀργυρίῳ ὥστε πριάμενος οἶον ἐταίραν διὰ ταύτην κάκιον μὲν τὸ σῶμα ἔχει, κάκιον δὲ τὴν ψυχὴν, κάκιον δὲ τὸν οἶκον, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη;

Οὐδαμῶς, εἰ μὴ πέρ γε καὶ τὸν ὑοσκύαμον καλούμενον χρήματα εἶναι φήσομεν, ὑφ' οὗ οἱ φαγόντες αὐτὸν παραπλήγες γίνονται.

- 14 Τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπίσταιτο αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθείσθω, ὦ Κριτόβουλε, ὥστε μηδὲ χρήματα εἶναι. οἱ δὲ φίλοι, ἥν τις ἐπίσταιται αὐτοῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν, τί φήσομεν αὐτοὺς εἶναι;

Χρήματα νὴ Δί', ἔφη ὁ Κριτόβουλος, καὶ πολὺ γε μᾶλλον ἢ τοὺς βοῦς, ἥν ὠφελιμώτεροί γε ὦσι τῶν βοῶν.

- 15 Καὶ οἱ ἐχθροί γε ἄρα κατὰ γε τὸν σὸν λόγον χρήματά εἰσι τῷ δυναμένῳ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι.

Ἐμοὶ γοῦν δοκεῖ.

Οἰκονόμου ἄρα ἐστὶν ἀγαθοῦ καὶ τοῖς ἐχθροῖς ἐπίστασθαι χρῆσθαι ὥστε ὠφελεῖσθαι ἀπὸ τῶν ἐχθρῶν.

Ἰσχυρότατά γε.

Καὶ γὰρ δὴ ὀρᾷς, ἔφη, ὦ Κριτόβουλε, ὅσοι μὲν δὴ οἶκοι ἰδιωτῶν ηὐξημένοι εἰσὶν ἀπὸ πολέμου, ὅσοι δὲ τυράννων.

Ἄλλα γὰρ τὰ μὲν καλῶς ἔμοιγε δοκεῖ λέγεσθαι, ὦ Σώκρατες, ἔφη ὁ Κριτόβουλος· ἐκεῖνο δ' ἡμῖν τί φαίνεται, ὅποταν ὁρῶμέν τινας ἐπιστήμας μὲν ἔχοντας καὶ ἀφορμὰς ἀφ' ὧν δύνανται ἐργαζόμενοι αὖξιν τοὺς οἴκους, αἰσθανώμεθα δὲ αὐτοὺς ταῦτα μὴ θέλοντας ποιεῖν καὶ διὰ τοῦτο ὁρῶμεν ἀνωφελεῖς οὔσας αὐτοῖς τὰς ἐπιστήμας; ἄλλο τι ἢ τούτοις αὖ οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε τὰ κτήματα;

Περὶ δούλων μοι, ἔφη ὁ Σωκράτης, ἐπιχειρεῖς, ὦ Κριτόβουλε, διαλέγεσθαι;

Οὐ μὰ Δί', ἔφη, οὐκ ἔγωγε, ἀλλὰ καὶ πάννυ εὐπατριδῶν ἐνίων γε δοκούντων εἶναι, οὓς ἐγὼ ὁρῶ τοὺς μὲν καὶ πολεμικάς, τοὺς δὲ καὶ εἰρηνικάς ἐπιστήμας ἔχοντας, ταύτας δὲ οὐκ ἐθέλοντας ἐργάζεσθαι, ὥς μὲν ἐγὼ οἶμαι, δι' αὐτὸ τοῦτο ὅτι δεσπότης οὐκ ἔχουσιν.

Καὶ πῶς ἄν, ἔφη ὁ Σωκράτης, δεσπότης οὐκ ἔχοιεν, εἰ εὐχόμενοι εὐδαιμονεῖν καὶ ποιεῖν βουλόμενοι ἀφ' ὧν ἔχοιεν ἀγαθὰ ἔπειτα κωλύονται ποιεῖν ταῦτα ὑπὸ τῶν ἀρχόντων;

Καὶ τίνες δὴ οὗτοί εἰσιν, ἔφη ὁ Κριτόβουλος, οἳ ἀφανεῖς ὄντες ἄρχουσιν αὐτῶν;

Ἄλλα μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἀφανεῖς εἰσιν, ἀλλὰ καὶ πάννυ φανεροί. καὶ ὅτι πονηρότατοί γ' εἰσιν οὐδὲ σὲ λανθάνουσιν, εἴπερ πονηρίαν γε νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς καὶ ἀμέλειαν. καὶ ἄλλαι δ' εἰσιν ἀπατηλαί τινες δέσποιναί προσποιοῦμεναι ἡδοναὶ εἶναι, κυβεῖαι τε καὶ ἀνωφελεῖς ἀνθρώπων ὁμίλῃαι, αἱ προῖόντος

τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι κατα-
φανεῖς γίνονται ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς
περιπεπεμμέναι, αἱ διακωλύουσιν αὐτοὺς ἀπὸ τῶν
ὠφελίμων ἔργων κρατοῦσαι.

21 Ἀλλὰ καὶ ἄλλοι, ἔφη, ὦ Σώκρατες, ἐργάζεσθαι
μὲν οὐ κωλύονται ὑπὸ τούτων ἀλλὰ καὶ πάννυ
σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι καὶ μηχαν-
νᾶσθαι προσόδους, ὅμως δὲ καὶ τοὺς οἴκους κατα-
15 τρίβουσι καὶ ἀμηχανίαις συνέχονται.

22 Δοῦλοι γάρ εἰσι καὶ οὗτοι, ἔφη ὁ Σωκράτης, καὶ
πάννυ γε χαλεπῶν δεσποτῶν οἱ μὲν λιχνειῶν, οἱ δὲ
λαγνειῶν, οἱ δὲ οἶνοφλυγιῶν, οἱ δὲ φιλοτιμιῶν
τινῶν μώρων καὶ δαπανηρῶν, ἃ οὕτω χαλεπῶς
ἄρχει τῶν ἀνθρώπων, ὧν ἂν ἐπικρατήσωσιν, ὥσθ'
ἕως μὲν ἂν ὀρώσιν ἡβῶντας αὐτοὺς καὶ δυναμένους
ἐργάζεσθαι, ἀναγκάζουσι φέρειν ἃ ἂν αὐτοὶ ἐργά-
σωνται καὶ τελεῖν εἰς τὰς αὐτῶν ἐπιθυμίας, ἐπειδὰν
δὲ αὐτοὺς ἀδυνάτους αἰσθωνται ὄντας ἐργάζεσθαι
16 διὰ τὸ γῆρας, ἀπολείπουσι τούτους κακῶς γηράσ-
κειν, ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι.

23 ἀλλὰ δεῖ, ὦ Κριτόβουλε, πρὸς ταῦτα οὐχ ἡττον
διαμάχεσθαι περὶ τῆς ἐλευθερίας ἢ πρὸς τοὺς σὺν
ὅπλοις πειρωμένους καταδουλοῦσθαι. πολέμιοι
μὲν οὖν ἤδη ὅταν καλοὶ καγαθοὶ ὄντες καταδουλώ-
σωνταί τινας, πολλοὺς δὲ βελτίους ἡνάγκασαν
εἶναι σωφρονίσαντες καὶ ῥᾶον βιοτεύειν τὸν λοι-
πὸν χρόνον ἐποίησαν· αἱ δὲ τοιαῦται δέσποιναι
αἰκιζόμεναι τὰ σώματα τῶν ἀνθρώπων καὶ τὰς
17 ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν, ἔστ' ἂν
ἄρχωσιν αὐτῶν.

Ὁ οὖν Κριτόβουλος ἐκ τούτων ᾧδ' ἔπειν·
 Ἀλλὰ περὶ μὲν τῶν τοιούτων ἀρκούντως πάννυ μοι
 δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι· αὐτὸς δ'
 ἑμαυτὸν ἐξετάζων δοκῶ μοι εὐρίσκειν ἐπιεικῶς τῶν
 5 τοιούτων ἐγκρατῇ ὄντα, ὥστ' εἴ μοι συμβουλευοῖς
 ὅ τι ἂν ποιῶν αὖξοιμι τὸν οἶκον, οὐκ ἂν μοι δοκῶ
 ὑπὸ γε τούτων ὧν σὺ δεσποινῶν καλεῖς κωλύεσθαι·
 ἀλλὰ θαρρῶν συμβούλευε ὅ τι ἔχεις ἀγαθόν· ἡ
 κατέγνωκας ἡμῶν, ὦ Σώκρατες, ἱκανῶς πλουτεῖν
 0 καὶ οὐδὲν δοκοῦμέν σοι προσδεῖσθαι χρημάτων;

Οὐκουν ἔγωγε, ἔφη ὁ Σωκράτης, εἰ καὶ περὶ
 ἐμοῦ λέγεις, οὐδὲν μοι δοκῶ προσδεῖσθαι χρημά-
 των, ἀλλ' ἱκανῶς πλουτεῖν· σὺ μέντοι, ὦ Κριτό-
 βουλε, πάννυ μοι δοκεῖς πένεσθαι, καὶ ναὶ μὰ Δί'
 5 ἔστιν ὅτε καὶ πάννυ οἰκτείρω σε ἐγώ.

Καὶ ὁ Κριτόβουλος γελάσας εἶπε, Καὶ πόσον
 ἂν πρὸς τῶν θεῶν οἶει, ὦ Σώκρατες, ἔφη, εὐρεῖν τὰ
 σὰ κτήματα πωλούμενα, πόσον δὲ τὰ ἐμά;

Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, εἰ ἀγαθοῦ
 ὦνητοῦ ἐπιτύχοιμι, εὐρεῖν ἂν μοι τὴν οἰκίαν καὶ
 τὰ ὄντα πάντα πάννυ ῥαδίως πέντε μνᾶς· τὰ
 μέντοι σὰ ἀκριβῶς οἶδα ὅτι πλέον ἂν εὖροι ἢ
 ἑκατονταπλασίονα τούτου.

Κατὰ οὕτως ἐγνωκὼς σὺ μὲν οὐχ ἡγεί προ-
 5 δεῖσθαι χρημάτων, ἐμὲ δὲ οἰκτεῖρεις ἐπὶ τῇ πενίᾳ;

Τὰ μὲν γὰρ ἐμά, ἔφη, ἱκανά ἐστιν ἐμοὶ παρέχειν
 τὰ ἐμοὶ ἀρκούντα· εἰς δὲ τὸ σὸν σχῆμα ὃ σὺ περι-
 βέβλησαι καὶ τὴν σὴν δόξαν, οὐδ' εἰ τρὶς ἕσα νῦν
 κέκτησαι προσγένοιτό σοι, οὐδ' ὥς ἂν ἱκανά μοι
 30 δοκεῖ εἶναι σοι.

5 Πῶς δὴ τοῦτ'· ἔφη ὁ Κριτόβουλος.

[Ἀπεφώνηατο ὁ Σωκράτης·] "Ὅτι πρῶτον μὲν ὄρῳ σοι ἀνάγκην οὔσαν θύειν πολλά τε καὶ μεγάλα ἢ οὔτε θεοὺς οὔτε ἀνθρώπους οἶμαί σε ἂν ἀνασχέσθαι· ἔπειτα ξένους προσήκει σοι πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς· ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ ποιεῖν ἢ ἔρημον συμμάχων εἶναι. ἔτι δὲ καὶ τὴν πόλιν αἰσθάνομαι τὰ μὲν ἤδη σοι προστάττουσαν μεγάλα, τελεῖν ἵπποτροφίας τε καὶ χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, ἣν δὲ δὴ πόλεμος γένηται, οἶδ' ὅτι καὶ τριηραρχίας [μισθοὺς] καὶ εἰσφορὰς τοσαύτας σοι προστάξουσιν, ὅσας σὺ οὐ ῥαδίως ὑποίσεις. ὅπου δ' ἂν ἐνδεῶς δόξης τι τούτων ποιεῖν, οἶδ' ὅτι σε τιμωρήσονται Ἀθηναῖοι οὐδὲν ἡττον ἢ εἰ τὰ αὐτῶν λάβοιεν κλέπτοντα. πρὸς δὲ τούτοις ὄρῳ σε οὔμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. ὧν ἔνεκα οἰκτεῖρω σε, μή τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῆς. καὶ ἐμοὶ μὲν, εἴ τι καὶ προσδεηθείην, οἶδ' ὅτι καὶ σὺ γιγνώσκεις, ὥς εἰσὶν οἱ καὶ ἐπαρκέσειαν ἂν, ὥστε πάννυ μικρὰ πορίσαντες κάτακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν· οἱ δὲ σοὶ φίλοι πολὺν ἀρκοῦντα σοῦ μάλλον ἔχοντες τῇ ἑαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ ὅμως ὥς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσι.

9 Καὶ ὁ Κριτόβουλος εἶπεν· Ἐγὼ τούτοις, ὦ Σώκρατες, οὐκ ἔχω ἀντιλέγειν· ἀλλ' ὥρα σοι προστατεύειν ἐμοῦ, ὅπως μὴ τῷ ὄντι οἰκτρὸς γένωμαι.

Ἀκούσας οὖν ὁ Σωκράτης εἶπε· Καὶ οὐ θαυμαστὸν δοκεῖς, ὦ Κριτόβουλε, τοῦτο σαυτῷ ποιεῖν, ὅτι ὀλίγω μὲν πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοὶ ὡς οὐδὲ εἰδότι, ὃ τι εἴη πλούτος, καὶ πρότερον οὐκ ἐπαύσω πρὶν ἐξήλεγχάς με καὶ ὁμολογεῖν ἐποίησας μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτῆσθαι, νῦν δὲ κελεύεις προστατεύειν μέσου καὶ ἐπιμελεῖσθαι, ὅπως ἂν μὴ παντάπασιν ἀληθῶς πένης γένοιο;

Ὅρῳ γάρ σε, ἔφη, ὦ Σώκρατες, ἓν τι πλουτηρὸν ἔργον ἐπιστάμενον περιουσίαν ποιεῖν. τὸν οὖν ἀπ' ὀλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ' ἂν πάνυ ῥαδίως πολλὴν περιουσίαν ποιῆσαι.

Οὐκ οὖν μέμνησαι ἀρτίως ἐν τῷ λόγῳ, ὅτε οὐδ' ἀναγρύζειν μοι ἐξουσίαν ἐποίησας λέγων, ὅτι τῷ μὴ ἐπισταμένῳ ἵπποις χρῆσθαι οὐκ εἴη χρήματα οἱ ἵπποι οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδέν, ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι; εἰσὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων ἐμὲ δὲ πῶς τινι τούτων οἶει ἂν ἐπιστηθῆναι χρῆσθαι, ὦ τὴν ἀρχὴν οὐδὲν πώποτε ἐγένετο τούτων;

Ἄλλ' ἐδόκει ἡμῖν, καὶ εἰ μὴ χρήματά τις τύχοι ἔχων, ὅμως εἶναί τις ἐπιστήμη οἰκονομίας. τί οὖν κωλύει καὶ σὲ ἐπίστασθαι;

Ὅπερ νῆ Δία καὶ αὐλεῖν ἂν κωλύσειεν ἄνθρωπον ἐπίστασθαι, εἰ μήτε αὐτὸς πώποτε κτήσαιο αὐλοὺς μήτε ἄλλος αὐτῷ παράσχοι ἐν τοῖς αὐτοῦ μανθάνειν· οὕτω δὴ καὶ ἐμοὶ ἔχει περὶ τῆς οἰκονομίας. οὔτε γὰρ αὐτὸς ὄργανα χρήματα ἐκεκτῆμην, ὥστε μανθάνειν, οὔτε ἄλλος πώποτε μοι

παρέσχε τὰ ἑαυτοῦ διοικεῖν ἀλλ' ἢ σὺ νυνὶ ἐθέλεις παρέχειν. οἱ δὲ δῆπου τὸ πρῶτον μαυθάνοντες καθαρίζειν καὶ τὰς λύρας λυμαίνονται· καὶ ἐγὼ δὴ εἰ ἐπιχειρήσαιμι ἐν τῷ σῷ οἴκῳ μαυθάνειν οἰκονομεῖν, ἴσως ἂν καταλυμηναίμην ἂν σου τὸν οἶκον.

14 Πρὸς ταῦτα ὁ Κριτόβουλος εἶπε, Προθύμως γε, ὦ Σώκρατες, ἀποφεύγειν μοι πειρᾶ μηδέν με συνωφελῆσαι εἰς τὸ ῥᾶον ὑποφέρειν τὰ ἐμοὶ ἀναγκαῖα πράγματα.

Οὐ μὰ Δί', ἔφη ὁ Σωκράτης, οὐκ ἔγωγε, ἀλλ' ὅσα ἔχω καὶ πάννυ προθύμως ἐξηγήσομαί σοι. 15 οἶμαι δ' ἂν καὶ εἰ ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος παρ' ἐμοί, εἰ ἄλλοσε ἡγησάμην ὀπόθεν σοι εἶη λαβεῖν, οὐκ ἂν ἐμέμφου μοι, καὶ εἰ ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι αὐτὸς μὴ ἔχων ἄλλοσε καὶ ἐπὶ τοῦτο ἡγαγον, οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου, καὶ εἰ βουλομένου μουσικὴν μαθεῖν σου παρ' ἐμοῦ δείξαιμί σοι πολὺ δεινότερους ἐμοῦ περὶ μουσικὴν καὶ σοι χάριν ἂν εἰδότας, εἰ ἐθέλοις παρ' αὐτῶν μαυθάνειν, τί ἂν ἔτι μοι ταῦτα ποιοῦντι μέμφοιο;

Οὐδὲν ἂν δικαίως γε, ὦ Σώκρατες.

16 Ἐγὼ τοίνυν σοι δείξω, ὦ Κριτόβουλε, ὅσα νῦν λιπαρεῖς παρ' ἐμοῦ μαυθάνειν πολὺ ἄλλους ἐμοῦ δεινότερους περὶ ταῦτα. ὁμολογῶ δὲ μεμεληκέναι μοι, οἵτινες ἕκαστα ἐπιστημονέστατοί εἰσι 17 τῶν ἐν τῇ πόλει. καταμαθὼν γάρ ποτε ἀπὸ τῶν αὐτῶν ἔργων τοὺς μὲν πάννυ ἀπόρους ὄντας, τοὺς δὲ πάννυ πλουσίους, ἀπεθαύμασα καὶ ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως, ὅ τι εἶη τοῦτο. καὶ εὖρον

ἐπισκοπῶν πάνυ οἰκείως ταῦτα γιγνόμενα. τοὺς μὲν γὰρ εἰκῇ ταῦτα πράττοντας ζημιουμένους ἑώρων, τοὺς δὲ γνώμῃ συντεταμένῃ ἐπιμελουμένους καὶ θάττον καὶ ῥᾶον καὶ κερδαλεώτερον κατέγνων πράττοντας. παρ' ὧν ἂν καὶ σέ οἶμαι, εἰ βούλοιο, μαθόντα, εἴ σοι ὁ θεὸς μὴ ἐναντιοῖτο, πάνυ ἂν δεινὸν χρηματιστὴν γενέσθαι.

Ἀκούσας ταῦτα ὁ Κριτόβουλος εἶπε, Νῦν τοι, ἔφη, ἐγὼ σε οὐκέτι ἀφήσω, ὦ Σώκρατες, πρὶν ἂν μοι, ἃ ὑπέσχησαι ἐναντίον τῶν φίλων τουτωνί, ἀποδείξῃς.

Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν σοι ἀποδεικνύω πρῶτον μὲν οἰκίας τοὺς μὲν ἀπὸ πολλοῦ ἀργυρίου ἀχρήστους οἰκοδομοῦντας, τοὺς δὲ ἀπὸ πολὺ ἐλάττονος πάντα ἐχούσας ὅσα δεῖ, ἢ δόξω ἔν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύναι;

Καὶ πάνυ γ', ἔφη ὁ Κριτόβουλος. Τί δ' ἦν τὸ τούτου ἀκόλουθον μετὰ τοῦτό σοι ἐπιδεικνύω, τοῖς μὲν πάνυ πολλὰ καὶ παντοῖα κεκτημένους ἐπιπλα καὶ τούτοις, ὅταν δέωνται, μὴ ἔχοντας χρῆσθαι μηδὲ εἰδότας, εἰ σὰ ἐστὶν αὐτοῖς, καὶ διὰ ταῦτα πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δ' ἀνιώντας τοὺς οἰκέτας· τοὺς δὲ οὐδὲν πλέον ἀλλὰ καὶ μείονα τούτων κεκτημένους ἔχοντας εὐθὺς ἔτοιμα ὅτων ἂν δέωνται χρῆσθαι.

Ἀλλὰ τί οὖν τούτων ἐστίν, ὦ Σώκρατες, αἴτιον ἢ ὅτι τοῖς μὲν ὅποι ἔτυχεν ἕκαστον καταβέβληται, τοῖς δὲ ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται;

Ναὶ μὰ Δί', ἔφη ὁ Σωκράτης· καὶ οὐδ' ἐν χώρᾳ

γε, ἐν ᾗ ἔτυχεν, ἀλλ' ἔνθα προσήκει, ἕκαστα δια-
τάσσεται.

Λέγειν τί μοι δοκεῖς, ἔφη, καὶ τοῦτο, ὁ Κριτό-
βουλος, τῶν οἰκονομικῶν.

4 Τί οὖν, ἦν σοι, ἔφη, καὶ οἰκέτας αὖ ἐπιδεικνύω
ἐνθα μὲν πάντας ὡς εἰπεῖν δεδεμένους καὶ τούτους
θαμινὰ ἀποδιδράσκοντας, ἐνθα δὲ λελυμένους καὶ
ἐθέλοντάς τε ἐργάζεσθαι καὶ παραμένειν, οὐ καὶ
τοῦτό σοι δόξω ἀξιόθεατον τῆς οἰκονομίας ἔργον
ἐπιδεικνύναι;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος, καὶ σφό-
δρα γε.

5 Ἦν δὲ καὶ παραπλησίους γεωργίας γεωργοῦν-
τας, τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας
καὶ ἀποροῦντας, τοὺς δὲ ἀφθόνως καὶ καλῶς πάντα
ἔχοντας ὅσων δέονται ἀπὸ τῆς γεωργίας;

Ναὶ μὰ Δί', ἔφη ὁ Κριτόβουλος. ἴσως γὰρ
ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς
ἃ βλάβην φέρει αὐτῷ καὶ τῷ οἴκῳ.

6 Εἰσὶ μὲν τινες ἴσως, ἔφη ὁ Σωκράτης, καὶ τοιοῦ-
τοι. ἀλλ' ἐγὼ οὐ τούτους λέγω, ἀλλ' οἱ οὐδ' εἰς
τὰναγκαῖα ἔχουσι δαπανᾶν, γεωργεῖν φάσκοντες.

Καὶ τί ἂν εἴη τούτου αἴτιον, ὦ Σώκρατες;

Ἐγὼ σε ἄξω καὶ ἐπὶ τούτους, ἔφη ὁ Σωκράτης.
σὺ δὲ θεώμενος δήπου καταμαθήσῃ.

7 Νῆ Δί', ἔφη, ἦν δύνωμαί γε.

Οὐκοῦν χρὴ θεώμενον σαυτοῦ ἀποπειρᾶσθαι εἰ
γνώσῃ. νῦν δ' ἐγὼ σε σύνοιδα ἐπὶ μὲν τραγωδῶν
τε καὶ κωμῳδῶν θέαν καὶ πάννυ πρῶν ἀνιστάμενον
καὶ πάννυ μακρὰν ὁδὸν βαδίζοντα καὶ ἐμὲ ἀναπεί-

θοντα προθύμως συνθεᾶσθαι· ἐπὶ δὲ τοιοῦτον οὐδέν
 με πώποτε ἔργον παρεκάλεσας.

Οὐκοῦν γελοῖός σοι φαίνομαι εἶναι, ὦ Σώ-
 κρατες.

Σαυτῷ δὲ πολὺ νῆ Δί', ἔφη, γελοιότερος. ἦν 8
 δὲ καὶ ἀφ' ἵππικῆς σοι ἐπιδεικνύω τοὺς μὲν εἰς
 ἀπορίαν τῶν ἐπιτηδείων ἐληλυθότας, τοὺς δὲ διὰ
 τὴν ἵππικὴν καὶ πάνυ εὐπόρους ὄντας καὶ ἅμα
 ἀγαλλομένους ἐπὶ τῷ κέρδει;

Οὐκοῦν τούτους μὲν καὶ ἐγὼ ὁρῶ καὶ οἶδα ἑκα-
 τέρους καὶ οὐδέν τι μᾶλλον τῶν κερδαινόντων
 5 γίγνομαι.

Θεᾶ γὰρ αὐτοὺς ἥπερ τοὺς τραγωδοὺς τε καὶ
 κωμωδοὺς, οὐχ ὅπως ποιητῆς οἶομαι γένη, ἀλλ'
 ὅπως ἡσθῆς ἰδὼν τι ἢ ἀκούσας· καὶ ταῦτα μὲν
 ἴσως οὕτως ὀρθῶς ἔχει, οὐ γὰρ ποιητῆς βούλει
 0 γενέσθαι, ἵππικῇ δ' ἀναγκαζόμενος χρῆσθαι οὐ
 μῶρος οἶει εἶναι, εἰ μὴ σκοπεῖς, ὅπως μὴ ἰδιώτης
 ἔσῃ τούτου τοῦ ἔργου, ἄλλως τε καὶ τῶν αὐτῶν
 ὄντων ἀγαθῶν εἰς τε τὴν χρῆσιν καὶ κερδαλέων
 εἰς πώλησιν ὄντων;

15 Πωλοδαμνεῖν με κελεύεις, ὦ Σώκρατες;

Οὐ μὰ Δί' οὐδέν τι μᾶλλον ἢ καὶ γεωργοὺς ἐκ
 παιδίων ὠνούμενον κατασκευάζειν, ἀλλ' εἶναί τινές
 μοι δοκοῦσιν ἡλικίαι καὶ ἵππων καὶ ἀνθρώπων, αἱ
 εὐθύς τε χρήσιμαί εἰσι καὶ ἐπὶ τὸ βέλτιον ἐπι-
 20 διδόασιν. ἔχω δ' ἐπιδείξαι καὶ γυναιξὶ ταῖς γαμε-
 ταῖς τοὺς μὲν οὕτω χρωμένους ὥστε συνεργοὺς
 ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους, τοὺς δὲ
 ἢ οἱ πλείστοι λυμαίνονται.

11 Καὶ τούτου πότερα χρή, ὦ Σώκρατες, τὸν ἄνδρα αἰτιᾶσθαι ἢ τὴν γυναῖκα;

Πρόβατον μὲν, ἔφη ὁ Σωκράτης, ὥς ἐπὶ τὸ πολὺ ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, καὶ ἵππος ὥς ἐπὶ τὸ πολὺ ἦν κακουργῇ, τὸν ἱππέα κακίζομεν· τῆς δὲ γυναικός, εἰ μὲν διδασκομένη ὑπὸ τοῦ ἀνδρὸς τὰγαθὰ κακοποιεῖ, ἴσως δικαίως ἂν ἡ γυνὴ τὴν αἰτίαν ἔχοι· εἰ δὲ μὴ διδάσκων τὰ καλὰ κατὰ ἀνεπιστήμονι τούτων χρῶτο, ἄρ' οὐ δικαίως ἂν ὁ ἀνὴρ τὴν αἰτίαν ἔχοι; πάντως δ', ἔφη, ὦ Κριτόβουλε, φίλοι γάρ ἐσμεν οἱ παρόντες, ἀπαληθεύσαι πρὸς ἡμᾶς. ἔστιν ὅτῳ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί;

Οὐδενί, ἔφη.

Ἔστι δὲ ὅτῳ ἐλάττονα διαλέγει ἢ τῇ γυναικί; Εἰ δὲ μή, οὐ πολλοῖς γε, ἔφη.

13 Ἐγῆμας δὲ αὐτὴν παῖδα νέαν μάλιστα καὶ ὥς ἡδύνατο ἐλάχιστα ἑωρακυῖαν καὶ ἀκηκουῖαν; Μάλιστα.

Οὐκοῦν πολὺ θαυμαστότερον, εἴ τι ὦν δεῖ λέγειν ἢ πράττειν ἐπίσταιτο ἢ εἰ ἐξαμαρτάνοι.

14 Οἷς δὲ σὺ λέγεις ἀγαθὰς εἶναι γυναῖκας, ὦ Σώκρατες, ἢ αὐτοὶ ταύτας ἐπαίδευσαν;

Οὐδὲν οἶον τὸ ἐπισκοπεῖσθαι. συστήσω δέ σοι ἐγὼ καὶ Ἀσπασίαν, ἢ ἐπιστημονέστερον ἐμοῦ σοι 15 ταῦτα πάντα ἐπιδείξει. νομίζω δὲ γυναῖκα κοινὸν ἀγαθὴν οἴκου οὔσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν. ἔρχεται μὲν γὰρ εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα ὥς ἐπὶ τὸ πολὺ, δαπανᾶται δὲ διὰ τῶν τῆς γυναι-

κὸς ταμιευμάτων τὰ πλεῖστα· καὶ εὖ μὲν τούτων
γιγνομένων αὖξονται οἱ οἴκοι, κακῶς δὲ τούτων
πραττομένων οἱ οἴκοι μειοῦνται. οἶμαι δέ σοι καὶ 16
τῶν ἄλλων ἐπιστημῶν τοὺς ἀξίως λόγου ἐκάστην
ἐργαζομένους ἔχειν ἂν ἐπιδείξαι σοι, εἴ τι προσ-
δεῖσθαι νομίζεις.

Ἄλλὰ πάσας μὲν τί σε δεῖ ἐπιδεικνύναι, ὦ IV
Σώκρατες; ἔφη ὁ Κριτόβουλος· οὔτε γὰρ κτή-
σασθαι πασῶν τῶν τεχνῶν ἐργάτας ῥάδιον οἷους
δεῖ οὔτε ἔμπειρον γενέσθαι αὐτῶν οἷόν τε, ἀλλ'
αἱ δοκοῦσι κάλλιστα τῶν ἐπιστημῶν καὶ ἐμοὶ
πρέποι ἂν μάλιστα ἐπιμελομένῳ, ταύτας μοι καὶ
αὐτὰς ἐπιδείκνυε καὶ τοὺς πράττοντας αὐτὰς καὶ
αὐτὸς δὲ ὅ τι δύνασαι συνωφέλει εἰς ταῦτα δι-
δάσκων.

Ἄλλὰ καλῶς, ἔφη, λέγεις, ὦ Κριτόβουλε. καὶ 2
γὰρ αἱ γε βαναυσικαὶ καλούμεναι καὶ ἐπίρρητοί
τέ εἰσι καὶ εἰκότως μέντοι πάννυ ἀδοξοῦνται πρὸς
τῶν πόλεων. καταλυμαίνονται γὰρ τὰ σώματα
τῶν τε ἐργαζομένων καὶ τῶν ἐπιμελομένων ἀναγ-
κάζουσαι καθῆσθαι καὶ σκιατραφεῖσθαι, ἔνιαι δὲ
καὶ πρὸς πῦρ ἡμερεύειν. τῶν δὲ σωμάτων θηλυ-
νομένων καὶ αἱ ψυχαὶ πολὺ ἀρρωστότεραι γίγ-
νονται. καὶ ἀσχολίας δὲ μάλιστα ἔχουσι καὶ 3
φίλων καὶ πόλεως συνεπιμελεῖσθαι αἱ βαναυσικαὶ
καλούμεναι. ὥστε οἱ τοιοῦτοι δοκοῦσι κακοὶ καὶ
φίλοις χρῆσθαι καὶ ταῖς πατρίσιν ἀλεξητῆρες
εἶναι. καὶ ἐν ἐνίαις μὲν τῶν πόλεων, μάλιστα δὲ
ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, οὐδ' ἔξεστι τῶν
πολιτῶν οὐδενὶ βαναυσικὰς τέχνας ἐργάζεσθαι.

4 Ἡμῖν δὲ δὴ ποίαις συμβουλεύεις, ὦ Σώκρατες, χρῆσθαι;

Ἄρ', ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; ἐκείνον γάρ φασιν ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἡγούμενον εἶναι ἐπιμελήμασι γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην τούτων ἀμφοτέρων ἰσχυρῶς ἐπιμελεῖσθαι.

5 Καὶ ὁ Κριτόβουλος ἀκούσας ταῦτα εἶπε, Καὶ τοῦτο, ἔφη, πιστεύεις, ὦ Σώκρατες, βασιλέα τῶν Περσῶν γεωργίας τι συνεπιμελεῖσθαι;

᾽Ωδ' ἂν, ἔφη ὁ Σωκράτης, ἐπισκοποῦντες, ὦ Κριτόβουλε, ἴσως ἂν καταμάθοιμεν εἴ τι συνεπιμελεῖται. τῶν μὲν γὰρ πολεμικῶν ἔργων ὁμολογούμεν αὐτὸν ἰσχυρῶς ἐπιμελεῖσθαι, ἔτι ἐξ ὁπόσων περ ἔθνων δασμοῦς λαμβάνει, τέταχε τῷ ἄρχοντι ἐκάστω, εἰς ὁπόσους δεῖ διδόναι τροφὴν ἵππέας καὶ τοξότας καὶ σφενδονήτας καὶ γερροφόρους, οἵτινες τῶν τε ὑπ' αὐτοῦ ἀρχομένων ἱκανοὶ ἔσονται κρατεῖν καὶ ἦν πολέμιοι ἐπίωσιν, ἀρήξουσιν τῇ χώρᾳ, χωρὶς δὲ τούτων φυλακὰς ἐν ταῖς ἀκρο-
6 πόλεσι τρέφει· καὶ τὴν μὲν τροφὴν τοῖς φρουροῖς δίδωσιν ὁ ἄρχων, ᾧ τοῦτο προστέτακται, βασιλεὺς δὲ κατ' ἐνιαυτὸν ἐξέτασιν ποιεῖται τῶν μισθοφόρων καὶ τῶν ἄλλων, οἷς ὀπλίσθαι προστέτακται, καὶ πάντα ἅμα συνάγων πλὴν τοὺς ἐν ταῖς ἀκροπό-
λεσιν ἔνθα δὴ ὁ σύλλογος καλεῖται [καὶ] τοὺς μὲν ἀμφὶ τὴν ἑαυτοῦ οἴκησιν αὐτὸς ἐφορᾷ, τοὺς δὲ πρόσω ἀποικοῦντας πιστοὺς πέμπει ἐπισκοπεῖν·
7 καὶ οἱ μὲν ἂν φαίνονται τῶν φρουράρχων καὶ τῶν

χιλιάρχων καὶ τῶν σατραπῶν τὸν ἀριθμὸν τὸν
 τεταγμένον ἔκπλεων ἔχοντες καὶ τούτους δοκίμοις
 ἵπποις τε καὶ ὅπλοις κατεσκευασμένους παρέχωσι,
 τούτους μὲν τοὺς ἄρχοντας καὶ ταῖς τιμαῖς αὖξει
 καὶ δώροις μεγάλοις καταπλουτίζει, οὓς δ' ἂν εὖρῃ
 τῶν ἀρχόντων ἢ καταμελοῦντας τῶν φρουρούντων
 ἢ κατακερδαίνοντας, τούτους χαλεπῶς κολάζει καὶ
 παύων τῆς ἀρχῆς ἄλλους ἐπιμελητὰς καθίστησι.
 τῶν μὲν δὴ πολεμικῶν ἔργων ταῦτα ποιῶν δοκεῖ
 ἡμῖν ἀναμφιλόγως ἐπιμελεῖσθαι. ἔτι δὲ ὁπόσῃν μὲν 8
 τῆς χώρας διελαύνων ἐφορᾷ αὐτός, αὐτὸς καὶ δοκι-
 μάζει, ὁπόσῃν δὲ μὴ αὐτὸς ἐφορᾷ, πέμπων πιστοὺς
 ἐπισκοπεῖται. καὶ οὓς μὲν ἂν αἰσθάνηται τῶν
 ἀρχόντων συνοικουμένην τε τὴν χώραν παρεχο-
 μένους καὶ ἐνεργὸν οὖσαν τὴν γῆν καὶ πλήρη
 δένδρων τε ὧν ἐκάστη φέρει καὶ καρπῶν, τούτοις
 μὲν χώραν τε ἄλλην προστίθῃσι καὶ δώροις κοσμεῖ
 καὶ ἔδραις ἐντίμοις γεραίρει, οἷς δ' ἂν ὀρᾷ ἀργόν
 τε τὴν χώραν οὖσαν καὶ ὀλιγάνθρωπον ἢ διὰ
 χαλεπότητα ἢ δι' ὕβριν ἢ δι' ἀμέλειαν, τούτους
 δὲ κολάζων καὶ παύων τῆς ἀρχῆς ἄρχοντας ἄλλους
 καθίστησι. ταῦτα ποιῶν δοκεῖ ἡττον ἐπιμελεῖσθαι 9
 ὅπως ἡ γῆ ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων
 ἢ ὅπως εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων; καὶ
 εἰσὶ δ' αὐτῷ οἱ ἄρχοντες διατεταγμένοι ἐφ' ἐκά-
 τερον οὐχ οἱ αὐτοί, ἀλλ' οἱ μὲν ἄρχουσι τῶν
 κατοικούντων τε καὶ τῶν ἐργατῶν καὶ δασμοὺς ἐκ
 τούτων ἐκλέγουσιν, οἱ δ' ἄρχουσι τῶν ὀπλισμένων
 φρουρῶν. καὶ μὲν ὁ φρούραρχος μὴ ἱκανῶς τῇ 10
 χώρᾳ ἀρήγῃ, ὁ τῶν ἐνοικούντων ἄρχων καὶ τῶν

ἔργων ἐπιμελούμενος κατηγορεῖ τοῦ φρουράρχου, ὅτι οὐ δύνανται ἐργάζεσθαι διὰ τὴν ἀφυλαξίαν, ἣν δὲ παρέχοντος τοῦ φρουράρχου εἰρήνην τοῖς ἔργοις ὁ ἄρχων ὀλιγάνθρωπόν τε παρέχεται καὶ ἄργον τὴν χώραν, τούτου αὖ κατηγορεῖ ὁ φρούραρχος. καὶ γὰρ σχεδόν τι οἱ κακῶς τὴν χώραν ἐργαζόμενοι οὔτε τοὺς φρουροὺς τρέφουσιν οὔτε τοὺς δασμοὺς δύνανται ἀποδιδόναι. ὅπου δ' ἂν σατράπης καθιστῇται, οὗτος ἀμφοτέρων τούτων ἐπιμελεῖται.

Ἐκ τούτων ὁ Κριτόβουλος εἶπεν· Οὐκοῦν εἰ μὲν δὴ ταῦτα ποιεῖ βασιλεύς, ὦ Σώκρατες, οὐδὲν ἔμοιγε δοκεῖ ἡττον τῶν γεωργικῶν ἔργων ἐπιμελεῖσθαι ἢ τῶν πολεμικῶν.

Ἐτι δὲ πρὸς τούτοις, ἔφη ὁ Σωκράτης, ἐν ὁποῖαις τε χώραις ἐνοικεῖ καὶ εἰς ὁπόσας ἐπιστρέφεται, ἐπιμελεῖται τούτων, ὅπως κῆποί τε ἔσονται οἱ παράδεισοι καλούμενοι πάντων καλῶν τε καὶ ἀγαθῶν μεστοί, ὅσα ἡ γῆ φύειν ἐθέλει, καὶ ἐν τούτοις αὐτὸς τὰ πλείστα διατρίβει, ὅταν μὴ ἡ ὥρα τοῦ ἔτους ἐξείργῃ.

Νῆ Δί', ἔφη ὁ Κριτόβουλος, ἀνάγκη τοίνυν, ὦ Σώκρατες, ἔνθα γε διατρίβει αὐτός, καὶ ὅπως ὥς κάλλιστα κατεσκευασμένοι ἔσονται οἱ παράδεισοι ἐπιμελεῖσθαι δένδρεσι καὶ τοῖς ἄλλοις ἅπασιν καλοῖς, ὅσα ἡ γῆ φύει.

Φασὶ δέ τινες, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, καὶ ὅταν δῶρα διδῶ ὁ βασιλεύς, πρῶτον μὲν εἰσκαλεῖν τοὺς πολέμῳ ἀγαθοὺς γεγονότας, ὅτι οὐδὲν ὄφελος πολλὰ ἀροῦν, εἰ μὴ εἶεν οἱ ἀρήξοντες·

δεύτερον δὲ τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιοῦντας, λέγοντα ὅτι οὐδ' ἂν οἱ ἄλκιμοι δύναιτο ζῆν, εἰ μὴ εἶεν οἱ ἐργαζόμενοι. λέγεται δὲ καὶ Κῦρός ποτε, ὅσπερ εὐδοκί-
μώτατος δὴ βασιλεὺς γεγένηται, εἰπεῖν τοῖς ἐπὶ τὰ δῶρα κεκλημένοις ὅτι αὐτὸς ἂν δικαίως τὰ ἀμφοτέρων δῶρα λαμβάνοι· κατασκευάζειν τε γὰρ ἄριστος εἶναι ἔφη χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις.

Κῦρος μὲν τοίνυν, ἔφη ὁ Κριτόβουλος, ὦ Σώ-
κρατες, καὶ ἐπηγάλλετο οὐδὲν ἥττον, εἰ ταῦτα ἔλεγεν, ἐπὶ τῷ χώρᾳ ἐνεργοὺς ποιεῖν καὶ κατασκευάζειν ἢ ἐπὶ τῷ πολεμικὸς εἶναι.

Καὶ ναὶ μὰ Δί', ἔφη ὁ Σωκράτης, Κῦρός γε, εἰ
ἐβίωσεν, ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, καὶ τούτου τεκμήρια ἄλλα τε πολλὰ παρέσχηται καὶ ὅποτε περὶ τῆς βασιλείας τῷ ἀδελφῷ ἐπορεύετο μαχοῦμενος, παρὰ μὲν Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλαὶ μυριάδες πρὸς Κῦρον. ἐγὼ δὲ καὶ τοῦτο ἡγοῦ-
μαι μέγα τεκμήριον ἄρχοντος ἀρετῆς εἶναι, ὃ ἂν ἐκόντες πείθονται καὶ ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσιν. ἐκείνῳ δὲ [καὶ] οἱ φίλοι ζῶντί τε συνεμάχοντο καὶ ἀποθανόντι συναπέθανον πάντες περὶ τὸν νεκρὸν μαχόμενοι πλὴν Ἀριαίου· Ἀριαῖος δ' ἔτυχεν ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος. οὗτος
τοίνυν ὁ Κῦρος λέγεται Λυσάνδρῳ, ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα, ἄλλα τε φιλοφρονεῖσθαι, ὥς αὐτὸς ἔφη ὁ Λύσανδρος ξένῳ ποτέ τινι ἐν Μεγάροις διηγούμενος, καὶ τὸν

ἐν Σάρδεσι παράδεισον ἐπιδεικνύναι αὐτὸν ἔφη. 1
 21 ἐπεὶ δὲ ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ μὲν
 τὰ δένδρα εἶη, δι' ἴσου δὲ πάντα πεφυτευμένα, ὀρθοὶ
 δὲ οἱ στίχοι τῶν δένδρων, εὐγώνια δὲ πάντα καλῶς
 εἶη, ὅσμαι δὲ πολλαὶ καὶ ἡδεῖαι συμπαρομαρτοῖεν
 αὐτοῖς περιπατοῦσι, καὶ ταῦτα θαυμάζων εἶπεν· 12
 'Ἄλλ' ἐγὼ τοι, ὦ Κῦρε, πάντα μὲν ταῦτα θαυμάζω
 ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ κατα-
 μετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων.
 22 ἀκούσαντα δὲ ταῦτα τὸν Κῦρον ἡσθῆναί τε καὶ
 εἰπεῖν· Ταῦτα τοίνυν, ὦ Λύσανδρε, ἐγὼ πάντα καὶ 13
 διεμέτρησα καὶ διέταξα, ἔστι δ' αὐτῶν, φάναι, ἃ
 23 καὶ ἐφύτευσα αὐτός. καὶ ὁ Λύσανδρος ἔφη, ἀπο-
 βλέψας εἰς αὐτὸν καὶ ἰδὼν τῶν τε ἱματίων τὸ
 κάλλος ὧν εἶχε καὶ τῆς ὁσμῆς αἰσθόμενος καὶ τῶν
 στρεπτῶν καὶ τῶν ψελίων [τὸ κάλλος] καὶ τοῦ 14
 ἄλλου κόσμου οὗ εἶχεν, εἰπεῖν, Τί λέγεις, φάναι,
 ὦ Κῦρε; ἢ γὰρ σὺ ταῖς σαῖς χερσὶ τούτων τι
 ἐφύτευσας; καὶ τὸν Κῦρον ἀποκρίνασθαι, Θαυ-
 24 μάξεις τοῦτο, φάναι, ὦ Λύσανδρε; ὁμνυμί σοι τὸν
 Μίθρην, ὅταν περ ὑγιαίνω, μηπώποτε δειπνήσαι
 πρὶν ἰδρῶσαι ἢ τῶν πολεμικῶν τι ἢ τῶν γεωργικῶν
 ἔργων μελετῶν ἢ αἰεὶ ἔν γέ τι φιλοτιμούμενος.
 25 καὶ αὐτὸς μέντοι ἔφη ὁ Λύσανδρος ἀκούσας ταῦτα
 δεξιῶσασθαι τε αὐτὸν καὶ εἰπεῖν· Δικαίως μοι
 δοκεῖς, ὦ Κῦρε, εὐδαιμόν εἶναι· ἀγαθὸς γὰρ ὧν
 ἀνὴρ εὐδαιμονεῖς.

V Ταῦτα δέ, ὦ Κριτόβουλε, ἐγὼ διηγούμεαι, ἔφη
 ὁ Σωκράτης, ὅτι τῆς γεωργίας οὐδ' οἱ πάννυ μακά-
 ριοι δύνανται ἀπέχεσθαι. ἔοικε γὰρ ἢ ἐπιμέλεια

αὐτῆς εἶναι ἅμα τε ἡδυπάθειά τις καὶ οἴκου αὔξη-
σις. καὶ σωμάτων ἄσκησις εἰς τὸ δύνασθαι ὅσα
ἀνδρὶ ἐλευθέρῳ προσήκει. πρῶτον μὲν γὰρ ἀφ' ὧν
ζῶσιν οἱ ἄνθρωποι, ταῦτα ἡ γῆ φέρει ἐργαζομέ-
νοις, καὶ ἀφ' ὧν τοίνυν ἡδυπαθοῦσι, προσεπιφέρει
ἔπειτα δὲ ὕστοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα
καὶ οἷς αὐτοὶ κοσμοῦνται, καὶ ταῦτα μετὰ ἡδίστων
ὁσμῶν καὶ θαμάτων παρέχει· ἔπειτα δὲ ὄψα
πολλὰ τὰ μὲν φύει, τὰ δὲ τρέφει· καὶ γὰρ ἡ
προβατευτικὴ τέχνη συνήπται τῇ γεωργίᾳ, ὥστε
ἔχειν καὶ θεοὺς ἐξαρέσκεσθαι θύοντας καὶ αὐτοὺς
χρῆσθαι. παρέχουσα δ' ἀφθονώτατα τὰ γαθὰ οὐκ
ἐὰν ταῦτα μετὰ μαλακίας λαμβάνειν, ἀλλὰ ψύχῃ
τε χειμῶνος καὶ θάληπῃ θέρους ἐθίζει καρτερεῖν.
καὶ τοὺς μὲν αὐτουργοὺς διὰ τῶν χειρῶν γυμ-
νάζουσα ἰσχὺν αὐτοῖς προστίθῃσι, τοὺς δὲ τῇ
ἐπιμελείᾳ γεωργοῦντας ἀνδρίζει πρῶί τε ἐγείρουσα
καὶ πορεύεσθαι σφοδρῶς ἀναγκάζουσα. καὶ γὰρ
ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει αἰεὶ ἐν ὥρᾳ αἱ ἐπικαι-
ριώταται πράξεις εἰσὶν. ἔπειτα ἦν τε σὺν ἵππῳ
ἀρήγειν τις τῇ πόλει βούληται, τὸν ἵππον ἱκανω-
τάτῃ ἡ γεωργία συντρέφειν, ἦν τε πεζῇ, σφοδρὸν
τὸ σῶμα παρέχει· θήραις τε ἐπιφιλοπονεῖσθαι
συνεπαίρει τι ἡ γῆ καὶ κυσὶν εὐπέτειαν τροφῆς
παρέχουσα καὶ θηρία συμπαρατρέφουσα. ὥφε-
λούμενοι δὲ καὶ οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς
γεωργίας ἀντωφελοῦσι τὸν χώρον, ὃ μὲν ἵππος
πρῶί τε κομίζων τὸν κηδόμενον εἰς τὴν ἐπιμέλειαν
καὶ ἐξουσίαν παρέχων ὄψε' ἀπιέναι, αἱ δὲ κύνες
τά τε θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν

καὶ προβάτων καὶ τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμ-
7 παρέχουσαι. παρορμᾷ δέ τι καὶ εἰς τὸ ἀρήγειν
σὺν ὅπλοις τῇ χώρᾳ καὶ ἡ γῆ τοὺς γεωργοὺς ἐν
τῷ μέσῳ τοὺς καρποὺς τρέφουσα τῷ κρατοῦντι
8 λαμβάνειν. καὶ δραμεῖν δὲ καὶ βαλεῖν καὶ πηδη-
σαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται;
τίς δὲ τοῖς ἐργαζομένοις πλείω τέχνη ἀντιχαρίζε-
ται; τίς δὲ ἥδιον τὸν ἐπιμελούμενον δέχεται, προ-
τείνουσα προσιόντι λαβεῖν ὃ τι χρήζει; τίς δὲ
9 ξένους ἀφθονώτερον δέχεται; χεῖμάσαι δὲ πυρὶ
ἀφθόνῳ καὶ θερμοῖς λουτροῖς ποῦ πλείων εὐμάρεια
ἢ ἐν χώρῳ; ποῦ δὲ ἥδιον θερίσαι ὕδασί τε καὶ
πνεύμασι καὶ σκιαῖς ἢ κατ' ἀγρόν; τίς δὲ ἄλλη
θεοῖς ἀπαρχὰς πρεπωδεστέρας παρέχει ἢ ἑορτὰς
10 πληρεστέρας ἀποδεικνύει; τίς δὲ οἰκέταις προσ-
φιλεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινότερα
11 ἢ φίλοις εὐχαριτωτέρα; ἐμοὶ μὲν θαυμαστὸν δοκεῖ
εἶναι, εἴ τις ἐλεύθερος ἄνθρωπος ἢ κτῆμά τι τούτου
ἡδιον κέκτηται ἢ ἐπιμέλειαν ἡδίῳ τινὰ ταύτης
12 ἡῦρηκεν ἢ ὠφελιμωτέραν εἰς τὸν βίον. ἔτι δὲ ἡ
γῆ θέλουσα τοὺς δυναμένους καταμανθάνειν καὶ
δικαιοσύνην διδάσκει· τοὺς γὰρ ἄριστα θεραπεύ-
13 οντας αὐτὴν πλείστα ἀγαθὰ ἀντιποιεῖ. ἐὰν δ'
ἄρα καὶ ὑπὸ πλήθους ποτὲ στρατευμάτων τῶν
ἔργων στερηθῶσιν οἱ ἐν τῇ γεωργίᾳ ἀναστρεφό-
μενοι καὶ σφοδρῶς καὶ ἀνδρικῶς παιδευόμενοι,
οὗτοι εὖ παρεσκευασμένοι καὶ τὰς ψυχὰς καὶ τὰ
σώματα, ἣν μὴ θεὸς ἀποκωλύῃ, δύνανται ἰόν-
τες εἰς τὰς τῶν ἀποκωλύνοντων λαμβάνειν ἀφ'
ὧν θρέψονται. πολλάκις δ' ἐν τῷ πολέμῳ καὶ

ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν τροφήν μα-
 5 στεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις. συμπαι-
 δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γεωργία.
 ἐπὶ τε γὰρ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ἵεναι,
 τῆς τε γῆς σὺν ἀνθρώποις ἐστὶν ἡ ἐργασία. τὸν
 οὖν μέλλοντα εὖ γεωργήσειν δεῖ τοὺς ἐργαστῆρας
 10 καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι ἐθέ-
 λοντας· τὸν δὲ ἐπὶ πολεμίους ἄγοντα ταῦτά δεῖ
 μηχανᾶσθαι δωρούμενόν τε τοῖς ποιούσιν ἃ δεῖ
 ποιεῖν τοὺς ἀγαθοὺς καὶ κολάζοντα τοὺς ἀτακ-
 τοῦντας. καὶ παρακελεύεσθαι δὲ πολλάκις οὐδὲν
 15 ἦττον δεῖ τοῖς ἐργάταις τὸν γεωργὸν ἢ τὸν στρα-
 τηγὸν τοῖς στρατιώταις· καὶ ἐλπιδὼν δὲ ἀγαθῶν
 οὐδὲν ἦττον οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ
 καὶ μᾶλλον, ὅπως μένειν ἐθέλωσι. καλῶς δὲ κα-
 κείνος εἶπεν ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων
 20 τεχνῶν μητέρα καὶ τροφὸν εἶναι. εὖ μὲν γὰρ
 φερομένης τῆς γεωργίας ἔρρωνται καὶ αἱ ἄλλαι
 τέχναι ἅπασαι, ὅπου δ' ἂν ἀναγκασθῇ ἡ γῆ χερ-
 σεύειν, ἀποσβέννυνται καὶ αἱ ἄλλαι τέχναι σχεδόν
 τι καὶ κατὰ γῆν καὶ κατὰ θάλατταν.

5 Ἀκούσας δὲ ταῦτα ὁ Κριτόβουλος εἶπεν· Ἀλλὰ
 ταῦτα μὲν ἔμοιγε, ὦ Σώκρατες, καλῶς δοκεῖς λέγειν·
 ὅτι δὲ τῆς γεωργικῆς τὰ πλείστά ἐστιν ἀνθρώπῳ
 ἀδύνατα προνοῆσαι, καὶ γὰρ χάλαζαι καὶ πάχναι
 ἐνίοτε καὶ αὐχμοὶ καὶ ὄμβροι ἐξαίσιτοι καὶ ἐρυσίβαι
 10 καὶ ἄλλα πολλάκις τὰ καλῶς ἐγνωσμένα καὶ
 πεποιημένα ἀφαιροῦνται· καὶ πρόβατα δ' ἐνίοτε
 κάλλιστα τεθραμμένα ὑόσος ἐλθοῦσα κάκιστα
 ἀπώλεσεν.

19 Ἀκούσας δὲ ταῦτα ὁ Σωκράτης εἶπεν· Ἄλλ'
 ὦμην ἔγωγέ σε, ὦ Κριτόβουλε, εἰδέναι ὅτι οἱ
 θεοὶ οὐδὲν ἡττόν εἰσι κύριοι τῶν ἐν τῇ γεωργίᾳ
 ἔργων ἢ τῶν ἐν τῷ πολέμῳ. καὶ τοὺς μὲν ἐν τῷ
 πολέμῳ ὁρᾷς οἶμαι πρὸ τῶν πολεμικῶν πράξεων
 ἐξαρεσκομένους τοὺς θεοὺς καὶ ἐπερωτῶντας θυ-
 σίαις καὶ οἰωνοῖς, ὅ τι τε χρὴ ποιεῖν καὶ ὅ τι μὴ
 20 περὶ δὲ τῶν γεωργικῶν πράξεων ἡττον οἶει δεῖν
 τοὺς θεοὺς ἱλάσκεσθαι; εὖ γὰρ ἴσθι, ἔφη, ὅτι οἱ
 σῶφρονες καὶ ὑπὲρ ὑγρῶν καὶ ξηρῶν καρπῶν καὶ
 βοῶν καὶ ἵππων καὶ προβάτων καὶ ὑπὲρ πάντων
 γε δὴ τῶν κτημάτων τοὺς θεοὺς θεραπεύουσιν.

VI Ἀλλὰ ταῦτα μέν, ἔφη, ὦ Σώκρατες, καλῶς μοι
 δοκεῖς λέγειν κελεύων πειρᾶσθαι σὺν τοῖς θεοῖς
 ἄρχεσθαι παντὸς ἔργου, ὥς τῶν θεῶν κυρίων ὄντων
 οὐδὲν ἡττον τῶν εἰρηνικῶν ἢ τῶν πολεμικῶν ἔργων.
 ταῦτα μὲν οὖν πειρασόμεθα οὕτω ποιεῖν. σὺ δ'
 ἡμῖν ἔνθεν λέγων περὶ τῆς οἰκονομίας ἀπέλιπες,
 πειρῶ τὰ τούτων ἐχόμενα διεκπεραίνειν, ὥς καὶ
 νῦν μοι δοκῶ ἀκηκοὼς ὅσα εἶπες μᾶλλον τι ἤδη
 διορᾶν ἢ πρόσθεν, ὅ τι χρὴ ποιοῦντα βιοτεύειν.

2 Τί οὖν, ἔφη ὁ Σωκράτης, ἄρα, εἰ πρῶτον μὲν
 ἐπανέλθοιμεν ὅσα μὲν ὁμολογοῦντες διεληλύθα-
 μεν, ἴν', ἣν πως δυνώμεθα, πειραθῶμεν οὕτω καὶ
 τὰ λοιπὰ διεξιέναι συνομολογοῦντες;

3 Ἦδὺ γοῦν ἐστίν, ἔφη ὁ Κριτόβουλος, ὥσπερ
 καὶ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελ-
 θεῖν, οὕτω καὶ λόγων κοινωνοῦντας περὶ ὧν ἂν
 διαλεγώμεθα συνομολογοῦντας διεξιέναι.

4 Οὐκοῦν, ἔφη ὁ Σωκράτης, ἐπιστήμης μέν τινος

ἔδοξεν ἡμῖν ὄνομα εἶναι ἡ οἰκονομία, ἡ δὲ ἐπιστήμη
αὕτη ἐφαίνετο, ἥ οἴκους δύνανται αὔξειν ἄνθρωποι,
οἶκος δ' ἡμῖν ἐφαίνετο ὅπερ κτῆσις ἡ σύμπασα,
κτῆσιν δὲ τοῦτο ἔφαμεν εἶναι, ὃ τι ἐκάστω εἴη
ὠφέλιμον εἰς τὸν βίον, ὠφέλιμα δὲ ὄντα ἠύρίσκετο,
πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι. πάσας μὲν
οὖν τὰς ἐπιστήμας οὔτε μαθεῖν οἶόν τε ἡμῖν ἐδόκει,
συναποδοκιμάζειν τε ταῖς πόλεσι τὰς βαναυσικὰς
καλουμένας τέχνας, ὅτι καὶ τὰ σώματα κατα-
λυμαίνεσθαι δοκοῦσι καὶ τὰς ψυχὰς καταγνύουσι.
τεκμήριον δὲ σαφέστατον γενέσθαι ἂν τούτου
ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἰόντων διακα-
θίσας τις τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς
ἐκατέρους ἐπερωτῶη, πότερα δοκεῖ ἀρήγειν τῇ χώρᾳ
ἢ ἀφεμένους τῆς γῆς τὰ τείχη διαφυλάττειν. οὕτως
γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας ὥόμεθ' ἂν
ψηφίζεσθαι ἀρήγειν, τοὺς δὲ τεχνίτας μὴ μάχε-
σθαι, ἀλλ' ὅπερ πεπαίδευνται καθῆσθαι μήτε
πονοῦντας μήτε κινδυνεύοντας. ἐδοκιμάσαμεν δὲ
ἀνδρὶ καλῶ τε καὶ ἀγαθῶ ἐργασίαν εἶναι καὶ ἐπι-
στήμην κρατίστην γεωργίαν, ἀφ' ἧς τὰ ἐπιτήδεια
ἄνθρωποι πορίζονται. αὕτη γὰρ ἡ ἐργασία μαθεῖν
τε ῥάστη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι,
καὶ τὰ σώματα κάλλιστά τε καὶ εὐρωστότατα
παρέχεσθαι, καὶ ταῖς ψυχαῖς ἥκιστα ἀσχολίαν
παρέχειν φίλων τε καὶ πόλεως συνεπιμελεῖσθαι.
συμπαροξύνειν δέ τι ἐδόκει ἡμῖν καὶ εἰς τὸ ἀλκί-
μους εἶναι ἢ γεωργία ἔξω τῶν ἐρυμάτων τὰ ἐπιτή-
δεια φύουσά τε καὶ τρέφουσα τοῖς ἐργαζομένοις.
διὰ ταῦτα δὲ καὶ εὐδοξοτάτη εἶναι πρὸς τῶν

πόλεων αὕτη ἡ βιοτεία, ὅτι καὶ πολίτας ἀρίστους καὶ εὐνουςτάτους παρέχεσθαι δοκεῖ τῷ κοινῷ.

11 Καὶ ὁ Κριτόβουλος, "Ὅτι μὲν, ὦ Σώκρατες, κάλλιστόν τε καὶ ἄριστον καὶ ἡδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι, πάνυ μοι δοκῶ πεπεῖσθαι ἱκανῶς· ὅτι δὲ ἔφησθα καταμαθεῖν τὰ αἷτια τῶν τε οὕτω γεωργούντων, ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται καὶ τῶν οὕτως ἐργαζομένων, ὥς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, καὶ ταῦτ' ἂν μοι δοκῶ ἡδέως ἐκάτερα ἀκούειν σου, ὅπως ἂ μὲν ἀγαθὰ ἐστί ποιῶμεν, ἂ δὲ βλαβερά μὴ ποιῶμεν.

12 Τί οὖν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, ἦν σοι ἐξ ἀρχῆς διηγήσωμαι ὥς συνεγενόμην ποτὲ ἀνδρὶ, ὃς ἐμοὶ ἐδόκει εἶναι τῷ ὄντι τούτων τῶν ἀνδρῶν, ἐφ' οἷς τοῦτο τὸ ὄνομα δικαίως ἐστίν, ὃ καλεῖται καλός τε καὶ ἀγαθὸς ἀνὴρ;

Πάνυ ἂν, ἔφη ὁ Κριτόβουλος, βουλοίμην ἂν οὕτως ἀκούειν, ὥς καὶ ἔγωγε ἐρῶ τούτου τοῦ ὀνόματος ἄξιος γενέσθαι.

13 Λέξω τοίνυν σοι, ἔφη ὁ Σωκράτης, ὥς καὶ ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ. τοὺς μὲν γὰρ ἀγαθοὺς τέκτονας, χαλκέας ἀγαθοὺς, ζωγράφους ἀγαθοὺς, ἀγαθοὺς ἀνδριαντοποιοὺς καὶ τᾶλλα τὰ τοιαῦτα, πάνυ ὀλίγος μοι χρόνος ἐγένετο ἱκανὸς περιελθεῖν τε καὶ θεάσασθαι τὰ δεδοκιμασμένα καλὰ ἔργα αὐτοῖς εἶναι. ὅπως δὲ δὴ καὶ τοὺς ἔχοντας τὸ 14 σεμνὸν ὄνομα τοῦτο τὸ καλός τε καὶ ἀγαθὸς ἐπισκεψαίμην, τί ποτ' ἐργαζόμενοι τοῦτ' ἀξιοῖντο καλεῖσθαι, πάνυ μου ἡ ψυχὴ ἐπεθύμει αὐτῶν τινι

συγγενέσθαι. καὶ πρῶτον μὲν ὅτι προσέκειτο τὸ
καλὸς τῷ ἀγαθῷ, ὄντινα ἴδοιμι καλόν, τούτῳ προσ-
ῆειν καὶ ἐπειρώμην καταμανθάνειν, εἴ που ἴδοιμι
προσηρτημένον τῷ καλῷ τὸ ἀγαθόν. ἀλλ' οὐκ
ἄρα εἶχεν οὕτως, ἀλλὰ ἐνίους ἐδόκουν καταμαν-
θάνειν τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς
ὄντας τὰς ψυχὰς. ἔδοξεν οὖν μοι ἀφόμενον τῆς
καλῆς ὁψεως ἐπ' αὐτῶν τινα ἐλθεῖν τῶν καλου-
μένων καλῶν τε καὶ ἀγαθῶν. ἐπεὶ οὖν τὸν Ἰσχόμα-
χον ἤκουον πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν
καὶ ξένων καὶ ἀστῶν καλόν τε καὶ ἀγαθὸν ἐπονομα-
ζόμενον, ἔδοξέ μοι τούτῳ πειραθῆναι συγγενέσθαι.
Ἰδὼν οὖν ποτε αὐτὸν ἐν τῇ τοῦ Διὸς τοῦ ἐλευ-
θερίου στοᾷ καθήμενον, ἐπεὶ μοι ἔδοξε σχολάζειν,
προσῆλθον αὐτῷ καὶ παρακαθιζόμενος εἶπον· Τί,
ὦ Ἰσχόμαχε, οὐ μάλα εἰωθὼς σχολάζειν κάθησαι;
ἐπεὶ τά γε πλεῖστα ἢ πράττοντά τι ὁρῶ σε ἢ οὐ
πάνυ σχολάζοντα ἐν τῇ ἀγορᾷ.

Οὐδὲ ἂν γε νῦν, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες,
έώρας, εἰ μὴ ξένους τινὰς συνεθέμην ἀναμένειν
ἐνθάδε.

Ὅταν δὲ μὴ πράττης τι τοιοῦτον, πρὸς τῶν
θεῶν, ἔφην ἐγώ, ποῦ διατρίβεις καὶ τί ποιεῖς; ἐγὼ
γάρ τοι πάνυ βούλομαί σου πυθέσθαι, τί ποτε
πράττων καλὸς καὶ ἀγαθὸς κέκλησαι, ἐπεὶ οὐκ ἔνδον
γε διατρίβεις οὐδὲ τοιαύτη σου ἢ ἕξις τοῦ σώματος
καταφαίνεται.

Καὶ ὁ Ἰσχόμαχος γελάσας ἐπὶ τῷ τί ποιῶν
καλὸς καὶ ἀγαθὸς κέκλησαι καὶ ἡσθεῖς, ὥς γ' ἐμοὶ
ἔδοξεν, εἶπεν· Ἀλλ' εἰ μὲν ὅταν σοι διαλέγωνται

περὶ ἐμοῦ τινες, καλοῦσί με τοῦτο τὸ ὄνομα, οὐκ οἶδα· οὐ γὰρ δὴ ὕταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας ἢ χορηγίας, οὐδεὶς, ἔφη, ζητεῖ τὸν καλόν τε καὶ αἰσχρόν, ἀλλὰ σαφῶς, ἔφη, ὀνομάζοντές με Ἰσχύμαχον πατρόθεν προσκαλοῦνται. ἐγὼ μὲν τοίνυν, ἔφη, ὦ Σώκρατες, ὃ με ἐπήρου, οὐδαμῶς ἔνδον διατρίβω. καὶ γὰρ δὴ, ἔφη, τά γε ἐν τῇ οἰκίᾳ μου πάνυ καὶ αὐτὴ ἡ γυνὴ ἐστὶν ἱκανὴ διοικεῖν.

4 Ἀλλὰ καὶ τοῦτο, ἔφην, ἔγωγε, ὦ Ἰσχύμαχε, πάνυ ἂν ἡδέως σου πυθοίμην, πότερα αὐτὸς σὺ ἐπαίδευσας τὴν γυναῖκα, ὥστ' εἶναι οἷαν δεῖ, ἢ ἐπισταμένην ἔλαβες παρὰ τοῦ πατρὸς καὶ τῆς μητρὸς διοικεῖν τὰ προσήκοντα αὐτῇ.

5 Καὶ τί ἂν, ἔφη, ὦ Σώκρατες, ἐπισταμένην αὐτὴν παρέλαβον, ἢ ἔτη μὲν οὐπὼ πεντεκαίδεκα γεγονυῖα ἦλθε πρὸς ἐμέ, τὸν δ' ἔμπροσθεν χρόνον ἔζη ὑπὸ πολλῆς ἐπιμελείας, ὅπως ὥς ἐλάχιστα μὲν ὄψοιτο, ἐλάχιστα δὲ ἀκούσοιτο, ἐλάχιστα δ' ἐροίη;

6 οὐ γὰρ ἀγαπητόν σοι δοκεῖ εἶναι, εἰ μόνον ἦλθεν ἐπισταμένη ἔρια παραλαβοῦσα ἱμάτιον ἀποδείξαι καὶ ἐωρακυῖα, ὥς ἔργα ταλάσια θεραπαίναίς δίδονται; ἐπεὶ τά γε ἀμφὶ γαστέρα, ἔφη, πάνυ καλῶς, ὦ Σώκρατες, ἦλθε πεπαιδευμένη· ὅπερ μέγιστον ἔμοιγε δοκεῖ παιδεύμα εἶναι καὶ ἀνδρὶ καὶ γυναικί.

7 Τὰ δ' ἄλλα, ἔφην ἐγώ, ὦ Ἰσχύμαχε, αὐτὸς ἐπαίδευσας τὴν γυναῖκα ὥστε ἱκανὴν εἶναι ὧν προσήκει ἐπιμελεῖσθαι;

Οὐ μὰ Δί', ἔφη ὁ Ἰσχύμαχος, οὐ πρὶν γε καὶ ἔθυσσα καὶ εὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα

καὶ ἐκείνην μανθάνουσαν τὰ βέλτιστα ἀμφοτέροις ἡμῖν.

Οὐκοῦν, ἔφην ἐγώ, καὶ ἡ γυνή σοι συνέθυε καὶ 8
συνηύχετο ταῦτά ταῦτα;

Καὶ μάλα γ', ἔφη ὁ Ἰσχόμαχος, πολλὰ ὑπο-
σχομένη μὲν πρὸς τοὺς θεοὺς γενέσθαι οἶαν δεῖ,
καὶ εὐδηλος ἦν ὅτι οὐκ ἀμελήσει τῶν διδασκο-
μένων.

Πρὸς θεῶν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τί πρῶτον 9
διδάσκειν ἤρχου αὐτήν, διηγοῦ μοι ὥς ἐγὼ ταῦτ'
ἂν ἡδιόν σου διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμ-
νικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο.

Καὶ ὁ Ἰσχόμαχος ἀπεκρίνατο, Τί δέ; ἔφη, ὦ 10
Σώκρατες, ἐπεὶ ἤδη μοι χειροήθης ἦν καὶ ἐτε-
τιθάσεντο ὥστε διαλέγεσθαι, ἡρόμην αὐτήν ὠδέ-
πως· 'Εἰπέ μοι, ὦ γύναι, ἄρα ἤδη κατενόησας,
τίνος ποτὲ ἔνεκα ἐγὼ τε σὲ ἔλαβον καὶ οἱ σοὶ
γονεῖς ἔδοσάν σε ἐμοί; ὅτι μὲν γὰρ οὐκ ἀπορία 11
ἦν, μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἄν, οἷδ' ὅτι καὶ
σοὶ καταφανὲς τοῦτ' ἐστί. βουλευόμενος δ' ἐγώ
τε ὑπὲρ ἐμοῦ καὶ οἱ σοὶ γονεῖς ὑπὲρ σοῦ, τίν'
ἂν κοινωνὸν βέλτιστον οἴκου τε καὶ τέκνων λά-
βοιμεν, ἐγὼ τε σὲ ἐξελεξάμην καὶ οἱ σοὶ γονεῖς,
ὥς εἰκόασιν, ἐκ τῶν δυνατῶν ἐμέ. τέκνα μὲν οὖν 12
ἦν θεός ποτε διδῶ ἡμῖν γενέσθαι, τότε βουλευσό-
μεθα περὶ αὐτῶν, ὅπως ὅτι βέλτιστα παιδεύσομεν
αὐτά· κοινὸν γὰρ ἡμῖν καὶ τοῦτο ἀγαθόν, συμμά-
χων καὶ γηροβοσκῶν ὅτι βελτίστων τυγχάνειν·
νῦν δὲ δὴ οἶκος ἡμῖν ὅδε κοινός ἐστιν. ἐγὼ τε γὰρ 13
ὅσα μοι ἔστιν ἅπαντα εἰς τὸ κοινὸν ἀποφαίνω

σύ τε ὅσα ἡνέγκω πάντα εἰς τὸ κοινὸν κατέθηκας.
 καὶ οὐ τοῦτο δεῖ λογίζεσθαι, πότερος ἄρα ἀριθμῶ
 πλείω συμβέβληται ἡμῶν, ἀλλ' ἐκείνῳ εὖ εἰδέναι,
 ὅτι ὁπότερος ἂν ἡμῶν βελτίων κοινωνὸς ᾖ, οὗτος
 14 τὰ πλείονος ἄξια συμβάλλεται. ἀπεκρίνατο δὲ
 μοι, ὦ Σώκρατες, πρὸς ταῦτα ἡ γυνή, 'Τί δ' ἂν
 ἐγὼ σοι, ἔφη, δυναίμην συμπρᾶξαι; τίς δὲ ἡ ἐμὴ
 δύναμις; ἀλλ' ἐν σοὶ πάντα ἐστίν· ἐμὸν δ' ἔφησεν
 15 ἡ μήτηρ ἔργον εἶναι σωφρονεῖν.' 'Ναὶ μὰ Δί',
 ἔφην ἐγώ, 'ὦ γύναι, καὶ γὰρ ἐμοὶ ὁ πατήρ. ἀλλὰ
 σωφρόνων τοί ἐστι καὶ ἀνδρὸς καὶ γυναικὸς οὕτως
 ποιεῖν, ὅπως τὰ τε ὄντα ὡς βέλτιστα ἔξει καὶ
 ἄλλα ὅτι πλείστα ἐκ τοῦ καλοῦ τε καὶ δικαίου
 16 προσγενήσεται.' 'Καὶ τί δή,' ἔφη, 'ὄρᾳς, ἡ γυνή,
 'ὅ τι ἂν ἐγὼ ποιοῦσα συναύξοιμι τὸν οἶκον;' 'Ναὶ
 μὰ Δί', ἔφην ἐγώ, 'ἅ τε οἱ θεοὶ ἔφυσάν σε δύνα-
 σθαι καὶ ὁ νόμος συνεπαινεῖ, ταῦτα πειρῶ ὡς
 17 βέλτιστα ποιεῖν.' 'Καὶ τί δὴ ταῦτ' ἐστίν;' ἔφη
 ἐκείνη. 'Οἶμαι μὲν ἔγωγε,' ἔφην, 'οὐ τὰ ἐλα-
 χίστου ἄξια, εἰ μὴ πέρ γε καὶ ἡ ἐν τῷ σμήνει
 ἡγεμῶν μέλιττα ἐπ' ἐλαχίστου ἀξίοις ἔργοις ἐφέ-
 18 στηκεν. ἐμοὶ γὰρ τοι, ἔφη φάναι, καὶ οἱ θεοί,
 ὦ γύναι, δοκοῦσι πολὺ διεσκεμμένως μάλιστα τὸ
 ζεῦγος τοῦτο συντεθεικέναι, ὃ καλεῖται θῆλυ καὶ
 ἄρρεν, ὅπως ὅτι ὠφελιμώτατον ἢ αὐτῷ εἰς τὴν
 19 κοινωνίαν. πρῶτον μὲν γὰρ τοῦ μὴ ἐκλιπεῖν ζώων
 γένη τοῦτο τὸ ζεῦγος κείται μετ' ἀλλήλων τεκνο-
 ποιούμενον, ἔπειτα τὸ γηροβοσκὸς κεκτῆσθαι
 ἑαυτοῖς ἐκ τούτου τοῦ ζεύγους τοῖς γοῦν ἀνθρώποις
 πορίζεται· ἔπειτα δὲ καὶ ἡ δίαίτα τοῖς ἀνθρώποις

οὐχ ὥσπερ τοῖς κτήνεσιν ἐστὶν ἐν ὑπαίθρῳ, ἀλλὰ στεγῶν δεῖται δῆλον ὅτι. δεῖ μέντοι τοῖς μέλ-
 λουσιν ἀνθρώποις ἔξειν ὃ τι εἰσφέρωσιν εἰς τὸ
 στεγνὸν τοῦ ἐργασομένου τὰς ἐν τῷ ὑπαίθρῳ
 ἐργασίας. καὶ γὰρ νεατὸς καὶ σπόρος καὶ φυτεία
 καὶ νομαὶ ὑπαίθρια ταῦτα πάντα ἔργα ἐστίν· ἐκ
 τούτων δὲ τὰ ἐπιτήδεια γίγνεται. δεῖ δ' αὖ, ¹
 ἐπειδὴν ταῦτα εἰσενεχθῇ εἰς τὸ στεγνόν, καὶ τοῦ
 σώσοντος ταῦτα καὶ τοῦ ἐργασομένου δ' ἂ τῶν
 στεγνῶν ἔργα δεόμενά ἐστι. στεγνῶν δὲ δεῖται
 καὶ ἡ τῶν νεογνῶν τέκνων παιδοτροφία, στεγνῶν
 δὲ καὶ αἱ ἐκ τοῦ καρποῦ σιτοποιαίαι δέονται· ὡς-
 αὐτως δὲ καὶ ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία.
 ἐπεὶ δ' ἀμφοτέρωτα ταῦτα καὶ ἔργων καὶ ἐπιμελείας ²
 δεῖται τὰ τε ἔνδον καὶ τὰ ἔξω, καὶ τὴν φύσιν,
 φάναι, εὐθὺς παρεσκεύασεν ὁ θεός, ὥς ἐμοὶ δοκεῖ,
 τὴν μὲν τῆς γυναικὸς ἐπὶ τὰ ἔνδον ἔργα καὶ ἐπι-
 μελήματα, τὴν δὲ τοῦ ἀνδρὸς ἐπὶ τὰ ἔξω. ³ *ρίγη*
 μὲν γὰρ καὶ θάληη καὶ ὁδοιπορίας καὶ στρατείας
 τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν ψυχὴν μᾶλλον δύ-
 νασθαι καρτερεῖν κατεσκεύασεν· ὥστε τὰ ἔξω
 ἐπέταξεν αὐτῷ ἔργα· τῇ δὲ γυναικὶ ἡττον τὸ σῶμα
 δυνατόν πρὸς ταῦτα φύσας τὰ ἔνδον ἔργα αὐτῇ,
 φάναι ἔφη, προστάξαι μοι δοκεῖ ὁ θεός. εἰδὼς δὲ ²
 ὅτι τῇ γυναικὶ καὶ ἐνέφυσε καὶ προσέταξε τὴν
 τῶν νεογνῶν τέκνων τροφήν, καὶ τοῦ στέργειν τὰ
 νεογνὰ βρέφη πλεῖον αὐτῇ ἐδάσατο ἢ τῷ ἀνδρί.
 ἐπεὶ δὲ καὶ τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ ¹
 γυναικὶ προσέταξε, γιγνώσκων ὁ θεός, ὅτι πρὸς
 τὸ φυλάττειν οὐ κάκιόν ἐστι φοβεράν εἶναι τὴν

ψυχὴν, πλείον μέρος καὶ τοῦ φόβου ἐδάσατο τῇ
 γυναικὶ ἢ τῷ ἀνδρὶ. εἰδὼς δέ, ὅτι καὶ ἀρήγειν
 αὐτὴν δεήσει, εἰάν τις ἀδικῇ, τὸν τὰ ἔξω ἔργα ἔχοντα,
 26 τούτῳ αὐτὴν πλείον μέρος τοῦ θράσους ἐδάσατο. ὅτι
 δ' ἀμφοτέροισι δεῖ καὶ διδόναι καὶ λαμβάνειν, τὴν
 μνήμην καὶ τὴν ἐπιμέλειαν εἰς τὸ μέσον ἀμφοτέροις
 κατέθηκεν. ὥστε οὐκ ἂν ἔχοις διελεῖν πότερα τὸ
 ἔθνος τὸ θῆλυ ἢ τὸ ἄρρεν τούτων πλεονεκτεῖ.
 27 καὶ τὸ ἐγκρατεῖς δὲ εἶναι ὧν δεῖ εἰς τὸ μέσον
 ἀμφοτέροις κατέθηκε καὶ ἐξουσίαν ἐποίησεν ὁ
 θεὸς ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ
 γυνή, τοῦτον καὶ πλείον φέρεσθαι τούτου τοῦ
 28 ἀγαθοῦ. διὰ δὲ τὸ τὴν φύσιν μὴ πρὸς πάντα
 ταῦτα ἀμφοτέρων εὖ πεφυκέναι, διὰ τοῦτο καὶ
 δέονται μᾶλλον ἀλλήλων καὶ τὸ ζεύγος ὠφελι-
 μώτερον ἑαυτῷ γεγένηται, ἢ τὸ ἕτερον ἐλλείπεται
 29 τὸ ἕτερον δυνάμενον. ταῦτα δέ, ἔφην, δεῖ ἡμᾶς,
 ὦ γυναῖ, εἰδότας ἃ ἑκατέρῳ ἡμῶν προστέτακται
 ὑπὸ τοῦ θεοῦ, πειρᾶσθαι ὅπως ὥς βέλτιστα τὰ
 30 προσήκοντα ἑκάτερον ἡμῶν διαπράττεσθαι. συν-
 επαινεῖ δέ, ἔφη φάναι, καὶ ὁ νόμος αὐτὰ συζευγνὺς
 ἄνδρα καὶ γυναῖκα. καὶ κοινωνοὺς ὥσπερ τῶν
 τέκνων ὁ θεὸς ἐποίησεν, οὕτω καὶ ὁ νόμος τοῦ
 οἴκου [κοινωνοὺς] καθίστησι. καὶ καλὰ δὲ εἶναι
 ὁ νόμος ἀποδείκνυσιν ἃ ὁ θεὸς ἔφυσεν ἑκάτερον
 μᾶλλον δύνασθαι. τῇ μὲν γὰρ γυναικὶ κάλλιον
 ἔνδον μένειν ἢ θυραυλεῖν, τῷ δὲ ἀνδρὶ αἰσχίον
 31 ἔνδον μένειν ἢ τῶν ἔξω ἐπιμελεῖσθαι. εἰ δέ τις
 παρ' ἃ ὁ θεὸς ἔφυσε ποιεῖ, ἴσως τι καὶ ἀτακτῶν
 τοὺς θεοὺς οὐ λήθει καὶ δίκην δίδωσιν ἀμελῶν

τῶν ἔργων τῶν ἑαυτοῦ ἢ πράττων τὰ τῆς γυναικὸς
 ἔργα. δοκεῖ δέ μοι ἔφην 'καὶ ἡ τῶν μελιττῶν 3
 ἡγεμὼν τοιαῦτα ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα
 διαπονεῖσθαι. 'Καὶ ποῖα δὴ' ἔφη ἐκείνη 'ἔργα
 ἔχουσα ἡ τῶν μελιττῶν ἡγεμὼν ἐξομοιοῦται τοῖς
 ἔργοις οἷς ἐμὲ δεῖ πράττειν;' "Οτι ἔφην ἐγὼ 3
 'ἐκείνη γε ἐν τῷ σμήνει μένουσα οὐκ ἔα ἀργοὺς
 τὰς μελίττας εἶναι, ἀλλ' ἄς μὲν δεῖ ἔξω ἐργάζεσθαι
 ἐκπέμπει ἐπὶ τὸ ἔργον καὶ ἂν αὐτῶν ἐκάστη
 εἰσφέρει, οἶδέ τε καὶ δέχεται καὶ σώζει ταῦτα, ἔστ'
 ἂν δέη χρῆσθαι. ἐπειδὴν δὲ ἡ ὥρα τοῦ χρῆσθαι
 ἦκη, διανέμει τὸ δίκαιον ἐκάστη. καὶ ἐπὶ τοῖς 3
 ἔνδον δ' ἐξυφαινομένοις κηρίοις ἐφέστηκεν, ὡς
 καλῶς καὶ ταχέως ὑφαίνεται, καὶ τοῦ γιγνομένου
 τόκου ἐπιμελεῖται ὡς ἐκτρέφεται· ἐπειδὴν δὲ
 ἐκτραφῇ καὶ ἀξιοεργοὶ οἱ νεοττοὶ γένωνται, ἀποι-
 κίζει αὐτοὺς σὺν τῶν ἐπιγόνων τινὶ ἡγεμόνι.' "Η 3
 καὶ ἐμὲ οὖν ἔφη ἡ γυνὴ 'δεήσει ταῦτα ποιεῖν;' 3
 'Δεήσει μέντοι σε' ἔφην ἐγὼ 'ἔνδον τε μένειν καὶ
 οἷς μὲν ἂν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν, τούτους
 συνεκπέμπειν, οἷς δ' ἂν ἔνδον [ἔργον] ἐργαστέον,
 τούτων σοι ἐπιστατητέον καὶ τὰ τε εἰσφερόμενα 3
 ἀποδεκτέον, καὶ ἂ μὲν ἂν αὐτῶν δέη δαπανᾶν, σοὶ
 διανεμητέον, ἂ δ' ἂν περιττεύειν δέη, προνοητέον
 καὶ φυλακτέον, ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη
 δαπάνη εἰς τὸν μῆνα δαπανᾶται. καὶ ὅταν ἔρια
 εἰσενεχθῇ σοι, ἐπιμελητέον, ὅπως οἷς δεῖ ἱμάτια 3
 γίγνηται. καὶ ὅ γε ξηρὸς σῖτος ὅπως καλῶς
 ἐδώδιμος γίγνηται, ἐπιμελητέον. ἐν μέντοι τῶν 3
 σοὶ προσηκόντων ἔφην ἐγὼ 'ἐπιμελημάτων ἴσως

ἀχαριστότερον δόξει εἶναι, ὅτι ὃς ἂν κάμνη τῶν
 οἰκετῶν, τούτων σοι ἐπιμελητέον πάντων, ὅπως
 θεραπεύηται. 'Νῆ Δί' ἔφη ἡ γυνὴ 'ἐπιχαρι-
 τώτατον μὲν οὖν, ἣν μέλλωσί γε οἱ καλῶς θεραπευ-
 θέντες χάριν εἴσεσθαι καὶ εὐνούτεροι ἢ πρόσθεν
 38 ἔσεσθαι.' καὶ ἐγὼ, ἔφη ὁ Ἰσχύμαχος, ἀγασθεὶς
 αὐτῆς τὴν ἀπόκρισιν εἶπον. 'Ἄρά γε, ὦ γύναι,
 διὰ τοιαύτας τινὰς προνοίας καὶ τῆς ἐν τῷ σμήνει
 ἡγεμόνος αἱ μέλιτται οὕτω διατίθενται πρὸς αὐτήν,
 ὥστε ὅταν ἐκείνη ἐκλίπη, οὐδεμία οἴεται τῶν με-
 λιττῶν ἀπολειπτέον εἶναι, ἀλλ' ἔπονται πᾶσαι;
 39 καὶ ἡ γυνὴ μοι ἀπεκρίνατο 'Θαυμάζοιμ' ἂν' ἔφη
 'εἰ μὴ πρὸς σὲ μᾶλλον τείνοι τὰ τοῦ ἡγεμόνος ἔργα
 ἢ πρὸς ἐμέ. ἡ γὰρ ἐμὴ φυλακὴ τῶν ἔνδον καὶ
 διανομὴ γελοία τις ἂν οἶμαι φαίνοιτο, εἰ μὴ σύ γε
 40 ἐπιμελοῖο ὅπως ἔξωθέν τι εἰσφέρειτο.' 'Γελοία
 δ' αὖ' ἔφην ἐγὼ. 'ἡ ἐμὴ εἰσφορὰ φαίνοιτ' ἂν, εἰ
 μὴ εἴη ὅστις τὰ εἰσενεχθέντα σώζοι. οὐχ ὀρᾷς'
 ἔφην ἐγὼ 'οἱ εἰς τὸν τετρημένον πύθον ἀντλεῖν
 λεγόμενοι ὡς οἰκτεῖρονται, ὅτι μάτην πονεῖν δο-
 κοῦσι;' 'Νῆ Δί' ἔφη ἡ γυνὴ 'καὶ γὰρ τλήμονές
 41 εἰσιν, εἰ τοῦτό γε ποιοῦσιν.' 'Ἄλλαι δέ τοι'
 ἔφην ἐγὼ 'ἴδιαι ἐπιμέλειαι, ὦ γύναι, ἡδεῖαί σοι
 γίνονται, ὁπότεν ἀνεπιστήμονα ταλασίας λα-
 βούσα ἐπιστήμονα ποιήσης καὶ διπλασίου σοι
 ἀξία γένηται καὶ ὁπότεν ἀνεπιστήμονα ταμειίας
 καὶ διακονίας παραλαβούσα ἐπιστήμονα καὶ πι-
 στήν καὶ διακονικὴν ποιησαμένη παντὸς ἀξίαν
 ἔχης καὶ ὁπότεν τοὺς μὲν σώφρονάς τε καὶ ὠφελί-
 μους τῷ σῷ οἴκῳ ἐξῇ σοι εὖ ποιῆσαι, εἰ δέ τις

πονηρὸς φαίνεται, ἐξῇ σοι κολάσαι· τὸ δὲ πάντων 4
 ἡδιστον, εἰ βελτίων ἐμοῦ φανῆς καὶ ἐμὲ σὸν
 θεράποντα ποιήσῃ καὶ μὴ δέῃ σε φοβεῖσθαι, μὴ
 προΐουσης τῆς ἡλικίας ἀτιμοτέρα ἐν τῷ οἴκῳ γένη,
 ἀλλὰ πιστεύῃς, ὅτι πρεσβυτέρα γιγνομένη ὅσῳ ἂν
 καὶ ἐμοὶ κοινωνὸς καὶ παισὶν οἴκου φύλαξ ἀμείνων
 γίγνη, τοσοῦτῳ καὶ τιμιωτέρα ἐν τῷ οἴκῳ ἔσῃ.
 τὰ γὰρ καλὰ τε καὶ αγαθὰ ἐγὼ ἔφην· οὐ διὰ τὰς 4
 ὥραιότητας, ἀλλὰ διὰ τὰς ἀρετὰς εἰς τὸν βίον τοῖς
 ἀνθρώποις ἐπαύξεται· τοιαῦτα μὲν, ὦ Σώκρατες,
 δοκῶ μεμνήσθαι αὐτῇ τὰ πρῶτα διαλεχθείς.

Ἡ καὶ ἐπέγνωσεν τι, ὦ Ἰσχόμαχε, ἔφην ἐγώ, 5
 ἐκ τούτων αὐτὴν κεκινημένην μᾶλλον πρὸς τὴν
 ἐπιμέλειαν;

Ναὶ μὰ Δί, ἔφη ὁ Ἰσχόμαχος, καὶ δηχθεῖσάν
 γε οἶδα αὐτὴν καὶ ἐρυθρίασασαν σφόδρα, ὅτι τῶν
 εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ οὐκ εἶχέ μοι
 δοῦναι. καὶ ἐγὼ μέντοι ἰδὼν ἀχθεσθεῖσαν αὐτὴν 2
 εἶπον, ‘Μηδὲν τι’ ἔφην ‘ἀθυμῆσης, ὦ γύναι, ὅτι
 οὐκ ἔχεις δοῦναι ὅ σε αἰτῶν τυγχάνω. ἔστι μὲν
 γὰρ πενία αὕτη σαφής, τὸ δεόμενόν τινος μὴ ἔχειν
 χρῆσθαι· ἀλυποτέρα δὲ αὕτη ἢ ἔνδεια, τὸ ζητοῦντά
 τι μὴ δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μηδὲ ζητεῖν,
 εἰδότα ὅτι οὐκ ἔστιν. ἀλλὰ γάρ, ἔφην ἐγώ, τούτων
 οὐ σὺ αἰτία, ἀλλ’ ἐγὼ οὐ τάξας σοι παρέδωκα,
 ὅπου χρὴ ἕκαστα κεῖσθαι, ὅπως εἰδῆς, ὅπου τε δεῖ
 τιθέναι καὶ ὁπόθεν λαμβάνειν. ἔστι δ’ οὐδὲν 3
 οὕτως, ὦ γύναι, οὔτ’ εὐχρηστον οὔτε καλὸν ἀν-
 θρώποις ὡς τάξις. καὶ γὰρ χορὸς ἐξ ἀνθρώπων
 συγκείμενός ἐστιν· ἀλλ’ ὅταν μὲν ποιῶσιν ὅ τι ἂν

τύχῃ ἕκαστος, ταραχὴ τις φαίνεται καὶ θεᾶσθαι
 ἀτερπές, ὅταν δὲ τεταγμένως ποιῶσι καὶ φθέγγων-
 ται, ἅμα οἱ αὐτοὶ οὗτοι καὶ ἀξιοθέατοι δοκοῦσιν
 4 εἶναι καὶ ἀξιάκουστοι. καὶ στρατιά γε' ἔφην ἐγὼ
 'ὦ γύναι, ἄτακτος μὲν οὔσα ταραχωδέστατον καὶ
 τοῖς μὲν πολεμίοις εὐχειρωτότατον, τοῖς δὲ φίλοις
 ἀγλευκέστατον ὁρᾶν καὶ ἀχρηστότατον, ὄνος ὁμοῦ,
 ὀπλίτης, σκευοφόρος, ψιλός, ἵππεύς, ἅμαξα. πῶς
 γὰρ ἂν πορευθεῖησαν, ἐὰν ἔχοντες οὕτως ἐπικω-
 λύσωσιν ἀλλήλους, ὁ μὲν βαδίζων τὸν τρέχοντα,
 ὁ δὲ τρέχων τὸν ἐστηκότα, ἡ δὲ ἅμαξα τὸν ἵππέα,
 ὁ δὲ ὄνος τὴν ἅμαξαν, ὁ δὲ σκευοφόρος τὸν ὀπλί-
 5 την; εἰ δὲ καὶ μάχεσθαι δέοι, πῶς ἂν οὕτως
 ἔχοντες μαχέσαιντο; οἷς γὰρ ἀνάγκη αὐτῶν τοὺς
 ἐπιόντας φεύγειν, οὗτοι ἱκανοὶ εἰσι φεύγοντες κα-
 6 ταπατῆσαι τοὺς ὅπλα ἔχοντας. τεταγμένη δὲ
 στρατιὰ κάλλιστον μὲν ἰδεῖν τοῖς φίλοις, δυσχε-
 ρέστατον δὲ τοῖς πολεμίοις. τίς μὲν γὰρ οὐκ ἂν
 φίλος ἡδέως θεάσαιτο ὀπλίτας πολλοὺς ἐν τάξει
 πορευομένους, τίς δ' οὐκ ἂν θαυμάσειεν ἵππέας
 κατὰ τάξεις ἐλαύνοντας, τίς δὲ οὐκ ἂν πολέμιος
 φοβηθεῖ ἰδὼν διευκρινημένους ὀπλίτας, ἵππέας,
 πελταστάς, τοξότας, σφενδονήτας καὶ τοῖς ἄρχουσι
 7 τεταγμένως ἐπομένους; ἀλλὰ καὶ πορευομένων ἐν
 τάξει, καὶ πολλὰ μυριάδες ὥσιν, ὁμοίως ὥσπερ
 εἰς ἕκαστος καθ' ἡσυχίαν πάντες πορεύονται· εἰς
 8 γὰρ τὸ κενούμενον αἰεὶ οἱ ὀπισθεν ἐπέρχονται. καὶ
 τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο
 φοβερόν ἐστι πολεμίοις ἢ φίλοις ἀξιοθέατον ἢ
 ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἀλλήλοις

οἱ εἰσὶν οἱ ἐμπλέοντες ἢ διότι ἐν τάξει μὲν κάθηνται,
 ἐν τάξει δὲ προνεύουσιν, ἐν τάξει δ' ἀναπίπτουσιν,
 ἐν τάξει δ' ἐμβαίνουνσι καὶ ἐκβαίνουνσιν; ἢ δ' 9
 ἀταξία ὅμοιον τί μοι δοκεῖ εἶναι οἷόν περ εἰ γεωργὸς
 ὁμοῦ ἐμβάλοι κριθὰς καὶ πυροὺς καὶ ὄσπρια,
 5 καῖπειτα ὅποτε δέοι ἢ μάζης ἢ ἄρτου ἢ ὄψου,
 διαλέγειν δέοι αὐτῷ ἀντὶ τοῦ λαβόντα διευκρινη-
 μένοις χρήσθαι. καὶ σὺ οὖν, ὦ γύναι, εἰ τοῦ μὲν 1
 τaráχου τούτου μὴ δέοιο, βούλοιο δ' ἀκριβῶς
 διοικεῖν τὰ ὄντα εἰδέναι καὶ τῶν ὄντων εὐπόρως
 60 λαμβάνουσα ὅτῳ ἂν δέῃ χρήσθαι καὶ ἐμοί, ἐάν τι
 αἰτῶ, ἐν χάριτι δίδόναι, χώραν τε δοκιμασώμεθα
 τὴν προσήκουσαν ἐκάστοις ἔχειν καὶ ἐν ταύτῃ
 θέντες διδάξωμεν τὴν διάκονον λαμβάνειν τε ἐν-
 τεῦθεν καὶ κατατιθέναι πάλιν εἰς ταύτην· καὶ
 65 οὕτως εἰσόμεθα τὰ τε σᾶ ὄντα καὶ τὰ μή· ἢ
 γὰρ χώρα αὕτη τὸ μὴ ὄν ποθήσει καὶ δεόμενον
 θεραπείας ἐξετάσει ἢ ὄψις καὶ τὸ εἰδέναι, ὅπου
 ἕκαστόν ἐστι, ταχὺ ἐγχειριεῖ, ὥστε μὴ ἀπορεῖν
 χρήσθαι. καλλίστην δέ ποτε καὶ ἀκριβεστάτην 1
 70 ἔδοξα σκευῶν τάξιν ἰδεῖν, ὦ Σώκρατες, εἰσβὰς ἐπὶ
 θέαν εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν. πλείστα
 γὰρ σκεύη ἐν σμικροτάτῳ ἀγγεῖῳ διακεχωρισμένα
 ἐθεασάμην. διὰ πολλῶν μὲν γὰρ δήπου, ἔφη, 1
 ξυλίνων σκευῶν καὶ πλεκτῶν ὀρμίζεται ναῦς καὶ
 75 ἀνάγεται, διὰ πολλῶν δὲ τῶν κρεμαστῶν καλου-
 μένων πλεῖ, πολλοῖς δὲ μηχανήμασιν ἀνθρώπλισται
 πρὸς τὰ πολέμια πλοῖα, πολλὰ δὲ ὅπλα τοῖς
 ἀνδράσι συμπεριάγει, πάντα δὲ σκεύη, ὅσοισπερ
 ἐν οἰκίᾳ χρῶνται ἄνθρωποι, τῇ συσσιτίᾳ ἐκάστη

κομίζει· γέμει δὲ παρὰ πάντα φορτίων ὅσα ναύ- 80
 13 κληρος κέρδους ἔνεκα ἄγεται. καὶ ὅσα λέγω
 ἔφη· ἐγὼ, πάντα οὐκ ἐν πολλῷ τινι μείζονι χώρα
 ἔκειτο ἢ ἐν δεκακλίνῳ στέγῃ συμμέτρῳ. καὶ οὕτω
 κείμενα ἕκαστα κατενόησα, ὡς οὔτε ἄλληλα ἐμπο-
 δίζει οὔτε μαστευτοῦ δεῖται οὔτε ἀσυσκεύαστά 85
 ἐστὶν οὔτε δυσλύτως ἔχει, ὥστε διατριβὴν παρέ-
 14 χειν, ὅταν τῷ ταχὺ δέῃ χρῆσθαι. τὸν δὲ τοῦ
 κυβερνήτου διάκονον, ὃς πρῶρεὺς τῆς νεῶς καλεῖ-
 ται, οὕτως εὔρον ἐπιστάμενον ἐκάστην τὴν χώραν,
 ὡς καὶ ἀπὼν ἂν εἴποι, ὅπου ἕκαστα κεῖται καὶ 90
 ὅποσα ἐστίν, οὐδὲν ἡττον ἢ ὁ γράμματα ἐπιστά-
 μενος εἴποι ἂν Σωκράτους καὶ ὅποσα γράμματα
 15 καὶ ὅπου ἕκαστον τέτακται. εἶδον δὲ· ἔφη ὁ
 Ἰσχόμαχος· καὶ ἐξετάζοντα τοῦτον αὐτὸν ἐν τῇ
 σχολῇ πάντα, ὅποσοις ἄρα δεῖ ἐν τῷ πλῶ χρῆσθαι. 95
 θαυμάσας δὲ· ἔφη· τὴν ἐπίσκεψιν αὐτοῦ ἡρόμην
 τί πράττοι. ὁ δ' εἶπεν· Ἐπισκοπῶ· ἔφη· ὦ ξένε,
 εἴ τι συμβαίνει γίγνεσθαι, πῶς κεῖται, ἔφη, τὰ ἐν
 τῇ νηί, ἢ εἴ τι ἀποστατεῖ ἢ εἰ δυστραπέλως τι
 16 σύγκειται. οὐ γὰρ· ἔφη· ἐγχωρεῖ, ὅταν χειμάζῃ ὁ 100
 θεὸς ἐν τῇ θαλάττῃ, οὔτε μαστεύειν ὅτου ἂν δέῃ
 οὔτε δυστραπέλως ἔχον διδόναι. ἀπειλεῖ γὰρ
 θεὸς καὶ κολάζει τοὺς βλάκας. εἰ δὲ μόνον μὴ
 ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάννυ ἀγαπητόν·
 εἰ δὲ καὶ πάννυ καλῶς ὑπηρετοῦντας σώζῃ, πολλή 105
 17 χάρις· ἔφη· τοῖς θεοῖς. ἐγὼ οὖν κατιδὼν ταύτην
 τὴν ἀκρίβειαν τῆς κατασκευῆς ἔλεγον τῇ γυναικί,
 ὅτι πάννυ ἂν ἡμῶν εἴη βλακικόν, εἰ οἱ μὲν ἐν τοῖς
 πλοίοις καὶ μικροῖς οὔσι χώρας εὕρισκousi καὶ

ο σαλεύοντες ἰσχυρῶς ὁμῶς σῶζουσι τὴν τάξιν καὶ
 ὑπερφοβούμενοι ὁμῶς εὐρίσκουσι τὸ δέον λαμ-
 βάνειν, ἡμεῖς δὲ καὶ διηρημένων ἐκάστοις θηκῶν
 ἐν τῇ οἰκίᾳ μεγάλων καὶ βεβηκυίας τῆς οἰκίας ἐν
 δαπέδῳ εἰ μὴ εὐρήσομεν καλὴν καὶ εὐεύρετον
 5 χώραν ἐκάστοις αὐτῶν, πῶς οὐκ ἂν πολλὴ ἡμῶν
 ἀσυνεσία εἴη; ὥς μὲν δὴ ἀγαθὸν τετάχθαι σκευῶν 18
 κατασκευὴν καὶ ὥς ῥάδιον χώραν ἐκάστοις αὐτῶν
 εὐρεῖν ἐκ οἰκίας θεῖναι ὥς ἐκάστοις συμφέρει, εἴρη-
 ται· ὥς δὲ καλὸν φαίνεται, ἐπειδὴν ὑποδήματα 19
 20 ἐφεξῆς κέηται, καὶ ὅποια ἦ, καλὸν δὲ ἱμάτια κεχω-
 ρισμένα ἰδεῖν, καὶ ὅποια ἦ, καλὸν δὲ στρώματα,
 καλὸν δὲ χαλκία, καλὸν δὲ τὰ ἀμφὶ τραπέζας,
 καλὸν δὲ καὶ ὃ πάντων καταγελάσειεν ἂν μάλιστα
 οὐχ ὁ σεμνὸς ἀλλ' ὁ κομψός, ὅτι καὶ χύτρας φημὶ
 25 εὐρυθμον φαίνεσθαι εὐκρινῶς κειμένας· τὰ δὲ ἄλλα 20
 ἤδη που ἀπὸ τούτου ἅπαντα καλλίῳ φαίνεται
 κατὰ κόσμον κείμενα· χορὸς γὰρ σκευῶν ἕκαστα
 φαίνεται, καὶ τὸ μέσον δὲ τούτων καλὸν φαίνεται,
 ἐκποδῶν ἐκάστου κειμένου· ὥσπερ κύκλιος χορὸς
 οὐ μόνον αὐτὸς καλὸν θέαμά ἐστιν, ἀλλὰ καὶ τὸ
 30 μέσον αὐτοῦ καλὸν καὶ καθαρὸν φαίνεται. εἰ δ' 21
 ἀληθῆ ταῦτα λέγω, ἔξεστιν' ἔφην 'ὦ γύναι, καὶ
 πείραν λαμβάνειν αὐτῶν οὔτε τι ζημιωθέντας οὔτε
 τι πολλὰ πονήσαντας. ἀλλὰ μὴν οὐδὲ τοῦτο δεῖ
 35 ἀθυμῆσαι, ὦ γύναι' ἔφην ἐγὼ 'ὥς χαλεπὸν εὐρεῖν
 τὸν μαθησόμενόν τε τὰς χώρας καὶ μεμνησόμενον
 καταχωρίζειν ἕκαστα. ἴσμεν γὰρ δήπου ὅτι μυ- 22
 ριοπλάσια ἡμῶν ἅπαντα ἔχει ἢ πᾶσα πόλις, ἀλλ'
 ὁμῶς ὅποιον ἂν τῶν οἰκετῶν κελεύσῃς πριάμενόν

τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν, οὐδεὶς ἀπορήσει, ἀλλὰ πᾶς εἰδὼς φανεῖται ὅποι χρὴ ἐλθόντα λαβεῖν ἕκαστα. τούτου μέντοι' ἔφην ἐγὼ 'οὐδὲν ἄλλο αἷτιόν ἐστιν ἢ ὅτι ἐν χώρᾳ κεῖται τεταγμένη. 23 ἄνθρωπον δέ γε ζητῶν, καὶ ταῦτα ἐνλότε ἀντιζητοῦντα, πολλάκις ἂν τις πρότερον πρὶν εὑρεῖν ἀπείποι. καὶ τούτου αὖ οὐδὲν ἄλλο αἷτιόν ἐστιν ἢ τὸ μὴ εἶναι τεταγμένον, ὅπου ἕκαστον δεῖ ἀναμένειν. περὶ μὲν δὴ τάξεως σκευῶν καὶ χρήσεως τοιαῦτα αὐτῇ διαλεχθεὶς δοκῶ μεμνησθαι.'

IX Καὶ τί δὴ; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ Ἰσχόμαχε, πῶς τι ἐπακούειν ὧν σὺ ἐσπούδαζες διδάσκων;

Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι καὶ φανερά ἦν ἡδομένη ἰσχυρῶς, ὥσπερ ἐξ ἀμηχανίας εὐπορίαν τινὰ εὐρηκυῖα, καὶ ἐδεῖτό μου ὡς τάχιστα ἥπερ ἔλεγον διατάξαι.

2 Καὶ πῶς δὴ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, διέταξας αὐτῇ;

Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξέ μοι πρῶτον ἐπιδεῖξαι αὐτῇ. οὐ γὰρ ποικίλμασι κεκόσμηται, ὦ Σώκρατες, ἀλλὰ τὰ οἰκήματα ὥκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι, ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐνὶ ἐκάστω.

3 ὁ μὲν γὰρ θάλαμος ἐν ὀχυρῷ ὧν τὰ πλείστου ἄξια καὶ στρώματα καὶ σκεύη παρεκάλει, τὰ δὲ ξηρὰ τῶν στεγῶν τὸν σῖτον, τὰ δὲ ψυχεῖνὰ τὸν οἶνον, τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ

σκεύη ἐστὶ. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις 4
ἐπεδείκνυον αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους
ψυχρινά, τοῦ δὲ χειμῶνος ἄλσεινά. καὶ σίμ-
πασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ ὅτι πρὸς
μεσημβρίαν ἀναπέπταται, ὥστε εὐδηλον εἶναι ὅτι
χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκίος.
ἔδειξα δὲ καὶ τὴν γυναικωνίτιν αὐτῇ, θύρα βαλα- 5
νωτῇ ὠρισμένην ἀπὸ τῆς ἀνδρωνίτιδος, ἵνα μήτε
ἐκφέρηται ἔνδοθεν ὅ τι μὴ δεῖ, μήτε τεκνοποιῶνται
οἱ οἰκέται ἄνευ τῆς ἡμετέρας γνώμης. οἱ μὲν γὰρ
χρηστοὶ παιδοποιησάμενοι εὐνούστεροι ὥς ἐπὶ τὸ
πολύ, οἱ δὲ πονηροὶ συζυγέστες εὐπορώτεροι πρὸς
τὸ κακουργεῖν γίγνονται. ἐπεὶ δὲ ταῦτα διήλ- 6
θομεν, ἔφη, οὕτω δὴ ἤδη κατὰ φυλὰς διεκρίνομεν
τὰ ἔπιπλα. ἡρχόμεθα δὲ πρῶτον, ἔφη, ἀθροί-
ζοντες οἷς ἀμφὶ θυσίας χρώμεθα. μετὰ ταῦτα
κόσμον γυναικὸς τὸν εἰς ἑορτὰς διηροῦμεν, ἐσθῆτα
ἀνδρὸς τὴν εἰς ἑορτὰς καὶ πόλεμον καὶ στρώματα
ἐν γυναικωνίτιδι, στρώματα ἐν ἀνδρωνίτιδι, ὑπο-
δήματα γυναικεῖα, ὑποδήματα ἀνδρεῖα. ὅπλων 7
ἄλλη φυλή, ἄλλη ταλασιουργικῶν ὀργάνων, ἄλλη
σιτοποιικῶν, ἄλλη ὀψοποιικῶν, ἄλλη τῶν ἀμφὶ
λουτρον, ἄλλη ἀμφὶ μάκτρας, ἄλλη ἀμφὶ τραπέζας.
καὶ ταῦτα πάντα διεχωρίσαμεν, οἷς τε ἀεὶ δεῖ
χρῆσθαι, καὶ τὰ θοινατικά. χωρὶς δὲ καὶ τὰ κατὰ 8
μῆνα δαπανώμενα ἀφείλομεν, δίχα δὲ καὶ τὰ εἰς
ἐνιαυτὸν ἀπολελογισμένα κατέθεμεν. οὕτω γὰρ
ἦττον λανθάνει, ὅπως πρὸς τὸ τέλος ἐκβήσεται.
ἐπεὶ δὲ ἐχωρίσαμεν πάντα κατὰ φυλὰς τὰ ἔπιπλα,
εἰς τὰς χώρας τὰς προσηκούσας ἕκαστα διηνέγ-

9 κομεν. μετὰ δὲ τοῦτο ὅσοις μὲν τῶν σκευῶν καθ' 50
 ἡμέραν χρῶνται οἱ οἰκέται, οἷον σιτοποικοῖς, ὀψο-
 ποικοῖς, ταλασιουργικοῖς, καὶ εἴ τι ἄλλο τοιοῦτον,
 ταῦτα μὲν αὐτοῖς τοῖς χρωμένοις δείξαντες ὅπου
 δεῖ τιθέναι παρεδώκαμεν καὶ ἐπετάξαμεν σὰ παρέ-
 10 χειν· ὅσοις δ' εἰς ἐορτὰς ἢ ξενοδοκίας χρώμεθα 55
 ἢ εἰς τὰς διὰ χρόνου πράξεις, ταῦτα δὲ τῇ ταμίᾳ
 παρεδώκαμεν καὶ δείξαντες τὰς χώρας αὐτῶν καὶ
 ἀπαριθμήσαντες καὶ γραψάμενοι ἕκαστα εἵπομεν
 αὐτῇ διδόναι τούτων ὅτῳ δέοι ἕκαστον, καὶ μεμνή-
 σθαι ὅ τι ἂν τῷ διδῶ, καὶ ἀπολαμβάνουσιν κατα- 60
 11 τιθέναι πάλιν ὅθενπερ ἂν ἕκαστα λαμβάνῃ. Τὴν
 δὲ ταμίαν ἐποίησάμεθα ἐπισκεψάμενοι, ἥτις ἡμῖν
 ἐδόκει εἶναι ἐγκρατεστάτη καὶ γαστρὸς καὶ οἴνου
 καὶ ὕπνου καὶ ἀνδρῶν συνουσίας, πρὸς τούτοις
 δὲ ἢ τὸ μνημονικὸν μάλιστα ἐδόκει ἔχειν καὶ τὸ 65
 προνοεῖν, μή τι κακὸν λάβῃ παρ' ἡμῶν ἀμελοῦσα,
 καὶ σκοπεῖν, ὅπως χαριζομένη τι ἡμῖν ὑφ' ἡμῶν
 12 ἀντιτιμῆσεται. ἐδιδάσκομεν δὲ αὐτὴν καὶ εὐνοϊκῶς
 ἔχειν πρὸς ἡμᾶς, ὅτ' εὐφραϊνοίμεθα, τῶν εὐφροσυ-
 νῶν μεταδιδόντες καὶ εἴ τι λυπηρὸν εἴη, εἰς ταῦτα 70
 παρακαλοῦντες. καὶ τὸ προθυμεῖσθαι δὲ συναύξειν
 τὸν οἶκον ἐπαιδεύομεν αὐτὴν ἐπιγιγνώσκειν αὐτὴν
 ποιοῦντες καὶ τῆς εὐπραγίας αὐτῇ μεταδιδόντες.
 13 καὶ δικαιοσύνην δ' αὐτῇ ἐνεποιούμεεν τιμιωτέρους
 τιθέντες τοὺς δικαίους τῶν ἀδίκων καὶ ἐπιδεικνύ- 75
 οντες πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύ-
 οντας τῶν ἀδίκων· καὶ αὐτὴν δὲ ἐν ταύτῃ τῇ χώρᾳ
 14 κατετάττομεν. ἐπὶ δὲ τούτοις πᾶσιν εἶπον, ἔφη,
 ὦ Σώκρατες, ἐγὼ τῇ γυναικὶ ὅτι πάντων τούτων

οὐδὲν ὄφελος, εἰ μὴ αὐτὴ ἐπιμελήσεται ὅπως
 διαμένῃ ἐκάστω ἢ τάξις. ἐδίδασκον δὲ αὐτὴν
 ὅτι καὶ ἐν ταῖς εὐνομουμέναις πόλεσιν οὐκ ἄρκεῖν
 δοκεῖ τοῖς πολίταις, ἣν νόμους καλοὺς γράφονται,
 ἀλλὰ καὶ νομοφύλακας προσαιροῦνται, οἵτινες
 ἐπισκοποῦντες τὸν μὲν ποιοῦντα τὰ νόμιμα ἐπαι-
 νοῦσιν, ἣν δέ τις παρὰ τοὺς νόμους ποιῇ, ζημιοῦσι.
 νομίσαι οὖν ἐκέλευον, ἔφη, τὴν γυναῖκα καὶ αὐτὴν 15
 νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι καὶ ἐξετάζειν
 δέ, ὅταν δόξῃ αὐτῇ, τὰ σκεύη, ὥσπερ ὁ φρούραρχος
 τὰς φυλακὰς ἐξετάζει, καὶ δοκιμάζειν εἰ καλῶς
 ἕκαστον ἔχει, ὥσπερ ἡ βουλὴ ἵππους καὶ ἱππέας
 δοκιμάζει, καὶ ἐπαινεῖν δὲ καὶ τιμᾶν ὥσπερ βασί-
 λισσαν τὸν ἄξιον ἀπὸ τῆς παρούσης δυνάμεως
 καὶ λοιδореῖν καὶ κολάζειν τὸν τούτων δεόμενον.
 πρὸς δὲ τούτοις ἐδίδασκον αὐτὴν, ἔφη, ὥς οὐκ ἂν 16
 ἄχθοιτο δικαίως, εἰ πλείω αὐτῇ πράγματα προσ-
 τάττω ἢ τοῖς οἰκέταις περὶ τὰ κτήματα, ἐπιδεικνύ-
 ων ὅτι τοῖς μὲν οἰκέταις μέτεστι τῶν δεσποσύνων
 χρημάτων τοσοῦτον, ὅσον φέρειν ἢ θεραπεύειν ἢ
 φυλάττειν, χρῆσθαι δὲ οὐδενὶ αὐτῶν ἔξεστιν, ὅτῳ
 ἂν μὴ δῶ ὁ κύριος· δεσπότην δὲ ἅπαντά ἐστιν
 ὅ τι ἂν βούληται ἐκάστω χρῆσθαι. ὅτῳ οὖν καὶ 17
 σωζομένων μεγίστη ὄνησις καὶ φθειρομένων με-
 γίστη βλάβη, τούτῳ καὶ τὴν ἐπιμέλειαν μάλιστα
 προσήκουσαν ἀπέφαινον.

Τί οὖν; ἔφην ἐγώ, ὦ Ἰσχόμαχε, ταῦτα ἀκού- 18
 σασα ἢ γυνὴ πῶς σοι ὑπήκουε;

Τί δέ, ἔφη, εἰ μὴ εἶπέ γέ μοι, ὦ Σώκρατες,
 ὅτι οὐκ ὀρθῶς γιγνώσκειμι, εἰ οἰοίμην χαλεπὰ

ἐπιτάττειν διδάσκων ὅτι ἐπιμελεῖσθαι δεῖ τῶν ὄντων. χαλεπώτερον γὰρ ἄν, ἔφη φάναι, εἰ αὐτῇ ἐπέταττον ἀμελεῖν τῶν ἑαυτῆς ἢ εἰ ἐπιμελεῖσθαι
 19 δεήσει τῶν οἰκείων ἀγαθῶν. πεφυκέναι γὰρ δοκεῖ, ἔφη, ὥσπερ καὶ τέκνων ῥᾶον τὸ ἐπιμελεῖσθαι τῇ σῶφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν, οὕτω καὶ τῶν κτημάτων, ὅσα ἴδια ὄντα εὐφραίνει, ἥδιον τὸ ἐπιμελεῖσθαι νομίζειν ἔφη εἶναι τῇ σῶφρονι τῶν ἑαυτῆς ἢ ἀμελεῖν.

X Καὶ ἐγὼ ἀκούσας, ἔφη ὁ Σωκράτης, ἀποκρίνασθαι τὴν γυναῖκα αὐτῷ ταῦτα, εἶπον, Νῆ τὴν Ἥραν, ἔφην, ὦ Ἰσχόμαχε, ἀνδρικήν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός.

Καὶ ἄλλα τοίνυν, ἔφη ὁ Ἰσχόμαχος, θέλω σοι πάννυ μεγαλόφρονα αὐτῆς διηγήσασθαι, ἃ μου ἅπαξ ἀκούσασα ταχὺ ἐπέειθετο.

Τὰ ποῖα; ἔφην ἐγὼ· λέγε· ὥς ἐμοὶ πολὺ ἥδιον ζώσης ἀρετὴν γυναικὸς καταμανθάνειν ἢ εἰ Ζεῦξις μοι καλὴν εἰκάσας γραφῇ γυναῖκα ἐπεδείκνυνεν.

2 Ἐντεῦθεν δὴ λέγει ὁ Ἰσχόμαχος, Ἐγὼ τοίνυν, ἔφη, ἰδὼν ποτε αὐτήν, ὦ Σώκρατες, ἐντετριμμένην πολλῷ μὲν ψιμυθίῳ, ὅπως λευκοτέρα ἔτι δοκοίη εἶναι ἢ ἦν, πολλῇ δ' ἐγχούσῃ, ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, ὑποδήματα δ' ἔχουσαν ὑψηλά, ὅπως μείζων δοκοίη εἶναι ἢ ἐπεφύκει,
 3 Ἐἰπέ μοι' ἔφην ὦ γύναι, ποτέρως ἄν με κρίναις ἀξιοφίλητον μᾶλλον εἶναι χρημάτων κοινωνόν, εἴ σοι αὐτὰ τὰ ὄντα ἀποδεικνύοιμι καὶ μήτε κομπάζοιμι, ὥς πλείω ἔστι μοι τῶν ὄντων, μήτε ἀποκρυπτοίμην τι τῶν ὄντων μηδέν, ἢ εἰ πειρώμην

σε ἐξαπατᾶν λέγων τε, ὡς πλείω ἔστι μοι τῶν
 ὄντων, ἐπιδεικνύς τε ἀργύριον κίβδηλον [δηλοῖν
 σε] καὶ ὄρμους ὑποξύλους καὶ πορφυρίδας ἐξι-
 τήλους φαίην ἀληθινὰς εἶναι; καὶ ὑπολαβοῦσα 4
 εὐθύς, 'Εὐφήμει' ἔφη 'μὴ γένοιο σὺ τοιοῦτος· οὐ
 γὰρ ἂν ἔγωγέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπά-
 σασθαι ἐκ τῆς ψυχῆς.' 'Οὐκοῦν' ἔφην ἐγὼ 'συνελη-
 λύθαμεν, ὦ γύναι, ὡς καὶ τῶν σωμαίων κοινωνή-
 σοντες ἀλλήλοις;' 'Φασὶ γοῦν' ἔφη 'οἱ ἄνθρωποι.'
 'Ποτέρως ἂν οὖν' ἔφην ἐγὼ 'τοῦ σώματος αὐτοῦ δοκοῖν 5
 εἶναι ἀξιοφίλητος μᾶλλον κοινωνός, εἴ σοι τὸ σῶμα
 πειρώμεν παρέχειν τὸ ἑμαυτοῦ ἐπιμελόμενος ὅπως
 ὑγιαῖνόν τε καὶ ἐρρωμένον ἔσται καὶ διὰ ταῦτα
 τῷ ὄντι εὐχρως σοι ἔσομαι, ἢ εἴ σοι μίλτω ἀλει-
 φόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος ἀν-
 δρειαίῳ ἐπιδεικνύοιμί τε ἑμαυτόν καὶ συνείην
 ἐξαπατῶν σε καὶ παρέχων ὁρᾶν καὶ ἄπτεσθαι
 μίλτου ἀντὶ τοῦ ἑμαυτοῦ χρωτός;' 'Εγὼ μὲν' ἔφη 6
 ἐκείνη 'οὐτ' ἂν μίλτου ἀπτοίμην ἥδιον ἢ σοῦ οὐτ'
 ἂν ἀνδρειαίῳ χρῶμα ἥδιον ὁρώην ἢ τὸ σὸν οὐτ'
 ἂν τοὺς ὀφθαλμοὺς ὑπαληλιμμένους ἥδιον ὁρώην
 τοὺς σου τοὺς ἢ ὑγιαίνοντας.' 'Καὶ ἐμὲ τοίνυν νόμιζε,' 7
 εἰπεῖν ἔφη ὁ Ἰσχύμαχος, 'ὦ γύναι, μήτε ψιμυθίου
 μήτε ἐγχούσης χρώματι ἥδεσθαι μᾶλλον ἢ τῷ σῶ-
 ῳ, ἀλλ' ὥσπερ οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους,
 βουσι δὲ βούς ἥδιστον, προβάτοις δὲ πρόβατα,
 οὕτω καὶ οἱ ἄνθρωποι σῶμα καθαρὸν οἶονται
 ἥδιστον εἶναι· αἱ δ' ἀπάται αὗται τοὺς μὲν ἔξω 8
 πῶς δύναιντ' ἂν ἀνεξελέγκτως ἐξαπατᾶν, συνόν-
 τας δὲ αἰεὶ ἀνάγκη ἀλίσκεσθαι, ἂν ἐπιχειρῶσιν

ἐξαπατᾶν ἀλλήλους. ἡ γὰρ ἐξ εὐνῆς ἀλίσκονται ἐξανιστάμενοι πρὶν παρασκευάσασθαι ἢ ὑπὸ ἰδρώ-
τος ἐλέγχονται ἢ ὑπὸ δακρύων βασανίζονται ἢ
ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν.

9 Τί οὖν πρὸς θεῶν, ἔφην ἐγώ, πρὸς ταῦτα ἀπε-
κρίνατο;

Τί δέ, ἔφη, εἰ μὴ τοῦ λοιποῦ τοιοῦτον μὲν οὐδὲν
πώποτε ἔτι ἐπραγματεύσατο, καθαρὰν δὲ καὶ πρε-
πόντως ἔχουσιν ἐπειρᾶτο ἑαυτὴν ἐπιδεικνύναι. 6
καὶ ἐμὲ μέντοι ἠρώτα, εἴ τι ἔχοιμι συμβουλευσαι,
ὥς ἂν τῷ ὄντι καλὴ φαίνοιτο, ἀλλὰ μὴ μόνον
10 δοκοίη. καὶ ἐγὼ μέντοι, ὦ Σώκρατες, ἔφη, συνε-
βούλευον αὐτῇ μὴ δουλικῶς ἀεὶ καθῆσθαι, ἀλλὰ
σὺν τοῖς θεοῖς πειρᾶσθαι δεσποτικῶς πρὸς μὲν 6
τὸν ἰστὸν προσστᾶσαν ὅ τι μὲν βέλτιον ἄλλου
ἐπίσταιτο ἐπιδιδάξαι, ὅ τι δὲ χεῖρον ἐπιμαθεῖν,
ἐπισκέψασθαι δὲ καὶ τὴν σιτοποιόν, παραστήναι
δὲ καὶ ἀπομετρούσῃ τῇ ταμίᾳ, περιελθεῖν δ' ἐπι-
σκοπούμενην καὶ εἰ κατὰ χώραν ἔχει ἣν δεῖ ἕκαστα. 7
ταῦτα γὰρ ἐδόκει μοι ἅμα ἐπιμέλεια εἶναι καὶ
11 περίπατος. ἀγαθὸν δὲ ἔφην εἶναι γυμνάσιον καὶ
τὸ δεῦσαι καὶ μάξαι καὶ ἱμάτια καὶ στρώματα
ἀνασεῖσαι καὶ συνθεῖναι. γυμναζομένην δὲ ἔφην
οὕτως ἂν καὶ ἐσθίειν ἥδιον καὶ ὑγιαίνειν μᾶλλον 7
12 καὶ εὐχρωτέραν φαίνεσθαι τῇ ἀληθείᾳ. καὶ ὄψις
δέ, ὁπόταν ἀνταγωνίζεται διακόνῳ, καθαρωτέρα
οὔσα πρεπόντως τε μᾶλλον ἡμφιεσμένη κινητικὸν
γίγνεται, ἄλλως τε καὶ ὁπόταν τὸ ἐκούσαν χαρί-
ζεσθαι προσῇ ἀντὶ τοῦ ἀναγκαζομένην ὑπηρετεῖν. 8
13 αἱ δ' ἀεὶ καθήμεναι σεμνῶς πρὸς τὰς κεκοσμημένας

καὶ ἐξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς.
καὶ νῦν, ἔφη, ὦ Σώκρατες, οὕτως εὖ ἴσθι ἢ γυνή
μου κατεσκευασμένη βιοτεύει ὥσπερ ἐγὼ ἐδίδα-
σκον αὐτήν καὶ ὥσπερ νῦν σοι λέγω.

Ἐντεῦθεν δ' ἐγὼ εἶπον, ὦ Ἰσχόμαχε, τὰ μὲν XI
δὴ περὶ τῶν τῆς γυναικὸς ἔργων ἱκανῶς μοι δοκῶ
ἀκηκοέναι τὴν πρώτην καὶ ἄξιά γε πάννυ ἐπαίνου
ἀμφοτέρων ὑμῶν. τὰ δ' αὖ σὰ ἔργα, ἔφην ἐγώ,
ἤδη μοι λέγε, ἵνα σύ τε ἐφ' οἷς εὐδοκιμεῖς διη-
γησάμενος ἡσθῆς καὶ γὰρ τὰ τοῦ καλοῦ καγαθοῦ
ἀνδρὸς ἔργα τελέως διακούσας καὶ καταμαθὼν,
ἦν δύνωμαι, πολλήν σοι χάριν εἰδῶ.

Ἄλλὰ νῆ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ πάννυ 2
ἡδέως σοι, ὦ Σώκρατες, διηγῆσομαι ἃ ἐγὼ ποιῶν
διατελῶ, ἵνα καὶ μεταρρυθμίσης με, εἴαν τί σοι
δοκῶ μὴ καλῶς ποιεῖν.

Ἄλλ' ἐγὼ μὲν δὴ, ἔφην, πῶς ἂν δικαίως μεταρ- 3
ρυθμισαίμι ἄνδρα ἀπειργασμένον καλὸν τε καγα-
θόν, καὶ ταῦτα ὧν ἀνὴρ ὃς ἀδολεσχεῖν τε δοκῶ
καὶ ἀερομετρεῖν καὶ τὸ πάντων δὴ ἀνοητότατον
δοκοῦν εἶναι ἔγκλημα πένης καλοῦμαι. καὶ πάννυ 4
μεντὰν, ὦ Ἰσχόμαχε, ἦν ἐν πολλῇ ἀθυμίᾳ τῷ
ἐπικλήματι τούτῳ, εἰ μὴ πρόην ἀπαντήσας τῷ
Νικίου τοῦ ἐπηλύτου ἵππῳ εἶδον πολλοὺς ἀκολου-
θοῦντας αὐτῷ θεατάς, πολὺν δὲ λόγον ἐχόντων
τινῶν περὶ αὐτοῦ ἤκουον· καὶ δῆτα ἡρόμην προσ-
ελθὼν τὸν ἵπποκόμον, εἰ πολλὰ εἶη χρήματα τῷ
ἵππῳ. ὁ δὲ προσβλέψας με ὥς οὐδὲ ὑγιαίνοντα 5
τῷ ἐρωτήματι εἶπε· Πῶς δ' ἂν ἵππῳ χρήματα
γένοιτο; οὕτω δὴ ἐγὼ ἀνέκυψα ἀκούσας ὅτι ἐστὶν

ἄρα θέμιτὸν καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, εἰ
 6 τὴν ψυχὴν φύσει ἀγαθὴν ἔχει. ὥς οὖν θεμιτὸν
 καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι διηγοῦ τελέως τὰ
 σὰ ἔργα, ἵνα ὅ τι ἂν δύνωμαι ἀκούων καταμαθεῖν
 πειρῶμαι καὶ ἐγὼ σε ἀπὸ τῆς αὔριον ἡμέρας ἀρξά-
 μενος μιμεῖσθαι. καὶ γὰρ ἀγαθὴ ἐστίν, ἔφην ἐγώ,
 ἡμέρα ὥς ἀρετῆς ἄρχεσθαι.

7 Σὺ μὲν παίζεις, ἔφη ὁ Ἰσχόμαχος, ὦ Σώκρατες,
 ἐγὼ δ' ὅμως σοι διηγῆσομαι ἃ ἐγὼ ὅσον δύναμαι
 8 πειρῶμαι ἐπιτηδεύων διαπερᾶν τὸν βίον. ἐπεὶ
 γὰρ καταμεμαθηκέναι δοκῶ, ὅτι οἱ θεοὶ τοῖς ἀνθρώ-
 ποις ἄνευ μὲν τοῦ γινγνώσκειν τε ἃ δεῖ ποιεῖν καὶ
 ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται οὐ θέμιτὸν
 ἐποίησαν εὖ πράττειν, φρονίμοις δ' οὖσι καὶ ἐπι-
 4 μελέσι τοῖς μὲν διδόασιν εὐδαιμονεῖν, τοῖς δ' οὐ,
 οὕτω δὲ ἐγὼ ἄρχομαι μὲν τοὺς θεοὺς θεραπεύων,
 πειρῶμαι δὲ ποιεῖν, ὥς ἂν θέμις ᾦ μοι εὐχομένῳ
 καὶ ὑγιείας τυγχάνειν καὶ ῥώμης σώματος καὶ
 τιμῆς ἐν πόλει καὶ εὐνοίας ἐν φίλοις καὶ ἐν πολέμῳ
 καλῆς σωτηρίας καὶ πλούτου καλῶς αὐξομένου.

9 Καὶ ἐγὼ ἀκούσας ταῦτα 'Μέλει γὰρ δὴ σοι, ὦ
 Ἰσχόμαχε, ὅπως πλουτῆς καὶ πολλὰ χρήματα
 ἔχων πολλὰ ἔχης πράγματα τούτων ἐπιμελούμενος;
 Καὶ πάνυ γ', ἔφη ὁ Ἰσχόμαχος, μέλει μοι τού-
 5 των ὧν ἐρωτᾷς· ἡδὺ γάρ μοι δοκεῖ, ὦ Σώκρατες,
 καὶ θεοὺς μεγαλείως τιμᾶν καὶ φίλους, ἣν τινος
 δέωνται, ἐπωφελεῖν καὶ τὴν πόλιν μηδὲν κατ' ἐμέ
 χρήμασιν ἀκόσμητον εἶναι.

10 Καὶ γὰρ καλὰ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐστὶν
 ἃ σὺ λέγεις, καὶ δυνατοῦ γε ἰσχυρῶς ἀνδρός· πῶς

γὰρ οὐ; ὅτε πολλοὶ μὲν εἰσὶν ἄνθρωποι οἱ οὐ
 δύνανται ζῆν ἄνευ τοῦ ἄλλων δεῖσθαι, πολλοὶ
 δὲ ἀγαπῶσιν ἣν δύνωνται τὰ ἑαυτοῖς ἀρκοῦντα
 50 πορίζεσθαι. οἱ δὲ δὴ δυνάμενοι μὴ μόνον τὸν
 ἑαυτῶν οἶκον διοικεῖν, ἀλλὰ καὶ περιποιεῖν, ὥστε
 καὶ τὴν πόλιν κοσμεῖν καὶ τοὺς φίλους ἐπικουφί-
 ζειν, πῶς τούτους οὐχὶ βαθεῖς τε καὶ ἐρρωμένους
 ἄνδρας χρή νομίσαι; ἀλλὰ γὰρ ἐπαινεῖν μὲν, ἔφην 11
 55 ἐγώ, τοὺς τοιούτους πολλοὶ δυνάμεθα· σὺ δέ μοι
 λέξον, ὦ Ἰσχόμαχε, ἀφ' ὧν περ ἤρξω, πῶς ὑγίειας
 ἐπιμελῇ; πῶς τῆς τοῦ σώματος ῥώμης; πῶς
 θέμις εἶναί σοι καὶ ἐκ πολέμου καλῶς σώζεσθαι;
 τῆς δὲ χρηματίσεως καὶ μετὰ ταῦτα, ἔφην ἐγώ,
 70 ἀρκέσει ἀκούειν.

Ἄλλ' ἔστι μὲν, ἔφη ὁ Ἰσχόμαχος, ὥς γε ἐμοὶ 12
 δοκεῖ, ὦ Σώκρατες, ἀκόλουθα ταῦτα πάντα ἀλ-
 λήλων. ἐπεὶ γὰρ ἐσθίειν τις τὰ ἱκανὰ ἔχει,
 ἐκπονοῦντι μὲν ὀρθῶς μᾶλλον δοκεῖ μοι ἢ ὑγίεια
 75 παραμένειν, ἐκπονοῦντι δὲ μᾶλλον ἢ ῥώμη προσ-
 γίγνεσθαι, ἀσχοῦντι δὲ τὰ τοῦ πολέμου κάλλιον
 σώζεσθαι, ὀρθῶς δὲ ἐπιμελομένῳ καὶ μὴ κατα-
 μαλακιζομένῳ μᾶλλον εἰκὸς τὸν οἶκον αὖξεσθαι.

Ἄλλὰ μέχρι μὲν τούτου ἔπομαι, ἔφην ἐγώ, ὦ 13
 80 Ἰσχόμαχε, ὅτι ἐκπονοῦντα φῆς καὶ ἐπιμελόμενον
 καὶ ἀσχοῦντα ἄνθρωπον μᾶλλον τυγχάνειν τῶν
 ἀγαθῶν, ὁποῖόν δὲ πόνῳ χρῆ πρὸς τὴν εὐεξίαν καὶ
 ῥώμην καὶ ὅπως ἀσκεῖς τὰ τοῦ πολέμου καὶ ὅπως
 ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὥς καὶ φίλους
 85 ἐπωφελεῖν καὶ πόλιν ἐπισχύειν, ταῦτα ἂν ἡδέως,
 ἔφην ἐγώ, πυθοίμην.

- 14 Ἐγὼ τοίνυν, ἔφη, ὦ Σώκρατες, ὁ Ἰσχόμαχος, ἀνίστασθαι μὲν ἐξ εὐνῆς εἴθισμαι ἡνίκ' ἄν ἔτι ἔνδον καταλαμβάνοιμι, εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι. καὶ μὲν τι κατὰ πόλιν δέη πράττειν, ταῦτα πραγματευόμενος περιπάτῳ τούτῳ χρῶμαι.
- 15 ἦν δὲ μηδὲν ἀναγκαῖον ἢ κατὰ πόλιν, τὸν μὲν ἵππον ὁ παῖς προάγει εἰς ἀγρόν, ἐγὼ δὲ περιπάτῳ χρῶμαι τῇ εἰς ἀγρόν ὁδῷ ἴσως ἄμεινον, ὦ
- 16 Σώκρατες, ἢ εἰ ἐν τῷ ξυστῷ περιπατοῖην. ἐπειδὰν δὲ ἔλθω εἰς ἀγρόν, ἦν τέ μοι φυτεύοντες τυγχάνωσιν ἦν τε νειοποιούντες ἦν τε σπείροντες ἦν τε καρπὸν προσκομίζοντες, ταῦτα ἐπισκεψάμενος ὅπως ἕκαστα γίνεται μεταρρυθμίζω, ἂν ἔχω τι
- 17 βέλτιον τοῦ παρόντος. μετὰ δὲ ταῦτα ὡς τὰ πολλὰ ἀναβὰς ἐπὶ τὸν ἵππον ἵππασάμην ἵππασίαν ὡς ἂν ἐγὼ δύνωμαι ὁμοιοτάτην ταῖς ἐν τῷ πολέμῳ ἀναγκαίαις ἵππασίαις, οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος, ὡς μέντοι δυνατόν ταῦτα ποιούντα ἐπιμέλομαι μὴ
- 18 ἀποχωλεῦσαι τὸν ἵππον. ἐπειδὰν δὲ ταῦτα γένηται, ὁ παῖς ἐξαλίσας τὸν ἵππον οἴκαδε ἀπάγει, ἅμα φέρων ἀπὸ χώρου ἦν τι δεώμεθα εἰς ἄστυ. ἐγὼ δὲ τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν οἴκαδε ἀπεστλεγγισάμην. εἶτα δὲ ἀριστῶ, ὦ Σώκρατες, ὅσα μήτε κενὸς μήτε ἄγαν πλήρης διημερεῦειν.
- 19 Νῆ τὴν Ἥραν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἀρεσκόντως γέ μοι ταῦτα ποιεῖς. τὸ γὰρ ἐν τῷ αὐτῷ χρόνῳ συνεσκευασμένως χρῆσθαι τοῖς τε πρὸς τὴν ὑγίειαν καὶ τοῖς πρὸς τὴν ῥώμην παρασκευάσμασι καὶ τοῖς εἰς τὸν πόλεμον ἀσκήμασι καὶ ταῖς τοῦ

πλούτου ἐπιμελείαις, ταῦτα πάντα ἀγαστά μοι
δοκεῖ εἶναι. καὶ γὰρ ὅτι ὀρθῶς ἐκάστου τούτων 20
ἐπιμελῇ ἱκανὰ τεκμήρια παρέχῃ· ὑγιαίνοντά τε
γὰρ καὶ ἐρρωμένον ὡς ἐπὶ τὸ πολὺ σὺν τοῖς θεοῖς
σε ὀρῶμεν καὶ ἐν τοῖς ἵππικωτάτοις τε καὶ πλου-
σιωτάτοις λεγόμενόν σε ἐπιστάμεθα.

Ταῦτα τοίνυν ἐγὼ ποιῶν, ἔφη, ὦ Σώκρατες, ὑπὸ 21
πολλῶν πάννυ συκοφαντοῦμαι, σὺ δ' ἴσως ᾧ με
ἐρεῖν, ὡς ὑπὸ πολλῶν καλὸς καὶ ἀγαθὸς κέκλημαι.

Ἄλλὰ καὶ ἔμελλον δὲ ἐγώ, ἔφην, ὦ Ἰσχόμαχε, 22
τοῦτο ἐρήσεσθαι, εἴ τινα καὶ τούτου ἐπιμέλειαν
ποιῇ, ὅπως δύνῃ λόγον διδόναι καὶ λαμβάνειν, ἢν
τινὶ ποτε δέῃ.

Οὐ γὰρ δοκῶ σοι, ἔφη, ὦ Σώκρατες, αὐτὰ ταῦτα
διατελεῖν μελετῶν, ἀπολογεῖσθαι μὲν ὅτι οὐδένα
ἀδικῶ, εὖ δὲ ποιῶ πολλοὺς ὅσον ἂν δύνωμαι;
κατηγορεῖν δὲ οὐ δοκῶ σοι μελετᾶν ἀνθρώπων,
ἀδικοῦντας μὲν καὶ ἰδίᾳ πολλοὺς καὶ τὴν πόλιν
5 καταμανθάνων τινάς, εὖ δὲ ποιοῦντας οὐδένα;

Ἄλλ' εἰ καὶ ἐρμηνεύειν τοιαῦτα μελετᾷς, τοῦτό 23
μοι, ἔφην ἐγώ, ἔτι, ὦ Ἰσχόμαχε, δήλωσον.

Οὐδὲν μὲν οὖν, ὦ Σώκρατες, παύομαι, ἔφη, λέ-
γειν μελετῶν. ἢ γὰρ κατηγοροῦντός τινος τῶν οἰκε-
τῶν ἢ ἀπολογουμένου ἀκούσας ἐλέγχειν πειρῶμαι
ἢ μέμφομαί τινα πρὸς τοὺς φίλους ἢ ἐπαινῶ ἢ
διαλλάττω τινάς τῶν ἐπιτηδείων, πειρώμενος δι-
δάσκειν ὡς συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον
ἢ πολεμίους. ἐπιτιμῶμέν τινι στρατηγῷ συμπα- 24
ρόντες, ἢ ἀπολογούμεθα ὑπὲρ του, εἴ τις ἀδίκως
αἰτίαν ἔχει, ἢ κατηγοροῦμεν πρὸς ἀλλήλους, εἴ τις

ἀδίκως τιμᾶται. πολλάκις δὲ καὶ βουλευόμενοι
 ἂ μὲν ἂν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινούμεν,
 ἂ δ' ἂν μὴ βουλώμεθα πράττειν, ταῦτα μεμφό-
 25 μεθα. ἤδη δ', ἔφη, ὦ Σώκρατες, καὶ διειλημμένως
 πολλάκις ἐκρίθην ὅ τι χρὴ παθεῖν ἢ ἀποτίσαι.

Ἐπὶ τοῦ, ἔφην ἐγώ, ὦ Ἰσχόμαχε; ἐμὲ γὰρ δὴ
 τοῦτο ἐλάνθανεν.

Ἐπὶ τῆς γυναικός, ἔφη.

Καὶ πῶς δὴ, ἔφην ἐγώ, ἀγωνίζῃ;

Ὅταν μὲν ἀληθῆ λέγειν συμφέρῃ, πάνν ἐπιει-
 κῶς· ὅταν δὲ ψευδῇ, τὸν ἥττω λόγον, ὦ Σώκρατες,
 οὐ μὰ τὸν Δί' οὐ δύναμαι κρείττω ποιεῖν.

Καὶ ἐγὼ εἶπον, Ἴσως γάρ, ὦ Ἰσχόμαχε, τὸ
 ψεῦδος οὐ δύνασαι ἀληθὲς ποιεῖν.

XII Ἀλλὰ γάρ, ἔφην ἐγώ, μή σε κατακωλύω, ὦ
 Ἰσχόμαχε, ἀπιέναι ἤδη βουλόμενον;

Μὰ Δί', ἔφη, ὦ Σώκρατες· ἐπεὶ οὐκ ἂν ἀπέλ-
 θοιμι πρὶν παντάπασιν ἢ ἀγορὰ λυθῇ.

2 Νῆ Δί', ἔφην ἐγώ, φυλάττει γὰρ ἰσχυρῶς μὴ
 ἀποβάλλῃς τὴν ἐπωνυμίαν [τὸ ἀνὴρ καλὸς καὶ γαθὸς
 κεκλήσθαι]. νῦν γὰρ πολλῶν σοι ἴσως ὄντων
 ἐπιμελείας δεομένων, ἐπεὶ συνέθου τοῖς ξένοις,
 ἀναμένεις αὐτούς, ἵνα μὴ ψεύσῃ.

Ἀλλά τοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμαχος, οὐδ'
 ἐκεῖνά μοι ἀμελεῖται, ἂ σὺ λέγεις· ἔχω γὰρ ἐπιτρό-
 πους ἐν τοῖς ἀγροῖς.

3 Πότερα δέ, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, ὅταν δεηθῇς
 ἐπιτρόπου, καταμαθὼν ἦν που ἢ ἐπιτροπευτικὸς
 ἀνὴρ, τοῦτον πειρᾷ ὠνεῖσθαι, ὥσπερ ὅταν τέκτονος
 δεηθῇς, καταμαθὼν εὖ οἶδ' ὅτι ἦν που ἰδῆς τεκ-

τονικόν, τοῦτον πειρᾶ κτᾶσθαι, ἥ αὐτὸς παιδεύεις τοὺς ἐπιτρόπους;

Αὐτὸς νῆ Δί', ἔφη, ὦ Σώκρατες, πειρῶμαι παι- 4
 δεύειν. καὶ γὰρ ὅστις μέλλει ἀρκέσειν, ὅταν ἐγὼ
 ἀπῶ, ἀντ' ἐμοῦ ἐπιμελόμενος, τί αὐτὸν καὶ δεῖ
 ἄλλο ἐπίστασθαι ἢ ἅπερ ἐγώ; εἴπερ γὰρ ἱκανός
 εἰμι τῶν ἔργων προστατεύειν, καὶ ἄλλον δῆπου
 δυναλὴν διδάξαι ἅπερ αὐτὸς ἐπίσταμαι.

Οὐκοῦν εὐνοίαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν 5
 ἔχειν σοὶ καὶ τοῖς σοῖς, εἰ μέλλει ἀρκέσειν ἀντὶ
 σοῦ παρών. ἄνευ γὰρ εὐνοίας τί ὄφελος καὶ
 ἰποίας τινὸς οὖν ἐπιτρόπου ἐπιστήμης γίγνεται;

Οὐδὲν μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τοι τὸ
 30 εὐνοεῖν ἐμοὶ καὶ τοῖς ἐμοῖς ἐγὼ πρῶτον πειρῶμαι
 παιδεύειν.

Καὶ πῶς, ἐγὼ ἔφην, πρὸς τῶν θεῶν εὐνοίαν ἔχειν 6
 σοὶ καὶ τοῖς σοῖς διδάσκεις ὅντινα ἂν βούλῃ;

Εὐεργετῶν νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ὅταν τινὸς
 35 ἀγαθοῦ οἱ θεοὶ ἀφθονίαν διδῶσιν ἡμῖν.

Τοῦτό οὖν λέγεις, ἔφην ἐγώ, ὅτι οἱ ἀπολαύοντες 7
 τῶν σῶν ἀγαθῶν εὐνοί σοι γίγνονται καὶ ἀγαθόν
 τί σε βούλονται πράττειν;

Τοῦτο γὰρ ὄργανον, ὦ Σώκρατες, εὐνοίας ἄρισ-
 40 τον ὀρῶ ὄν.

*Ἦν δὲ δὴ εὐνοὺς σοι γένηται, ἔφην, ὦ Ἰσχό- 8
 μαχε, ἡ τούτου ἔνεκα ἱκανὸς ἔσται ἐπιτροπεύειν;
 οὐχ ὁρᾷς ὅτι καὶ ἑαυτοῖς εὐνοὶ πάντες ὄντες ὡς
 εἰπεῖν ἄνθρωποι, πολλοὶ αὐτῶν εἰσὶν οἳ οὐκ ἐθέ-
 45 λουσιν ἐπιμελεῖσθαι, ὅπως αὐτοῖς ἔσται ταῦτα ἂ
 βούλονται εἶναί σφισι τὰ ἀγαθὰ;

9 Ἀλλὰ ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, τοιούτους ὅταν ἐπιτρόπους βούλωμαι καθιστάναι, καὶ ἐπιμελεῖσθαι διδάσκω.

10 Πῶς, ἔφην ἐγώ, πρὸς τῶν θεῶν; τοῦτο γὰρ δὴ ἐγὼ παντάπασιν οὐ διδακτὸν ᾧμην εἶναι [τὸ ἐπιμελῆ ποιῆσαι].

Οὐδὲ γάρ ἐστιν, ἔφη, ὦ Σώκρατες, ἐφεξῆς γε οὕτως οἷόν τε πάντα διδάξαι ἐπιμελεῖς εἶναι.

11 Ποίους μὲν δὴ, ἐγὼ ἔφην, οἷόν τε; πάντως μοι σαφῶς τούτους διασήμηνον.

Πρῶτον μὲν, ἔφη, ὦ Σώκρατες, τοὺς οἴνου ἀκρατεῖς οὐκ ἂν δύναιο ἐπιμελεῖσθαι ποιῆσαι· τὸ γὰρ μεθύειν λήθην ἐμποιεῖ πάντων τῶν πράττειν δεομένων.

12 Οἱ οὖν τούτου ἀκρατεῖς μόνοι, ἐγὼ ἔφην, ἀδύνατοί εἰσιν ἐπιμέλῃσθαι ἢ καὶ ἄλλοι τινές;

Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, καὶ οἷ γε τοῦ ὕπνου· οὔτε γὰρ ἂν αὐτὸς δύναιτο ὁ καθεύδων τὰ δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι.

13 Τί οὖν; ἐγὼ ἔφην, οὗτοι αὖ μόνοι ἀδύνατοι ἡμῖν ἔσονται ταύτην τὴν ἐπιμέλειαν διδαχθῆναι ἢ καὶ ἄλλοι τινές πρὸς τούτοις;

Ἐμοιγέ τοι δοκοῦσιν, ἔφη ὁ Ἰσχόμαχος, καὶ οἱ τῶν ἀφροδισίων δυσέρωτες ἀδύνατοι εἶναι διδαχθῆναι ἄλλου τινὸς μᾶλλον ἐπιμελεῖσθαι ἢ τούτου·

14 οὔτε γὰρ ἐλπίδα οὐτ' ἐπιμέλειαν ἡδίονα ῥάδιον εὔρεῖν τῆς τῶν παιδικῶν ἐπιμελείας, οὐδὲ μὴν, ὅταν παρῇ τὸ πρακτέον, τιμωρίαν χαλεπωτέραν εὐπετές ἐστι τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι. ὕφιεμαι οὖν καὶ οὓς ἂν τοιούτους γνῶ ὄντας

μηδ' ἐπιχειρεῖν ἐπιμελητὰς τούτων τινὰς καθι-
στάναι.

Τί δέ, ἔφην ἐγώ, οἵτινες αὐ ἐρωτικῶς ἔχουσι τοῦ 15
80 κερδαίνειν, ἢ καὶ οὗτοι ἀδύνατοί εἰσιν εἰς ἐπιμέ-
λειαν τῶν κατ' ἀγρὸν ἔργων παιδεύεσθαι;

Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδαμῶς γε, ἀλλὰ
καὶ πάνυ εὐάγωγοί εἰσιν εἰς τὴν τούτων ἐπιμέ-
λειαν· οὐδὲν γὰρ ἄλλο δεῖ ἢ δεῖξαι μόνον αὐτοῖς
85 ὅτι κερδαλέον ἐστὶν ἡ ἐπιμέλεια.

Τοὺς δὲ ἄλλους, ἔφην ἐγώ, εἰ ἐγκρατεῖς τε εἰσιν 16
ὧν σὺ κελεύεις καὶ πρὸς τὸ φιλοκερδεῖς εἶναι
μετρίως ἔχουσι, πῶς ἐκδιδάσκεις ὧν σὺ βούλει
ἐπιμελεῖς γίνεσθαι;

90 Ἀπλῶς, ἔφη, πάνυ, ὦ Σώκρατες. ὅταν μὲν γὰρ
ἐπιμελομένους ἴδω, καὶ ἐπαινῶ καὶ τιμᾶν πειρῶμαι
αὐτούς, ὅταν δὲ ἀμελοῦντας, λέγειν τε πειρῶμαι
καὶ ποιεῖν ὅποια δέξεται αὐτούς.

Ἴθι, ἐγὼ ἔφην, ὦ Ἰσχόμαχε, καὶ τόδε μοι πα- 17
95 ρατραπόμενος τοῦ λόγου περὶ τῶν παιδευομένων
εἰς τὴν ἐπιμέλειαν δήλωσον περὶ τοῦ παιδεύεσ-
θαι, εἰ οἶόν τέ ἐστὶν ἀμελῇ αὐτὸν ὄντα ἄλλους
ποιεῖν ἐπιμελεῖς.

Οὐ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, οὐδὲν γε μᾶλλον 18
100 ἢ ἄμουσον ὄντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν.
χαλεπὸν γὰρ τοῦ διδασκάλου πονηρῶς τι ὑπο-
δεικνύοντος καλῶς τοῦτο ποιεῖν μαθεῖν καὶ ἀμελεῖν
γε ὑποδεικνύοντος τοῦ δεσπότης χαλεπὸν ἐπιμελῇ
θεράποντα γενέσθαι. ὥς δὲ συντόμως εἰπεῖν, πο- 19
105 νηροῦ μὲν δεσπότης οἰκέτας οὐ δοκῶ χρηστὸς
καταμεμαθηκέναι· χρηστοῦ μέντοι πονηροὺς ἤδη

εἶδον, οὐ μέντοι ἀζημίους γε. τὸν δὲ ἐπιμελητικούς
 βουλόμενον ποιήσασθαι τινὰς καὶ ἐφορατικὸν δεῖ
 εἶναι τῶν ἔργων καὶ ἐξεταστικὸν καὶ χάριν ἐθέ-
 λοντα τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ 110
 καὶ δίκην μὴ ὀκνοῦντα τὴν ἀξίαν ἐπιθεῖναι τῷ
 20 ἀμελοῦντι. καλῶς δέ μοι δοκεῖ ἔχειν, ἔφη ὁ
 Ἰσχόμαχος, καὶ ἡ τοῦ βαρβάρου λεγομένη ἀπό-
 κρισις, ὅτε βασιλεὺς ἄρα, ἵππου ἐπιτυχὼν ἀγαθοῦ,
 παχύναι αὐτὸν ὡς τάχιστα βουλόμενος, ἤρετο τῶν 115
 δεινῶν τινὰ ἀμφ' ἵππους δοκούντων εἶναι, τί τά-
 χιστα παχύνει ἵππον· τὸν δ' εἰπεῖν λέγεται, ὅτι
 δεσπότης ὀφθαλμός. οὕτω δ', ἔφη, ὦ Σώκρατες,
 καὶ τὰλλὰ μοι δοκεῖ δεσπότης ὀφθαλμός τὰ καλὰ
 τε καὶ ἀγαθὰ μάλιστα ἐργάζεσθαι. 120

XIII "Οταν δὲ παραστήσης τινί, ἔφην ἐγώ, τοῦτο
 καὶ πάννυ ἰσχυρῶς, ὅτι δεῖ ἐπιμελεῖσθαι ὧν ἂν σὺ
 βούλῃ, ἢ ἱκανὸς ἤδη ἔσται ὁ τοιοῦτος ἐπιτροπεύειν,
 ἢ τι καὶ ἄλλο προσμαθητέον αὐτῷ ἔσται, εἰ μέλλει
 ἐπίτροπος ἱκανὸς ἔσεσθαι; 5

2 Ναὶ μὰ Δί', ἔφη ὁ Ἰσχόμαχος, ἔτι μέντοι λοι-
 πὸν αὐτῷ ἔστι γινῶναι, ὅ τι τε ποιητέον καὶ ὁπότε
 καὶ ὅπως, εἰ δὲ μὴ, τί μᾶλλον ἐπιτρόπου ἀνευ
 τούτων ὄφελος ἢ ἱατροῦ ὃς ἐπιμελοῖτο μὲν κάμ-
 νοντός τινος πρῶτ' τε ἰὼν καὶ ὀψέ, ὅ τι δὲ συμ- 10
 φέρον τῷ κάμνοντι ποιεῖν εἴη, τοῦτο μὴ εἰδείη;

3 Ἐὰν δὲ δὴ καὶ τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα,
 ἔτι τινός, ἔφην ἐγώ, προσδεήσεται ἢ ἀποτετελεσ-
 μένος ἤδη οὗτός σοι ἔσται ἐπίτροπος;

"Αρχεῖν γε, ἔφη, οἶμαι δεῖν αὐτὸν μαθεῖν τῶν 15
 ἐργαζομένων.

Ἡ οὖν, ἔφην ἐγώ, καὶ σὺ ἄρχειν ἱκανοὺς εἶναι 4
παιδεύεις τοὺς ἐπιτρόπους;

Πειρώμαί γε δὴ, ἔφη ὁ Ἰσχόμαχος.

Καὶ πῶς δὴ, ἔφην ἐγώ, πρὸς τῶν θεῶν τὸ
ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις;

Φαύλως, ἔφη, πάννυ, ὦ Σώκρατες, ὥστε ἴσως ἂν
καὶ καταγέλῃσαις ἀκούων.

Οὐ μὲν δὴ ἄξιόν γ', ἔφην ἐγώ, τὸ πρᾶγμα κατα- 5
γέλωτος, ὦ Ἰσχόμαχε. ὅστις γάρ τοι ἀρχικοὺς
ἀνθρώπων δύναται ποιεῖν, δῆλον ὅτι οὗτος καὶ
δεσποτικούς ἀνθρώπων δύναται διδάσκειν, ὅστις
δὲ δεσποτικούς, δύναται ποιεῖν καὶ βασιλικούς.
ὥστε οὐ καταγέλωτός μοι δοκεῖ ἄξιος εἶναι ἀλλ'
ἐπαίνου μεγάλου ὁ τοῦτο δυνάμενος ποιεῖν.

Οὐκοῦν, ἔφη, ὦ Σώκρατες, τὰ μὲν ἄλλα ζῶα 6
ἐκ δυοῖν τούτοις τὸ πείθεσθαι μαθάνουσιν, ἔκ τε
τοῦ ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ ἐκ
τοῦ ὅταν προθύμως ὑπηρετῶσιν εὖ πᾶσχειν. οἷ 7
τε γοῦν πῶλοι μαθάνουσιν ὑπακούειν τοῖς πωλο-
δάμναις τῷ ὅταν μὲν πείθωνται τῶν ἡδέων τι αὐ-
τοῖς γίνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν,
ἔστ' ἂν ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ·
καὶ τὰ κυνίδια δὲ πολὺ τῶν ἀνθρώπων καὶ τῇ 8
γνώμῃ καὶ τῇ γλώττῃ ὑποδεέστερα ὄντα ὅμως καὶ
περιτρέχειν καὶ κυβιστᾶν καὶ ἄλλα πολλὰ μαθάνει
τῷ αὐτῷ τούτῳ τρόπῳ. ὅταν μὲν γὰρ πείθεται,
λαμβάνει τι ὧν δεῖται, ὅταν δὲ ἀμελῇ, κολάζεται.
ἀνθρώπους δ' ἔστι πιθανωτέρους ποιεῖν καὶ λόγῳ, 9
ἐπιδεικνύοντα ὥς συμφέρει αὐτοῖς πείθεσθαι, τοῖς
δὲ δούλοις καὶ ἡ δοκοῦσα θηριώδης παιδεία εἶναι

πάννυ ἐστὶν ἐπαγωγὸς πρὸς τὸ πείθεσθαι διδάσ-
 κειν· τῇ γὰρ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις
 προσχαριζόμενος ἂν πολλὰ ἀνύτοις παρ' αὐτῶν.
 αἱ δὲ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παρο-
 ξύνονται. πεινῶσι γὰρ τοῦ ἐπαίνου οὐχ ἥττον
 ἔνιοι τῶν φύσεων ἢ ἄλλαι τῶν σίτων τε καὶ
 10 ποτῶν. ταῦτά τε οὖν, ὅσαπερ αὐτὸς ποιῶν οἶμαι
 πιθανωτέροις ἀνθρώποις χρήσθαι, διδάσκω οὓς ἂν
 ἐπιτρόπους βούλωμαι καταστήσαι καὶ τάδε συλ-
 λαμβάνω αὐτοῖς· ἱμάτιά τε γὰρ ἃ δεῖ παρέχειν
 ἐμὲ τοῖς ἐργαστήρσι καὶ ὑποδήματα οὐχ ὅμοια
 πάντα ποιῶ, ἀλλὰ τὰ μὲν χεῖρω, τὰ δὲ βελτίω,
 ἵνα ἢ τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ δὲ
 11 χείρονι τὰ ἥττω διδόναι. πάννυ γάρ μοι δοκεῖ,
 ἔφη, ὦ Σώκρατες, ἀθυμία ἐγγίγνεσθαι τοῖς ἀγαθοῖς,
 ὅταν ὁρῶσι τὰ μὲν ἔργα δι' αὐτῶν καταπραπτόμενα,
 τῶν δὲ ὁμοίων τυγχάνοντας ἑαυτοῖς τοὺς μήτε
 12 πονεῖν μήτε κινδυνεύειν ἐθέλοντας, ὅταν δέῃ. αὐτὸς
 τε οὖν οὐδ' ὅπως τι οὖν τῶν ἴσων ἀξιῶ τοὺς ἀμεί-
 νους τοῖς κακίοσι τυγχάνειν τοὺς τε ἐπιτρόπους,
 ὅταν μὲν εἰδῶ διαδεδωκότας τοῖς πλείστου ἀξίοις
 τὰ κράτιστα, ἐπαινῶ, ἣν δὲ ἴδω ἢ κολακεύμασί
 τινα προτιμώμενον ἢ καὶ ἄλλη τινὲ ἀνωφελεῖ
 χάριτι, οὐκ ἀμελῶ ἀλλ' ἐπιπλήττω καὶ πειρῶμαι
 διδάσκειν, ὦ Σώκρατες, ὅτι οὐδ' αὐτῷ σύμφορα
 ταῦτα ποιεῖ.

XIV Ὅταν δέ, ὦ Ἰσχόμαχε, ἔφην ἐγώ, καὶ ἄρχειν
 ἤδη ἱκανὸς σοι γένηται ὥστε πειθομένους παρέ-
 χεσθαι, ἢ ἀποτετελεσμένον τοῦτον ἡγεῖ ἐπίτροπον
 ἢ ἔτι τινὸς προσδεῖται ὁ ταῦτα ἔχων ἢ σὺ εἴρηκας;

Ναὶ μὰ Δί', ἔφη ὁ Ἰσχύμαχος, τοῦ γε ἀπέχεσ- 2
 θαι τῶν δεσποσύνων καὶ μὴ κλέπτειν. εἰ γὰρ ὁ
 τοὺς καρποὺς μεταχειριζόμενος τολμῶν ἀφανίζειν,
 ὥστε μὴ λείπειν λυσιτελοῦντας τοῖς ἔργοις, τί ἂν
 ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν;
 Ἡ καὶ ταύτην οὖν, ἔφην ἐγώ, τὴν δικαιοσύνην 3
 σὺ ὑποδύῃ διδάσκειν;

Καὶ πάννυ, ἔφη ὁ Ἰσχύμαχος· οὐ μέντοι γε πάν-
 τας ἐξ ἐτοίμου εὐρίσκω ὑπακούοντας τῆς διδασκα- 4
 λίας ταύτης. καίτοι τὰ μὲν καὶ ἐκ τῶν Δράκον-
 τος νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλωνος πειρῶμαι,
 ἔφη, λαμβάνων ἐμβιβάζειν εἰς τὴν δικαιοσύνην
 τοὺς οἰκέτας. δοκοῦσι γάρ μοι, ἔφη, καὶ οὗτοι οἱ
 ἄνδρες θεῖναι πολλοὺς τῶν νόμων ἐπὶ δικαιοσύνης
 τῆς τοιαύτης διδασκαλίᾳ. γέγραπται γὰρ ζημιούσ- 5
 θαι ἐπὶ τοῖς κλέμμασι καὶ δεδέσθαι, ἣν τις ἄλῳ
 ποιῶν, καὶ θανατοῦσθαι τοὺς ἐγχειροῦντας. δῆλον
 οὖν, ἔφη, ὅτι ἔγραφον αὐτὰ βουλόμενοι ἀλυσιτελῇ
 ποιῆσαι τοῖς ἀδίκοις τὴν αἰσχροκέρδειαν. ἐγὼ 6
 οὖν, ἔφη, καὶ τούτων [προσφέρων] ἕνια καὶ ἄλλα
 τῶν βασιλικῶν νόμων προσφερόμενος πειρῶμαι
 δικαίους περὶ τὰ διαχειριζόμενα ἀπεργάζεσθαι
 τοὺς οἰκέτας. ἐκεῖνοι μὲν γὰρ οἱ νόμοι ζημίαι 7
 μόνον εἰσὶ τοῖς ἁμαρτάνουσιν, οἱ δὲ βασιλικοὶ
 νόμοι οὐ μόνον ζημιοῦσι τοὺς ἀδικοῦντας, ἀλλὰ
 καὶ ὠφελοῦσι τοὺς δικαίους· ὥστε ὁρῶντες πλου-
 σιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδίκων
 πολλοὶ καὶ φιλοκερδεῖς ὄντες εὖ μάλα ἐπιμένουσι
 τῷ μὴ ἀδικεῖν. οὓς δ' ἂν αἰσθάνωμαι, ἔφη, ὅμως 8,
 καὶ εὖ πᾶσχοντας ἔτι ἀδικεῖν πειρωμένους, τούτους

ὥς ἀνηκέστους πλεονέκτας ὄντας ἤδη καὶ τῆς χρή-
 9 σεως ἀποπαύω. οὓς δ' ἂν αὐτὰ καταμάθω μὴ τῷ
 πλέον ἔχειν μόνον διὰ τὴν δικαιοσύνην ἐπαιρομέ-
 νους δικαίους εἶναι, ἀλλὰ καὶ τοῦ ἐπαινέσθαι ἐπι-
 θυμοῦντας ὑπ' ἐμοῦ, τούτοις ὥσπερ ἐλευθέροις ἤδη
 χρῶμαι οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν ὥς
 10 καλοὺς τε καὶ ἀγαθοὺς. τούτῳ γάρ μοι δοκεῖ, ἔφη,
 ὦ Σώκρατες, διαφέρειν ἀνὴρ φιλότιμος ἀνδρὸς φι-
 λοκερδοῦς, τῷ ἐθέλειν ἐπαίνου καὶ τιμῆς ἕνεκα καὶ
 πονεῖν ὅπου δεῖ καὶ κινδυνεύειν καὶ αἰσχροῦν κερ-
 δῶν ἀπέχεσθαι.

XV Ἀλλὰ μέντοι ἐπειδάν γε ἐμποιήσης τινὲς τὸ βούλεσ-
 θαί σοι εἶναι τὰ γαθὰ, ἐμποιήσης δὲ τῷ αὐτῷ τούτῳ
 τὸ ἐπιμελεῖσθαι ὅπως ταῦτά σοι ἐπιτελήται, ἔτι δὲ
 πρὸς τούτοις ἐπιστήμην κτήσῃ αὐτῷ, ὥς ἂν ποιού-
 μενα ἕκαστα τῶν ἔργων ὠφελιμώτερα γίγνοιτο,
 πρὸς δὲ τούτοις ἄρχειν ἱκανὸν αὐτὸν ποιήσης, ἐπὶ
 δὲ τούτοις πᾶσιν ἤδηταί σοι τὰ ἐκ τῆς γῆς ὥραϊα
 ἀποδεικνύων ὅτι πλείστα ὥσπερ σὺ σαυτῷ, οὐκέτι
 ἐρήσομαι περὶ τούτου, εἰ ἔτι τινὸς ὁ τοιοῦτος προσ-
 δεῖται· πάννυ γάρ μοι δοκεῖ ἤδη πολλοῦ ἂν ἄξιος
 εἶναι ἐπίτροπος ὢν τοιοῦτος. ἐκείνο μέντοι, ἔφην
 ἐγώ, ὦ Ἰσχόμαχε, μὴ ἀπολίπῃς, ὃ ἡμῖν ἀργότατα
 ἐπιδεδράμηται τοῦ λόγου.

2 Τὸ ποῖον; ἔφη ὁ Ἰσχόμαχος.

Ἐλεξας δὴ πον, ἔφην ἐγώ, ὅτι μέγιστον εἴη μαθεῖν
 ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα· εἰ δὲ μή, οὐδὲ τῆς
 ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μή
 τις ἐπίσταιτο ἂν δεῖ καὶ ὥς δεῖ ποιεῖν.

3 Ἐνταῦθα δὲ εἶπεν ὁ Ἰσχόμαχος· Τὴν τέχνην με

ἤδη, ὦ Σώκρατες, κελεύεις αὐτὴν διδάσκειν τῆς γεωργίας;

Αὕτη γὰρ ἴσως, ἔφην ἐγώ, ἤδη ἐστὶν ἡ ποιοῦσα τοὺς μὲν ἐπισταμένους αὐτὴν πλουσίους, τοὺς δὲ μὴ ἐπισταμένους πολλὰ πονοῦντας ἀπόρως βιοτεύειν.

Νῦν τοίνυν, ἔφη, ὦ Σώκρατες, καὶ τὴν φιλαν- 4
θρωπίαν ταύτης τῆς τέχνης ἀκούσῃ. τὸ γὰρ ὠφελιμωτάτην οὖσαν καὶ ἡδίστην ἐργάζεσθαι καὶ καλλίστην καὶ προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις ἔτι πρὸς τούτοις καὶ ῥάστην εἶναι μαθεῖν πῶς οὐχὶ γενναῖόν ἐστι; γενναῖα δὲ δήπου καλοῦμεν καὶ τῶν ζώων ὅποσα καλὰ καὶ μεγάλα καὶ ὠφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους.

Ἄλλὰ ταῦτα μὲν ἐγώ, ἔφην, ὦ Ἰσχόμαχε, ἰκα- 5
νῶς δοκῶ καταμεμαθηκέναι ἢ εἶπας, καθὰ δεῖ διδάσκειν τὸν ἐπίτροπον· καὶ γὰρ ἢ ἔφησθα εὖνουν σοι ποιεῖν αὐτὸν μαθεῖν δοκῶ καὶ ἢ ἐπιμελῇ καὶ ἀρχικὸν καὶ δίκαιον. ὃ δὲ εἶπας ὥς δεῖ μαθεῖν 6
τὸν μέλλοντα ὀρθῶς γεωργίας ἐπιμελεῖσθαι καὶ ἂν δεῖ ποιεῖν καὶ ὥς δεῖ καὶ ὅποτε ἕκαστα, ταῦτά μοι δοκοῦμεν, ἔφην ἐγώ, ἀργότερόν πως ἐπιδεδραμηκέναι τῷ λόγῳ· ὥσπερ εἰ εἴποις, ὅτι δεῖ γράμματα 7
ἐπίστασθαι τὸν μέλλοντα δυνήσεσθαι τὰ ὑπαγορευόμενα γράφειν καὶ τὰ γεγραμμένα ἀναγιγνώσκειν. ταῦτα γὰρ ἐγὼ ἀκούσας, ὅτι μὲν δεῖ γράμματα ἐπίστασθαι ἡκηκόη ἄν, τοῦτο δὲ εἰδὼς οὐδέν τι οἶμαι μᾶλλον ἂν ἐπισταίμην γράμματα. οὕτω δὲ καὶ νῦν ὅτι μὲν δεῖ ἐπίστασθαι γεωργίαν 8
τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς ῥαδίως

- πέπεισμαι, τοῦτο μέντοι εἰδὼς οὐδέν τι μᾶλλον
 9 ἐπίσταμαι ὅπως δεῖ γεωργεῖν. ἀλλ' εἴ μοι αὐτίκα
 μάλα δόξειε γεωργεῖν, ὅμοιος ἂν μοι δοκῶ εἶναι τῷ
 περιόντι ἱατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας,
 εἰδότες δὲ οὐδὲν ὅ τι συμφέρει τοῖς κάμνουσιν. ἴν'
 οὖν μὴ τοιοῦτος ὦ, ἔφην ἐγώ, δίδασκέ με αὐτὰ τὰ
 10 ἔργα τῆς γεωργίας. ἀλλὰ μήν, ἔφη, ὦ Σώκρατες,
 οὐχ ὥσπερ γε τὰς ἄλλας τέχνας κατατριβῆναι δεῖ
 μαθάνοντας πρὶν ἄξια τῆς τροφῆς ἐργάζεσθαι
 τὸν διδασκόμενον, οὐχ οὕτω καὶ ἡ γεωργία δύσκο-
 λός ἐστι μαθεῖν, ἀλλὰ τὰ μὲν ἰδὼν ἂν ἐργαζομέ-
 νους, τὰ δὲ ἀκούσας, εὐθύς ἂν ἐπίσταιο, ὥστε καὶ
 ἄλλον, εἰ βούλοιο, διδάσκειν. οἶομαι δ', ἔφη, πάνυ
 καὶ λεληθέναι πολλὰ σε σεαυτὸν ἐπιστάμενον αὐτῆς.
 11 καὶ γὰρ δὴ οἱ μὲν ἄλλοι τεχνῖται ἀποκρύπτονται
 πως τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης,
 τῶν δὲ γεωργῶν ὁ κάλλιστα μὲν φυτεύων μάλιστα
 ἂν ἡδοίτο, εἴ τις αὐτὸν θεῶτο, ὁ κάλλιστα δὲ σπεί-
 ρων ὡσαύτως· ὅ τι δὲ ἔροιο τῶν καλῶς πεποιημέ-
 νων, οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο ὅπως ἐποίησεν.
 12 οὕτω καὶ τὰ ἦθη, ὦ Σώκρατες, ἔφη, γενναιοτάτους
 τοὺς αὐτῇ συνόντας ἢ γεωργία ἔοικε παρέχεσθαι.
 13 Ἀλλὰ τὸ μὲν προοίμιον, ἔφην ἐγώ, καλὸν καὶ
 οὐχ οἷον ἀκούσαντα ἀποτρέπεσθαι τοῦ ἐρωτήμα-
 τος· σὺ δέ, ὅτι εὐπετές ἐστι μαθεῖν, διὰ τοῦτο
 πολὺ μοι μᾶλλον διέξιθι αὐτήν. οὐ γὰρ σοὶ αἰσ-
 χρὸν τὰ ῥάδια διδάσκειν ἐστίν, ἀλλ' ἐμοὶ πολὺ
 αἰσχρὸν μὴ ἐπίστασθαι, ἄλλως τε καὶ εἰ χρήσιμα
 XVI ὄντα τυγχάνει. Πρῶτον μὲν τοίνυν, ἔφη, ὦ Σώ-
 κρατες, τοῦτο ἐπιδείξαι βούλομαί σοι ὥς οὐ χαλε-

πόν ἐστιν ὃ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι οἱ λόγῳ μὲν ἀκριβέστατα αὐτὴν διεξιόντες, ἥκιστα δὲ ἐργαζόμενοι. φασὶ γὰρ τὸν μέλλοντα² ὀρθῶς γεωργήσειν τὴν φύσιν χρῆναι πρῶτον τῆς γῆς εἰδέναι.

Ὅρθῶς γε, ἔφην ἐγώ, ταῦτα λέγοντες. ὃ γὰρ μὴ εἰδώς, ὅ τι δύναται ἡ γῆ φέρειν, οὐδ' ὅ τι σπείρειν οἶομαι οὐδ' ὅ τι φυτεύειν δεῖ εἰδεῖν ἄν.

Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, καὶ ἀλλοτρίας γῆς³ τοῦτο ἔστι γινῶναι ὅ τι τε δύναται φέρειν καὶ ὅ τι μὴ δύναται, ὁρῶντα τοὺς καρποὺς καὶ τὰ δένδρα. ἐπειδὴν μέντοι γινῶ τις, οὐκέτι συμφέρεи θεομαχεῖν. οὐ γὰρ ἄν, ὅτου δέοιτο αὐτός, τοῦτο σπείρων καὶ φυτεύων μᾶλλον ἂν ἔχοι τὰ ἐπιτήδεια ἢ ὅ τι ἡ γῆ ἥδοιτο φύουσα καὶ τρέφουσα. ἦν δ' ἄρα δι' ἀργίαν⁴ τῶν ἐχόντων αὐτὴν μὴ ἔχῃ τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, ἔστι καὶ παρὰ γείτονος τόπου πολλάκις ἀληθέστερα περὶ αὐτῆς γινῶναι ἢ παρὰ γείτονος ἀνθρώπου πυθέσθαι. καὶ χερσεύουσα δὲ ὅμως⁵ ἐπιδείκνυσι τὴν αὐτῆς φύσιν· ἡ γὰρ τὰ ἄγρια καλὰ φύουσα δύναται θεραπευομένη καὶ τὰ ἡμερα καλὰ ἐκφέρειν. φύσιν μὲν δὴ γῆς οὕτως καὶ οἱ μὴ⁶ πάνυ ἔμπειροι γεωργίας ὅμως δύνανται διαγιγνώσκειν.

Ἀλλὰ τοῦτο μὲν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἱκανῶς⁶ ἤδη μοι δοκῶ ἀποτεθαρρηκέναι, ὥς οὐ δεῖ, φοβούμενον μὴ οὐ γινῶ τῆς γῆς φύσιν, ἀπέχεσθαι γεωργίας. καὶ γὰρ δὴ, ἔφην, ἀνεμνήσθην τὸ τῶν ἀλιέων,⁷ ὅτι θαλαττουργοὶ ὄντες καὶ οὔτε καταστήσαντες ἐπὶ θέαν οὔθ' ἥσυχοι βαδίζοντες, ἀλλὰ παρατρέ-

χυντες ἅμα τοὺς ἀγρούς, ὅταν ὀρώσι τοὺς καρπούς ἐν τῇ γῇ, ὅμως οὐκ ὀκνοῦσιν ἀποφαίνεσθαι περὶ τῆς γῆς, ὅποια τε ἀγαθὴ ἐστὶ καὶ ὅποια κακὴ, ἀλλὰ τὴν μὲν ψέγουσι, τὴν δ' ἐπαινοῦσι. καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας ὀρῶ αὐτοὺς τὰ πλείστα κατὰ ταῦτ' ἀποφαινομένους περὶ τῆς ἀγαθῆς γῆς.

8 Πόθεν οὖν βούλει, ἔφη, ὦ Σώκρατες, ἄρξωμαί σε τῆς γεωργίας ὑπομιμνήσκειν; οἶδα γὰρ ὅτι ἐπισταμένῳ σοι πάνυ πολλὰ φράσω ὥς δεῖ γεωργεῖν.

9 Ἐκεῖνό μοι δοκῶ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, πρῶτον ἂν ἡδέως μανθάνειν, φιλοσόφου γὰρ μάλιστά ἐστιν ἀνδρός, ὅπως ἂν ἐγώ, εἰ βουλοίμην, γῆν ἐργαζόμενος πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι.

10 Οὐκοῦν τοῦτο μὲν οἶσθα ὅτι τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι;

11 Οἶδα γάρ, ἔφην ἐγώ.

Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος;

Ἄλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην.

Ἄλλὰ τοῦ θέρους σοι δοκεῖ;

Σκληρά, ἔφην ἐγώ, ἢ γῇ ἔσται κινεῖν τῷ ζεύγει.

12 Κινδυνεύει ἕαρος, ἔφη, εἶναι τούτου τοῦ ἔργου ἀρκτέον.

Εἰκὸς γάρ, ἔφην ἐγώ, ἐστὶ μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινουμένην.

Καὶ τὴν πόαν γε ἀναστρεφόμενην, ἔφη, ὦ

Σώκρατες, τηνικαῦτα κόπρον μὲν τῇ γῇ ἤδη παρέ-
 χειν, καρπὸν δ' οὐπω καταβαλεῖν ὥστε φύεσθαι.
 5 οἶμαι γὰρ δὴ καὶ τοῦτό σ' ἔτι γιγνώσκειν ὅτι εἰ 13
 μέλλει ἀγαθὴ ἢ νεὸς ἔσεσθαι, ὕλης τε δεῖ καθαρὰν
 αὐτὴν εἶναι καὶ ὀπτὴν ὅτι μάλιστα πρὸς τὸν
 ἥλιον.

Πάνυ γε, ἔφην ἐγώ, καὶ ταῦτα οὕτως ἡγοῦμαι
 10 χρῆναι ἔχειν.

Ταῦτ' οὖν, ἔφη, σὺ ἄλλως πως νομίζεις μᾶλλον 14
 ἂν γίγνεσθαι ἢ εἰ ἐν τῷ θέρει ὅτι πλειστάκις
 μεταβάλοι τις τὴν γῆν;

Οἶδα μὲν οὖν, ἔφην, ἀκριβῶς ὅτι οὐδαμῶς ἂν
 15 μᾶλλον ἢ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ
 τοῦ καύματος, ἢ δὲ γῇ ὀπτῶτο ὑπὸ τοῦ ἡλίου,
 ἢ εἴ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ
 ἡμέρᾳ κινοίῃ τῷ ζεύγει.

Εἰ δὲ ἄνθρωποι σκάπτοντες τὴν νεὸν ποιοῖεν, 15
 20 ἔφη, οὐκ εὐδηλον ὅτι καὶ τούτους δίχα δεῖ ποιεῖν
 τὴν γῆν καὶ τὴν ὕλην;

Καὶ τὴν μὲν γε ὕλην, ἔφην ἐγώ, καταβάλλειν,
 ὥς αὐαίνηται, ἐπιπολῆς, τὴν δὲ γῆν στρέφειν, ὥς
 ἢ ὠμὴ αὐτῆς ὀπτᾶται.

Περὶ μὲν τῆς νεοῦ ὁράς, ἔφη, ὦ Σώκρατες, ὥς XV
 ἀμφοτέροις ἡμῖν ταῦτά δοκεῖ.

Δοκεῖ γὰρ οὖν, ἔφην ἐγώ.

Περὶ γε μέντοι τοῦ σπόρου ἄλλο τι, ἔφη,
 5 ὦ Σώκρατες, γιγνώσκεις ἢ τὴν ὥραν σπείρειν
 ἥς πάντες μὲν οἱ πρόσθεν ἄνθρωποι πείραν λα-
 βόντες, πάντες δὲ οἱ νῦν λαμβάνοντες, ἐγνώκασι
 κρατίστην εἶναι; ἐπειδὴν γὰρ ὁ μετοπωρινὸς 2

χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὑπότε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν.

Ἐγνώκασι δὴ γ', ἔφην ἐγώ, ὦ Ἰσχόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες.

3 Οὐκοῦν ταῦτα μέν, ἔφη ὁ Ἰσχόμαχος, ὁμογνωμονοῦμεν πάντες οἱ ἄνθρωποι.

Ἄ γὰρ ὁ θεὸς διδάσκει, ἔφην ἐγώ, οὕτω γίνεται ὁμονοεῖν· οἷον ἅμα πᾶσι δοκεῖ βέλτιον εἶναι ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν, ἢν δύνωνται, καὶ πῦρ κάειν ἅμα πᾶσι δοκεῖ, ἢν ξύλα ἔχωσιν.

4 Ἄλλ' ἐν τῷδε, ἔφη ὁ Ἰσχόμαχος, πολλοὶ ἤδη διαφέρονται, ὦ Σώκρατες, περὶ τοῦ σπόρου, πότερον ὁ πρῶιμος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

Ἄλλ' ὁ θεός, ἔφην ἐγώ, οὐ τεταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ πρῶιμῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ τῷ ὀψιμωτάτῳ.

5 Σὺ οὖν, ἔφη, ὦ Σώκρατες, πότερον ἡγῇ κρεῖττον εἶναι ἐνὶ τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, εἴαν τε πολὺ εἴαν τε ὀλίγον σπέρμα σπείρῃ τις, ἢ ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν;

6 Καὶ ἐγὼ εἶπον, Ἐμοὶ μέν, ὦ Ἰσχόμαχε, δοκεῖ κράτιστον εἶναι παντὸς μετέχειν τοῦ σπόρου. πολὺ γὰρ νομίζω κρεῖττον εἶναι ἀεὶ ἀρκούντα σίτον λαμβάνειν ἢ ποτὲ μὲν πάνυ πολὺν ποτὲ δὲ μηδ' ἱκανόν.

Καὶ τοῦτο τοίνυν σύγε, ἔφη, ὦ Σώκρατες,

ὁμογνωμονεῖς ἐμοὶ ὁ μανθάνων τῷ διδάσκοντι, καὶ
 ο ταῦτα πρόσθεν ἐμοῦ τὴν γνώμην ἀποφαινόμενος.

Τί γάρ, ἔφην ἐγώ, ἐν τῷ ῥίπτειν τὸ σπέρμα 7
 ποικίλη τέχνη ἔνεστι;

Πάντως, ἔφη, ὦ Σώκρατες, ἐπισκεψώμεθα καὶ
 τοῦτο. ὅτι μὲν γὰρ ἐκ τῆς χειρὸς δεῖ ῥίπτεσθαι
 ο τὸ σπέρμα καὶ σύ που οἶσθα, ἔφη.

Καὶ γὰρ ἐώρακα, ἔφην ἐγώ.

Ῥίπτειν δέ γε, ἔφη, οἱ μὲν ὁμαλῶς δύνανται, οἱ
 δ' οὔ.

Οὐκοῦν τοῦτο μὲν, ἔφην ἐγώ, ἤδη μελέτης δεῖται,
 ο ὥσπερ τοῖς κιθαρασταῖς, ἡ χεὶρ ὅπως δύνηται
 ὑπηρετεῖν τῇ γνώμῃ.

Πάνυ μὲν οὖν, ἔφη· ἦν δέ γε ἦ, ἔφη, ἡ γῆ ἡ 8
 μὲν λεπτοτέρα, ἡ δὲ παχυτέρα;

Τί τοῦτο, ἐγὼ ἔφην, λέγεις; ἄρά γε τὴν μὲν
 ο λεπτοτέραν ὕπερ ἀσθενεστέραν, τὴν δὲ παχυτέραν
 ὕπερ ἰσχυροτέραν;

Τοῦτ', ἔφη, λέγω, καὶ ἐρωτῶ γέ σε πότερον ἴσον ἂν
 ἑκατέρα τῇ γῇ σπέρμα διδοίης ἢ ποτέρα ἂν πλείον.

Τῷ μὲν οἶνω, ἔφην, ἔγωγε νομίζω τῷ ἰσχυρο- 9
 ο τέρῳ πλείον ἐπιχεῖν ὕδωρ καὶ ἀνθρώπῳ τῷ ἰσχυρο-
 τέρῳ πλείον βάρος, ἐὰν δέη τι φέρειν, ἐπιτιθέναι,
 καὶ δέη τρέφεσθαι τινας, τοῖς δυνατωτέροις τρέφειν
 ἂν τοὺς πλείους προατάξαιμι. εἰ δὲ ἡ ἀσθενὴς
 γῆ ἰσχυροτέρα, ἔφην ἐγώ, γίγνεται, ἦν τις πλείονα
 ο καρπὸν αὐτῇ ἐμβάλλῃ, ὥσπερ τὰ ὑποζύγια, τοῦτο σύ
 με δίδασκε.

Καὶ ὁ Ἰσχόμαχος γελάσας εἶπεν, Ἀλλὰ παίζεις 10
 μὲν σύγε, ἔφη, ὦ Σώκρατες. εὖ γε μέντοι, ἔφη, ἴσθι,

ἦν μὲν ἐμβαλὼν τὸ σπέρμα τῇ γῇ ἔπειτα ἐν ᾧ πολλὴν ἔχει τροφήν ἢ γῇ ἀπὸ τοῦ οὐρανοῦ χλόης γενομένης ἀπὸ τοῦ σπέρματος καταστρέψῃς αὐτὸ πάλιν, τοῦτο γίγνεται σῖτος τῇ γῇ, καὶ ὥσπερ ὑπὸ κόπρου ἰσχύς αὐτῇ ἐγγίγνεται· ἦν μέντοι ἐκτρέφειν ἕως τὴν γῆν διὰ τέλους τὸ σπέρμα εἰς καρπὸν, χαλεπὸν τῇ ἀσθενεῖ γῇ ἐς τέλος πολὺν καρπὸν ἐκφέρειν. καὶ συντὶ δὲ ἀσθενεῖ χαλεπὸν πολλοὺς ἀδρούς χοίρους ἐκτρέφειν.

- 11 Λέγεις σύ, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῇ ἀσθενεστέρα γῇ μείον δεῖν τὸ σπέρμα ἐμβαλεῖν;

Ναὶ μὰ Δία, ἔφην, ὦ Σώκρατες, καὶ σύ γε συνομολογεῖς λέγων, ὅτι νομίζεις τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα.

- 12 Τοὺς δὲ δὴ σκαλέας, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τίνος ἔνεκα ἐμβάλλετε τῷ σίτῳ;

Οἶσθα δήπου, ἔφην, ὅτι ἐν τῷ χειμῶνι πολλὰ ὕδατα γίγνεται.

Τί γὰρ οὐ; ἔφην ἐγώ.

Οὐκοῦν θῶμεν τοῦ σίτου καὶ κατακρυφθῆναί τινα ὑπ' αὐτῶν ἰλὺς ἐπιχυθείσης καὶ ψιλωθῆναί τινας ῥίζας ὑπὸ ῥεύματος. καὶ ὕλη δὲ πολλάκις ὑπὸ τῶν ὑδάτων δήπου συνεξορμᾷ τῷ σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ.

Πάντα, ἔφην ἐγώ, εἰκὸς ταῦτα γίγνεσθαι.

- 13 Οὐκοῦν δοκεῖ σοι, ἔφην, ἐνταῦθα ἤδη ἐπικουρίας τινὸς δεῖσθαι ὁ σῖτος;

Πάννυ μὲν οὖν, ἔφην ἐγώ.

Τῷ οὖν κατιλυθέντι τί ἂν ποιοῦντες δοκοῦσιν ἂν σοι ἐπικουρῆσαι;

Ἐπικουφίσαντες, ἔφην ἐγώ, τὴν γῆν.

Τί δέ, ἔφη, τῷ ἐψιλωμένῳ τὰς ῥίζας;

Ἀντιπροσαμνησάμενοι τὴν γῆν ἅν, ἔφην ἐγώ.

Τί γάρ, ἔφη, ἣν ὕλη πνίγῃ συνεξορμῶσα τῷ
σίτῳ καὶ διαρπάζουσα τοῦ σίτου τὴν τροφήν,
ὥσπερ οἱ κηφῆνες διαρπάζουσιν ἄχρηστοι ὄντες
τῶν μελιττῶν ἃ ἅν ἐκεῖναι ἐργασάμεναι τροφήν
καταθῶνται;

Ἐκκόπτειν ἅν νῆ Δία δέοι τὴν ὕλην, ἔφην
ἐγώ, ὥσπερ τοὺς κηφῆνας ἐκ τῶν σμηνῶν ἀφαι-
ρεῖν.

Οὐκοῦν, ἔφη, εἰκότως σοι δοκοῦμεν ἐμβαλεῖν
τοὺς σκαλέας;

Πάνυ γε. ἀτὰρ ἐνθυμοῦμαι, ἔφην ἐγώ, ὦ
Ἰσχόμαχε, οἷόν ἐστι τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι.
πάνυ γὰρ σύ με ἐξώργισας πρὸς τὴν ὕλην τοὺς
κηφῆνας εἰπών, πολὺ μᾶλλον ἢ ὅτε περὶ αὐτῆς
τῆς ὕλης ἔλεγες.

Ἀτὰρ οὖν, ἔφην ἐγώ, ἐκ τούτου ἄρα θερίζειν
εἰκός. δίδασκε οὖν εἴ τι ἔχεις με καὶ εἰς τοῦτο.

Ἦν μή γε φανῆς, ἔφη, καὶ εἰς τοῦτο ταῦτά ἐμοὶ
ἐπιστάμενος. ὅτι μὲν οὖν τέμνειν τὸν σῖτον δεῖ,
οἶσθα.

Τί δ' οὐ μέλλω; ἔφην ἐγώ.

Πότερα οὖν τέμνεις, ἔφη, στὰς ἔνθα πνεῖ ἄνεμος
ἢ ἀντίος;

Οὐκ ἀντίος, ἔφην, ἔγωγε· χαλεπὸν γὰρ οἶμαι
καὶ τοῖς ὄμμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον
ἀχύρων καὶ ἀθέρων θερίζειν.

Καὶ ἀκροτομοίης δ' ἅν, ἔφη, ἢ παρὰ γῆν τέμνοις;

* Ἦν μὲν βραχὺς ἢ ὁ κάλαμος τοῦ σίτου, ἔγωγ', ἔφην, κάτωθεν ἂν τέμνοιμι, ἵνα ἱκανὰ τὰ ἄχυρα μάλλον γίγνηται· ἐὰν δὲ ὑψηλὸς ἢ, νομίζω ὀρθῶς 15 ἂν ποιεῖν μεσοτομῶν, ἵνα μήτε οἱ ἀλοῶντες μοχθῶσι περιττὸν πόνον μήτε οἱ λικμῶντες ὧν οὐδὲν προσδέονται. τὸ δὲ ἐν τῇ γῇ λειφθὲν ἡγοῦμαι καὶ κατακαυθὲν συνωφελεῖν ἂν τὴν γῆν καὶ εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν.

3 Ὅρᾱς, ἔφη, ὦ Σώκρατες, ὥς ἀλίσκη ἐπ' αὐτοφώρῳ καὶ περὶ θερисμοῦ εἰδὼς ἄπερ ἐγώ;

Κινδυνεύω, ἔφην ἐγώ, καὶ βούλομαί γε σκέψασθαι εἰ καὶ ἀλοᾶν ἐπίσταμαι.

Οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα ὅτι ὑποζυγίῳ 25 ἀλοῶσι τὸν σῖτον.

4 Τί δ' οὐκ, ἔφην ἐγώ, οἶδα; καὶ ὑποζύγια γε καλούμενα πάντα ὁμοίως, βοῦς, ἡμιόνους, ἵππους.

Οὐκοῦν, ἔφη, ταῦτα μὲν ἡγῇ τοσοῦτο μόνον εἰδέναι, πατεῖν τὸν σῖτον ἐλαυνόμενα; 30

Τί γὰρ ἂν ἄλλο, ἔφην ἐγώ, ὑποζύγια εἰδείη;

5 Ὅπως δὲ τὸ δεόμενον κόψουσι καὶ ὁμαλιεῖται ὁ ἀλοητός, τίνι τοῦτο, ὦ Σώκρατες; ἔφη.

Δῆλον ὅτι, ἔφην ἐγώ, τοῖς ἐπαλωσταῖς. στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες 35 τὰ ἄτριπτα ἀεὶ δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἂν τὸν δῖνον καὶ τάχιστ' ἂν ἀνύτοιεν.

Ταῦτα μὲν τοίνυν, ἔφη, οὐδὲν ἐμοῦ λείπει γινώσκων.

6 Οὐκοῦν, ἔφην ἐγώ, ὦ Ἰσχόμαχε, ἐκ τούτου δὴ 40 καθαροῦμεν τὸν σῖτον λικμῶντες.

Καὶ λέξον γέ μοι, ὦ Σώκρατες, ἔφη ὁ Ἰσχό-

μαχος, ἣ οἶσθα ὅτι ἦν ἐκ τοῦ προσηνέμου μέρους
τῆς ἄλλω ἄρχῃ, δι' ὅλης τῆς ἄλλω οἴσεται σοι τὰ
5 ἄχυρα;

Ἀνάγκη γάρ, ἔφην ἐγώ.

Οὐκοῦν εἰκὸς καὶ ἐπιπίπτειν, ἔφη, αὐτὰ ἐπὶ τὸν 7
σίτον.

Πολὺ γάρ ἐστιν, ἔφην ἐγώ, τὸ ὑπερενεχθῆναι
30 τὰ ἄχυρα ὑπὲρ τὸν σῖτον εἰς τὸ κενὸν τῆς ἄλλω.

Ἦν δέ τις, ἔφη, λικμᾶ ἐκ τοῦ ὑπηνέμου ἀρχό-
μενος;

Δῆλον, ἔφην ἐγώ, ὅτι εὐθύς ἐν τῇ ἀχυροδόκῃ
ἔσται τὰ ἄχυρα.

Ἐπειδὴν δὲ καθήρης, ἔφη, τὸν σῖτον μέχρι τοῦ 8
ἡμίσεος τῆς ἄλλω, πότερον εὐθύς, οὕτω κεχυμένου
τοῦ σίτου, λικμήσεις τὰ ἄχυρα τὰ λοιπὰ ἢ συνώ-
σας τὸν καθαρὸν πρὸς τὸν πόλον ὡς εἰς στενώ-
τατον;

60 Συνώσας νῆ Δί', ἔφην ἐγώ, τὸν καθαρὸν σῖτον,
ἵν' ὑπερφέρηταί μοι τὰ ἄχυρα εἰς τὸ κενὸν τῆς
ἄλλω καὶ μὴ δις ταῦτά ἄχυρα δέῃ λικμᾶν.

Σὺ μὲν δὴ ἄρα, ἔφη, ὦ Σώκρατες, σῖτόν γε ὡς 9
ἂν τάχιστα καθαρὸς γένοιτο κἂν ἄλλον δύναιο
65 διδάσκειν.

Ταῦτα τοίνυν, ἔφην ἐγώ, ἐλελήθη ἐμαυτὸν
ἐπιστάμενος. καὶ πάλαι ἐννοῶ, εἰ ἄρα λέληθα καὶ
χρυσοχοεῖν καὶ αὐλεῖν καὶ ζωγραφεῖν ἐπιστά-
μενος. ἐδίδαξε γὰρ οὔτε ταῦτά με οὔδεις οὔτε
70 γεωργεῖν· ὁρῶ δ' ὥσπερ γεωργοῦντας καὶ τὰς
ἄλλας τέχνας ἐργαζομένους ἀνθρώπους.

Οὐκοῦν, ἔφη ὁ Ἰσχόμαχος, ἔλεγον ἐγώ σοι 10

πάλαι, ὅτι καὶ ταύτῃ εἴη γενναιοτάτῃ ἢ γεωργικῇ τέχνῃ, ὅτι καὶ ῥάστη ἐστὶ μαθεῖν.

Ἄγε δὴ, ἔφην ἐγώ, οἶδα, ὦ Ἰσχύμαχε· τὰ μὲν δὴ ἀμφὶ σπόρον ἐπιστάμενος ἄρα ἐλελήθην ἐμαυτὸν ἐπιστάμενος.

IX Ἔστιν οὖν, ἔφην ἐγώ, τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία;

Ἔστι γὰρ οὖν, ἔφη ὁ Ἰσχυομαχος.

Πῶς ἂν οὖν, ἔφην ἐγώ, τὰ μὲν ἀμφὶ τὸν σπόρον ἐπισταίμην, τὰ δ' ἀμφὶ τὴν φυτείαν οὐκ ἐπίσταμαι;

2 Οὐ γὰρ σύ, ἔφη ὁ Ἰσχύομαχος, ἐπίστασαι;

Πῶς; ἐγὼ ἔφην, ὅστις μὴτ' ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεύειν οἶδα μῆτε ὁπόσον βάθος ΒΟΘΥΝΟΝ ὀρύττειν τῷ φυτῷ μῆτε ὁπόσον πλάτος, μῆτε ὁπόσον μῆκος τὸ φυτὸν ἐμβάλλειν μῆτε ὅπως ἂν ἐν τῇ γῇ κεί- 10 μενον τὸ φυτὸν μάλιστ' ἂν βλαστάνοι.

3 Ἴθι δὴ, ἔφη ὁ Ἰσχύομαχος, μάνθανε ὅ τι μὴ ἐπίστασαι. βοθύνοὺς μὲν γὰρ οἴους ὀρύττουσι τοῖς φυτοῖς, οἶδ' ὅτι ἐώρακας, ἔφη.

Καὶ πολλάκις ἔγωγ', ἔφην.

Ἦδη τινὰ οὖν αὐτῶν εἶδες βαθύτερον τριπόδου; Οὐδὲ μὰ Δί' ἔγωγ', ἔφην, πενθημιποδίου.

Τί δέ; τὸ πλάτος ἤδη τινὰ τριπόδου πλέον εἶδες;

4 Οὐδὲ μὰ Δί', ἔφην ἐγώ, διπόδου.

Ἴθι δὴ, ἔφη, καὶ τότε ἀπόκριναί μοι, ἤδη τινὰ 20 εἶδες τὸ βάθος ἐλάττονα ποδιαίου;

Οὐδὲ μὰ Δί', ἔφην, ἔγωγε τριημιποδίου. καὶ γὰρ ἐξορύττοιο ἂν σκαπτόμενα, ἔφην ἐγώ, τὰ φυτά, εἰ λίαν γε οὕτως ἐπιπολῆς πεφυτευμένα εἴη.

5 Οὐκοῦν τοῦτο μὲν, ἔφη, ὦ Σώκρατες, ἱκανῶς 25

οἶσθα ὅτι οὔτε βαθύτερον πενθημιποδίου ὀρύτ-
τουσιν οὔτε βραχύτερον τριημιποδίου.

Ἀνάγκη γάρ, ἔφην ἐγώ, τοῦτο ὀραῖσθαι οὕτω
γε καταφανὲς ὄν.

Τί δέ, ἔφη, ξηροτέραν καὶ ὑγροτέραν γῆν γιγνώ- 6
σκεις ὁρῶν;

Ξηρὰ μὲν γοῦν μοι δοκεῖ, ἔφην ἐγώ, εἶναι ἡ περὶ
τὸν Λυκαβηττὸν καὶ ἡ ταύτῃ ὁμοία, ὑγρὰ δὲ ἡ ἐν
τῷ Φαληρικῷ ἔλει καὶ ἡ ταύτῃ ὁμοία.

Πότερα οὖν, ἔφη, ἐν τῇ ξηρᾷ ἂν βαθὺν ὀρύττοις 7
βόθρον τῷ φυτῷ ἢ ἐν τῇ ὑγρᾷ;

Ἐν τῇ ξηρᾷ νὴ Δί', ἔφην ἐγώ· ἐπεὶ ἔν γε τῇ
ὑγρᾷ ὀρύττων βαθὺν ὕδωρ ἂν εὐρίσκοις καὶ οὐκ
ἂν δύναιο ἔτι ἐν ὕδατι φυτεύειν.

Καλῶς μοι δοκεῖς, ἔφη, λέγειν. οὐκοῦν ἐπειδὴν
ὀρωρυγμένοι ὦσιν οἱ βόθροι, ὀπηνίκα δεῖ τιθέναι
ἐν ἑκατέρᾳ τὰ φυτά, ἤδη εἶδες;

Μάλιστα, ἔφην ἐγώ.

8

Σὺ οὖν βουλόμενος ὥς τάχιστα φῦναι αὐτὰ
πότερον ὑποβαλὼν ἂν τῆς γῆς τῆς εἰργασμένης
οἶει τὸν βλαστὸν τοῦ κλήματος θᾶπτον χωρεῖν διὰ
τῆς μαλακῆς ἢ διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν;

Δῆλον, ἔφην ἐγώ, ὅτι διὰ τῆς εἰργασμένης θᾶτ-
τον ἂν ἢ διὰ τῆς ἀργοῦ βλαστάνοι.

Οὐκοῦν ὑποβλητέα ἂν εἴη τῷ φυτῷ γῆ.

9

Τί δ' οὐ μέλλει; ἔφην ἐγώ.

Πότερα δὲ ὅλον τὸ κλήμα ὀρθὸν τιθεῖς πρὸς τὸν
οὐρανὸν βλέπον ἡγῇ μᾶλλον ἂν ῥιζοῦσθαι αὐτὸ ἢ
καὶ πλάγιόν τι ὑπὸ τῇ ὑποβεβλημένῃ γῇ θείης
ἂν, ὥστε κεῖσθαι ὥσπερ γάμμα ὕπτιον;

10 Οὕτω νῆ Δία· πλείονες γὰρ ἂν οἱ ὀφθαλμοὶ
κατὰ τῆς γῆς εἶεν· ἐκ δὲ τῶν ὀφθαλμῶν καὶ ἄνω
ὁρῶ βλαστάνοντα τὰ φυτά· καὶ τοὺς κατὰ τῆς
γῆς οὖν ὀφθαλμοὺς ἡγοῦμαι τὸ αὐτὸ τοῦτο ποιεῖν.
πολλῶν δὲ φυομένων βλαστῶν κατὰ τῆς γῆς ταχὺ
ἂν καὶ ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν.

11 [Κατὰ] ταῦτα τοίνυν, ἔφη, καὶ περὶ τούτων
γιγνώσκων ἐμοὶ τυγχάνεις. ἐπαμήσαιο δ' ἂν
μόνον, ἔφη, τὴν γῆν ἣ καὶ σάξαις ἂν εὖ μάλα περὶ
τὸ φυτόν;

Σάττοιμ' ἂν, ἔφην, νῆ Δί' ἐγώ. εἰ μὲν γὰρ μὴ
σεσαγμένον εἶη, ὑπὸ μὲν τοῦ ὕδατος εὖ οἶδ' ὅτι
πηλὸς ἂν γίγνοιτο ἢ ἄσακτος γῆ, ὑπὸ δὲ τοῦ
ἡλίου ξηρὰ μέχρι βυθοῦ, ὥστε τὰ φυτὰ κίνδυνος
[ὑπὸ μὲν τοῦ ὕδατος] σήπεσθαι μὲν δι' ὑγρότητα,
αὐαίνεσθαι δὲ διὰ ξηρότητα, [ἡγουν χαυνότητα
τῆς γῆς,] θερμαινομένων τῶν ῥιζῶν.

12 Καὶ περὶ ἀμπέλων ἄρα σύγε, ἔφη, φυτείας, ὦ
Σώκρατες, τὰ αὐτὰ ἐμοὶ πάντα γιγνώσκων τυγ-
χάνεις.

Ἡ καὶ συκῆν, ἔφην ἐγώ, οὕτως δεῖ φυτεύειν;

Οἶμαι δ', ἔφη ὁ Ἰσχόμαχος, καὶ τὰλλα ἀκρό-
δρυα πάντα. τῶν γὰρ ἐν τῇ τῆς ἀμπέλου φυτεία
καλῶς ἐχόντων τί ἂν ἀποδοκιμάσαις εἰς τὰς
ἄλλας φυτείας;

13 Ἐλαίαν δὲ πῶς, ἔφην ἐγώ, φυτεύσομεν, ὦ Ἰσ-
χόμαχε;

Ἀποπειρᾷ μου καὶ τοῦτο, ἔφη, μάλιστα πάντων
ἐπιστάμενος. ὁρᾷς μὲν γὰρ δὴ ὅτι βαθύτερος
ὀρύττεται τῇ ἐλαίᾳ βόθρος· καὶ γὰρ παρὰ τὰς

ῥόδους μάλιστα ὀρύττεται· ὁρᾷς δ' ὅτι πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσσεστιν· ὁρᾷς δ', ἔφη, τῶν φυτῶν πηλὸν ταῖς κεφαλαῖς πάσαις ἐπικείμενον καὶ πάντων τῶν φυτῶν ἐστεγασμένον τὸ ἄνω.

Ὅρῶ, ἔφη, ἐγώ, ταῦτα πάντα.

14

Καὶ ὁρῶν δὴ, ἔφη, τί αὐτῶν οὐ γιγνώσκεις; ἢ τὸ ὄστρακον ἀγνοεῖς, ἔφη, ὦ Σώκρατες, πῶς ἂν ἐπὶ τοῦ πηλοῦ ἄνω καταθείης;

Μὰ τὸν Δί', ἔφη, ἐγώ, οὐδὲν ὦν εἶπας, ὦ Ἰσχόμαχε, ἀγνοῶ, ἀλλὰ πάλιν ἐννοῶ τί ποτε, ὅτε πάλαι ἤρου με συλλήβδην εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφη. οὐ γὰρ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδέν, ἢ δεῖ φυτεύειν· ἐπεὶ δέ με καθ' ἓν ἕκαστον ἐπεχείρησας ἔρωτᾶν, ἀποκρίνομαί σοι, ὡς σὺ φῆς, ἅπερ σὺ γιγνώσκεις ὁ δεινὸς λεγόμενος γεωργός. Ἄρα, 15 ἔφη, ὦ Ἰσχόμαχε, ἡ ἐρώτησις διδασκαλία ἐστίν; ἄρτι γὰρ δὴ, ἔφη, ἐγώ, καταμανθάνω, ἢ με ἐπηρώτησας ἕκαστα· ἄγων γάρ με δι' ὦν ἐγὼ ἐπίσταμαι, ὅμοια τούτοις ἐπιδεικνὺς ἃ οὐκ ἐνόμιζον ἐπίστασθαι ἀναπείθεις οἶμαι, ὡς καὶ ταῦτα ἐπίσταμαι.

Ἄρ' οὖν, ἔφη ὁ Ἰσχόμαχος, καὶ περὶ ἀργυρίου 16 ἔρωτῶν ἂν σε, πότερον καλὸν ἢ οὐ, δυναίμην ἂν σε πείσαι ὡς ἐπίστασαι διαδοκιμάζειν τὰ καλὰ καὶ τὰ κίβδηλα ἀργύρια; καὶ περὶ αὐλητῶν ἂν δυναίμην ἀναπεῖσαι ὡς ἐπίστασαι αὐλεῖν, καὶ περὶ ζωγράφων καὶ περὶ τῶν ἄλλων τῶν τοιούτων;

Ἴσως ἂν, ἔφη, ἐγώ, ἐπειδὴ καὶ γεωργεῖν ἀνέπεισάς με ὡς ἐπιστήμων εἶην, καίπερ εἰδότα ὅτι οὐδεὶς πώποτε ἐδίδαξέ με ταύτην τὴν τέχνην.

17 Οὐκ ἔστι ταῦτ', ἔφη, ὦ Σώκρατες· ἀλλ' ἐγὼ καὶ πάλαι σοι ἔλεγον ὅτι ἡ γεωργία οὕτω φιλό-
 θρωπός ἐστι καὶ πραεῖα τέχνη, ὥστε καὶ ὀρώοντας
 καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν.

18 πολλὰ δ', ἔφη, καὶ αὐτὴ διδάσκει, ὥς ἂν κάλλιστά
 τις αὐτῇ χρῶτο. αὐτίκα ἄμπελος ἀναβαίνουσα
 μὲν ἐπὶ τὰ δένδρα, ὅταν ἔχη τι πλησίον δένδρον,
 διδάσκει ἰστάναι αὐτήν· περιπεταννύουσα δὲ τὰ
 οἴναρα, ὅταν ἔτι αὐτῇ ἀπαλοὶ οἱ βότρυνες ᾧσι,
 διδάσκει σκιάζειν τὰ ἡλιούμενα ταύτην τὴν ὥραν·

19 ὅταν δὲ καιρὸς ἦ ὑπὸ τοῦ ἡλίου ἤδη γλυκαίνεσθαι
 τὰς σταφυλὰς, φυλλορροοῦσα διδάσκει ἑαυτὴν ψι-
 λοῦν καὶ πεπαίνειν τὴν ὀπώραν, διὰ πολυφορίαν
 δὲ τοὺς μὲν πέποντας δεικνύουσα βότρυνς, τοὺς δὲ
 ἔτι ὠμοτέρους φέρουσα διδάσκει τρυγᾶν ἑαυτήν,
 ὥσπερ τὰ σῦκα συκάζουσι, τὸ ὀργῶν αἰεί.

XX Ἐνταῦθα δὲ ἐγὼ εἶπον, Πῶς οὖν, ὦ Ἰσχόμαχε,
 εἰ οὕτω γε καὶ ῥάδιά ἐστι μαθεῖν τὰ περὶ τὴν
 γεωργίαν καὶ πάντες ὁμοίως ἴσασιν ἃ δεῖ ποιεῖν,
 οὐχὶ καὶ πάντες πράττουσιν ὁμοίως, ἀλλ' οἱ μὲν
 αὐτῶν ἀφθόνως τε ζῶσι καὶ περιττὰ ἔχουσιν, οἱ
 δ' οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι, ἀλλὰ
 καὶ προσοφείλουσιν;

2 Ἐγὼ δὲ σοι λέξω, ὦ Σώκρατες, ἔφη ὁ Ἰσχόμα-
 χος. οὐ γὰρ ἡ ἐπιστήμη οὐδ' ἡ ἀνεπιστημοσύνη
 τῶν γεωργῶν ἐστίν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν,

3 τοὺς δὲ ἀπόρους εἶναι· οὐδ' ἂν ἀκούσαιο, ἔφη,
 λόγου οὕτω διαθέοντος, ὅτι διέφθαρται ὁ οἶκος,
 διότι οὐχ ὁμαλῶς ὁ σπορευὺς ἔσπειρεν οὐδ' ὅτι οὐκ
 ὀρθῶς τοὺς ὄρχους ἐφύτευσεν οὐδ' ὅτι ἀγνοήσας

τις τὴν [γῆν] φέρουσιν ἀμπέλους ἐν ἀφόρῳ ἐφύ-
 τευσεν, οὐδ' ὅτι ἠγνόησέ τις, ὅτι ἀγαθόν ἐστι τῷ
 σπόρῳ νεὸν προεργάζεσθαι, οὐδ' ὅτι ἠγνόησέ τις
 ὡς ἀγαθόν ἐστι τῇ γῇ κόπρον मिγνύναι· ἀλλὰ 4
 πολὺ μᾶλλον ἔστιν ἀκούσαι, ἀνὴρ οὐ λαμβάνει
 σίτον ἐκ τοῦ ἀγροῦ· οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ
 σπείρηται ἢ ὡς κόπρος γίγνηται. οὐδ' οἶνον ἔχει
 ἀνὴρ· οὐ γὰρ ἐπιμελεῖται, ὡς φυτεύσῃ ἀμπέλους,
 οὐδὲ αἰ οὔσαι ὅπως φέρωσιν αὐτῷ. οὐδὲ ἔλαιον
 οὐδὲ σῦκα ἔχει ἀνὴρ· οὐ γὰρ ἐπιμελεῖται οὐδὲ
 ποιεῖ, ὅπως ταῦτα ἔχῃ. τοιαῦτ', ἔφη, ἐστίν, ὧ 5
 Σώκρατες, ἃ διαφέροντες ἀλλήλων οἱ γεωργοὶ
 διαφερόντως καὶ πράττουσι πολὺ μᾶλλον ἢ οἱ
 δοκοῦντες σοφόν τι εὕρηκέναι εἰς τὰ ἔργα. καὶ οἱ 6
 στρατηγοὶ ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων οὐ
 γνώμη διαφέροντες ἀλλήλων οἱ μὲν βέλτιονες οἱ
 δὲ χείρονες εἰσιν, ἀλλὰ σαφῶς ἐπιμελεία. ἃ γὰρ
 καὶ οἱ στρατηγοὶ γινώσκουσι πάντες καὶ τῶν
 ἰδιωτῶν οἱ πλείστοι, ταῦτα οἱ μὲν ποιοῦσι τῶν
 ἀρχόντων οἱ δ' οὔ. οἶον καὶ τόδε γινώσκουσιν 7
 ἅπαντες, ὅτι διὰ πολεμίας πορευομένους βέλτιόν
 ἐστι τεταγμένους πορεύεσθαι οὕτως, ὡς ἂν ἄριστα
 μάχοντο, εἰ δέοι. τοῦτο τοίνυν γινώσκοντες οἱ
 μὲν ποιοῦσιν οὕτως, οἱ δ' οὐ ποιοῦσι. φυλακὰς 8
 ἅπαντες ἴσασι, ὅτι βέλτιόν ἐστι καθιστάναι καὶ
 ἡμερινὰς καὶ νυκτερινὰς πρὸ τοῦ στρατοπέδου.
 ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελοῦνται ὡς ἔχῃ
 οὕτως, οἱ δ' οὐκ ἐπιμελοῦνται. ὅταν τε αὖ 9
 στενοπόρων ἰωσί που, πάνυ χαλεπὸν εὐρεῖν ὅστις
 οὐ γινώσκει, ὅτι προκαταλαμβάνειν τὰ ἐπίκαιρα

- 10 κρείττον ἢ μή. ἀλλὰ καὶ τούτου οἱ μὲν ἐπιμελ-
οῦνται οὕτω ποιεῖν, οἱ δ' οὔ. ἀλλὰ καὶ κόπρον
λέγουσι μὲν πάντες ὅτι ἄριστον εἰς γεωργίαν ἐστὶ
καὶ ὁρῶσι δὲ αὐτομάτην γιγνομένην· ὅμως δὲ καὶ
ἀκριβοῦντες ὥς γίγνεται, καὶ ῥάδιον ὄν πολλὴν
ποιεῖν, οἱ μὲν καὶ τούτου ἐπιμελοῦνται ὅπως ἀθροί-
11 ζηται, οἱ δὲ παραμελοῦσι. καίτοι ὕδωρ μὲν ὃ ἄνω-
θεν θεὸς παρέχει, τὰ δὲ κοῖλα πάντα τέλματα γίγνε-
ται, ἡ γῆ δὲ ὕλην παντοίαν παρέχει, καθαίρειν δὲ
δεῖ τὴν γῆν τὸν μέλλοντα σπείρειν· ἃ δ' ἐκποδῶν
ἀναιρεῖται, ταῦτα εἴ τις ἐμβάλλοι εἰς τὸ ὕδωρ,
ὃ χρόνος ἤδη αὐτὸς ἂν ποιολή οἷς ἡ γῆ ἥδεται.
ποῖα μὲν γὰρ ὕλη, ποῖα δὲ γῆ ἐν ὕδατι στασίμῳ
12 οὐ κόπρος γίγνεται; καὶ ὅποσα δὲ θεραπείας δεῖ-
ται ἡ γῆ, ὑγροτέρα γε οὔσα πρὸς τὸν σπόρον
ἢ ἀλμωδεστέρα πρὸς φυτεῖαν, καὶ ταῦτα γιγνώ-
σκουσι μὲν πάντες καὶ ὥς τὸ ὕδωρ ἐξάγεται τά-
φροις καὶ ὥς ἡ ἄλμη κολάζεται μιγνυμένη πᾶσι
τοῖς ἀνάλμοις [καὶ] ὑγροῖς τε καὶ ξηροῖς· ἀλλὰ
13 καὶ τούτων ἐπιμελοῦνται οἱ μὲν, οἱ δ' οὔ. εἰ δέ
τις παντάπασιν ἀγνῶς εἴη, τί δύναται φέρειν ἡ
γῆ, καὶ μήτε ἰδεῖν ἔχει καρπὸν μηδὲ φυτὸν αὐτῆς
μήτε ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχει,
οὐ πολὺ μὲν ῥᾶον γῆς πείραν λαμβάνειν παντὶ
ἀνθρώπῳ ἢ ἵππῳ, πολὺ δὲ ῥᾶον ἢ ἀνθρώπου; οὐ
γὰρ ἔστιν ὅ τι ἐπὶ ἀπάτῃ δείκνυσιν, ἀλλ' ἀπλῶς
ἅ τε δύναται καὶ ἃ μὴ σαφηνίζει τε καὶ ἀληθεύει.
14 δοκεῖ δέ μοι ἡ γῆ καὶ τοὺς κακοὺς τε καὶ ἀγαθοὺς
τῷ εὐγνώστῳ καὶ εὐμαθῇ πάντα παρέχειν ἄριστα
ἐξετάζειν. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας

τοῖς μὴ ἐργαζομένοις ἔστι προφασίσασθαι ὅτι οὐκ
 ἐπίστανται· γῆν δὲ πάντες ἴσασιν ὅτι εὖ πάσ-
 χουσα εὖ ποιεῖ· ἀλλ' ἢ ἐν γεωργίᾳ ἀργία ἐστὶ 15
 σαφὴς ψυχῆς κατήγορος κακῆς. ὥς μὲν γὰρ ἂν
 δύναιτο ἄνθρωπος ζῆν ἄνευ τῶν ἐπιτηδείων, οὐδεὶς
 τοῦτο αὐτὸς αὐτὸν πείθει· ὁ δὲ μήτε ἄλλην τέχνην
 χρηματοποιὸν ἐπιστάμενος μήτε γεωργεῖν ἐθέλων
 φανερόν ὅτι κλέπτων ἢ ἀρπάζων ἢ προσαιτῶν
 διανοεῖται βιοτεῦειν ἢ παντάπασιν ἀλόγιστός
 ἐστι. μέγα δὲ ἔφη διαφέρειν εἰς τὸ λυσιτελεῖν 16
 γεωργίαν καὶ μὴ λυσιτελεῖν, ὅταν ὄντων ἐργα-
 στήρων καὶ πλεόνων καὶ μειόνων ὁ μὲν ἔχῃ τινὰ
 ἐπιμέλειαν, ὥς τὴν ὥραν αὐτῷ ἐν τῷ ἔργῳ οἱ ἐργά-
 ται ὦσιν, ὁ δὲ μὴ ἐπιμελῆται τούτου. ῥαδίως
 γὰρ ἀνὴρ εἰς παρὰ τοὺς δέκα διαφέρει τῷ ἐν ὥρᾳ
 ἐργάζεσθαι καὶ ἄλλος γε ἀνὴρ διαφέρει τῷ πρὸ
 τῆς ὥρας ἀπιέναι. τὸ δὲ δὴ εἶναι ῥαδιουργεῖν δι' 17
 ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους ῥαδίως τὸ ἥμισυ
 διαφέρει τοῦ ἔργου παντός. ὥσπερ καὶ ἐν ταῖς 18
 ὁδοιπορίαις παρὰ στάδια διακόσια ἔστιν ὅτε τοῖς
 ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων ἄνθρωποι τῷ
 τάχει, ἀμφοτέρω καὶ νέοι ὄντες καὶ ὑγιαίνοντες,
 ὅταν ὁ μὲν πράττῃ ἐφ' ὧπερ ὥρμηται βαδίζων, ὁ
 δὲ ῥαστῶνέῃ τῇ ψυχῇ καὶ παρὰ κρήναις καὶ ὑπὸ
 σκιάῃς ἀναπαυόμενός τε καὶ θεώμενος καὶ αὔρας
 θηρεύων μαλακάς. οὕτω δὲ καὶ ἐν τοῖς ἔργοις 19
 πολὺ διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πράττοντες
 ἐφ' ὧπερ τεταγμένοι εἰσὶ, καὶ οἱ μὴ πράττοντες
 ἀλλ' εὗρίσκοντες προφάσεις τοῦ μὴ ἐργάζεσθαι
 καὶ ἐώμενοι ῥαδιουργεῖν. τὸ δὲ δὴ καλῶς καὶ τὸ 20

- κακῶς ἐργάζεσθαι ἢ ἐπιμελεῖσθαι, τοῦτο δὴ τοσοῦτον διαφέρει ὅσον ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν εἶναι. οἷον ὅταν, σκαπτόντων ἵνα ὕλης καθαραὶ αἱ ἄμπελοι γένωνται, οὕτω σκάπτωσιν ὥστε πλείω καὶ καλλίω τὴν ὕλην γίγνεσθαι, πῶς οὕτως οὐκ ἀργὸν ἂν φήσαις εἶναι; τὰ οὖν συντρίβοντα τοὺς οἴκους πολὺ μᾶλλον ταῦτά ἐστιν ἢ αἱ λίαν ἀνεπιστημοσύναι. τὸ γὰρ τὰς μὲν δαπάνας χωρεῖν ἐντελεῖς ἐκ τῶν οἴκων, τὰ δὲ ἔργα μὴ τελεῖσθαι λυσιτελοῦντως πρὸς τὴν δαπάνην, ταῦτα οὐκέτι δεῖ θαυμάζειν ἂν ἀντὶ τῆς περιουσίας ἔνδειαν παρέχεται. τοῖς γε μέντοι ἐπιμελεῖσθαι δυναμένοις καὶ συντεταμένως γεωργοῦσιν ἀνυτικωτάτην χρημάτισιν ἀπὸ γεωργίας καὶ αὐτὸς ἐπετήδευσε καὶ ἐμὲ ἐδίδαξεν ὁ πατήρ. οὐδέποτε γὰρ εἶα χῶρον ἐξειργασμένον ὠνεῖσθαι, ἀλλ' ὅστις ἢ δι' ἀμέλειαν ἢ δι' ἀδυναμίαν τῶν κεκτημένων καὶ ἀργὸς καὶ ἀφύτευτος εἴη, τοῦτον ὠνεῖσθαι παρήνει.
- 23 τοὺς μὲν γὰρ ἐξειργασμένους ἔφη καὶ πολλοῦ ἀργυρίου γίγνεσθαι καὶ ἐπίδοσιν οὐκ ἔχειν· τοὺς δὲ μὴ ἔχοντας ἐπίδοσιν οὐδὲ ἡδονὰς ὁμοίας ἐνόμιζε παρέχειν, ἀλλὰ πᾶν κτῆμα καὶ θρέμμα τὸ ἐπὶ τὸ βέλτιον ἰὸν τοῦτο καὶ εὐφραίνειν μάλιστα ᾤετο. οὐδὲν οὖν ἔχει πλείονα ἐπίδοσιν ἢ χῶρος ἐξ ἀργοῦ
- 24 πάμφορος γιγνόμενος. εὖ γὰρ ἴσθι, ἔφη, ὦ Σώκρατες, ὅτι τῆς ἀρχαίας τιμῆς πολλοὺς πολλαπλασίου χώρους ἀξίους ἡμεῖς ἤδη ἐποιήσαμεν. καὶ τοῦτο, ὦ Σώκρατες, ἔφη, οὕτω μὲν πολλοῦ ἄξιον τὸ ἐνθύμημα, οὕτω δὲ καὶ ῥάδιον μαθεῖν, ὥστε νυνὶ ἀκούσας σὺ τοῦτο ἐμοὶ ὁμοίως ἐπιστά-

μενος ἄπει, καὶ ἄλλον διδάξεις, ἐὰν βούλῃ. καὶ ὁ 25
 ἐμὸς δὲ πατὴρ οὔτε ἔμαθε παρ' ἄλλου τοῦτο οὔτε
 μεριμνῶν ἤυρεν, ἀλλὰ διὰ τὴν φιλογεωργίαν καὶ
 φιλοπονίαν ἐπιθυμῆσαι ἔφη τοιούτου χώρου, ὅπως
 ἔχοι ὅ τι ποιοίῃ ἅμα καὶ ὠφελούμενος ἦδοιτο. ἦν 26
 γάρ τοι, ἔφη, ὦ Σώκρατες, φύσει, ὥς ἐμοὶ δοκεῖ,
 φιλογεωργότατος Ἀθηναίων ὁ ἐμὸς πατήρ.

Καὶ ἐγὼ μέντοι ἀκούσας τοῦτο ἠρόμην αὐτόν·
 Πότερα δέ, ὦ Ἰσχόμαχε, ὁπόσους ἐξειργάσατο
 χώρους ὁ πατήρ πάντας ἐκέκτητο ἢ καὶ ἀπεδίδοτο,
 εἰ πολὺ ἀργύριον εὐρίσκει;

Καὶ ἀπεδίδοτο νῆ Δί', ἔφη ὁ Ἰσχόμαχος· ἀλλὰ
 ἄλλον τοι εὐθὺς ἀντεωνεῖτο, ἀργὸν δέ, διὰ τὴν
 φιλεργίαν.

Λέγεις, ἔφην ἐγώ, ὦ Ἰσχόμαχε, τῷ ὄντι φύσει 27
 τὸν πατέρα φιλογέωργον εἶναι οὐδὲν ἥττον ἢ οἱ
 ἔμποροι φιλόσιτοί εἰσι. καὶ γὰρ οἱ ἔμποροι διὰ
 τὸ σφόδρα φιλεῖν τὸν σῖτον, ὅπου ἂν ἀκούσωσι
 πλείστον εἶναι, ἐκεῖσε πλέουσιν ἐπ' αὐτόν καὶ
 Αἰγαῖον καὶ Εὐξείνιον καὶ Σικελικὸν πόντον πε-
 ρῶντες· ἔπειτα δὲ λαβόντες ὁπόσον δύνανται πλεῖ- 28
 στον ἄγουσιν αὐτόν διὰ τῆς θαλάττης, καὶ ταῦτα
 εἰς τὸ πλοῖον ἐνθέμενοι, ἐν ᾧ περ αὐτοὶ πλέουσι.
 καὶ ὅταν δεηθῶσιν ἀργυρίου, οὐκ εἰκὴ αὐτόν ὅποι
 ἂν τύχωσιν ἀπέβαλον, ἀλλ' ὅπου ἂν ἀκούσωσι
 τιμᾶσθαί τε μάλιστα τὸν σῖτον καὶ περὶ πλείστου
 αὐτόν ποιῶνται οἱ ἄνθρωποι, τούτοις αὐτόν ἄγοντες
 παραδιδόασιν. καὶ ὁ σὸς δὲ πατήρ οὕτω πῶς ἔοικε
 φιλογέωργος εἶναι.

Πρὸς ταῦτα δὲ εἶπεν ὁ Ἰσχόμαχος, Σὺ μὲν 29

παίζεις, ἔφη, ὦ Σώκρατες· ἐγὼ δὲ καὶ φιλοικοδό-¹⁶⁵
 μους νομίζω οὐδὲν ἥττον οἷτινες ἂν ἀποδιδῶνται
 ἐξοικοδομοῦντες τὰς οἰκίας, εἴτ' ἄλλας οἰκοδο-
 μῶσι.

Νῆ Δία, ἐγὼ δέ γέ σοι, ἔφην, ὦ Ἰσχόμαχε, ἐπο-
 μόσας λέγω ἢ μὴν πιστεύειν σοι, φύσει φιλεῖν¹⁷⁰
 ταῦτα πάντα, ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν.
 ΚΧΙ Ἀτὰρ ἐννοῶ γε, ἔφην, ὦ Ἰσχόμαχε, ὥς εὖ τῇ
 ὑποθέσει ὅλον τὸν λόγον βοηθοῦντα παρέσχησαι.
 ὑπέθου γὰρ τὴν γεωργικὴν τέχνην πασῶν εἶναι
 εὐμαθεστάτην, καὶ νῦν ἐγὼ ἐκ πάντων ὧν εἴρηκας
 τοῦθ' οὕτως ἔχειν παντάπασιν ὑπὸ σοῦ ἀναπέ-⁵
 πεισμαι.

2 Νῆ Δί', ἔφη ὁ Ἰσχόμαχος, ἀλλὰ τόδε τοι, ὦ
 Σώκρατες, τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ
 γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πο-
 λεμικῇ τὸ ἀρχικὸν εἶναι, τοῦτο δὴ συνομολογῶ¹⁰
 σοὶ ἐγὼ πολὺ διαφέρειν γνώμη τοὺς ἐτέρους τῶν
 3 ἐτέρων· οἷον καὶ ἐν τριήρει, ἔφη, ὅταν πελαγίζωσι
 καὶ δέῃ περᾶν ἡμερινούς πλοῦς ἐλαύνοντας, οἱ μὲν
 τῶν κελευστῶν δύνανται τοιαῦτα λέγειν καὶ ποιεῖν,
 ὥστε ἀκονᾶν τὰς ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ¹⁵
 ἐθέλοντας πονεῖν, οἱ δὲ οὕτως ἀγνώμονές εἰσιν,
 ὥστε πλείον ἢ ἐν διπλασίῳ χρόνῳ τὸν αὐτὸν
 ἀνύτουσι πλοῦν. καὶ οἱ μὲν ἰδροῦντες [καὶ] ἐπαι-
 νοῦντες ἀλλήλους, ὅ τε κελεύων καὶ οἱ πειθόμενοι,
 ἐκβαίνουσιν, οἱ δὲ ἀνιδρωτὶ ἤκουσι, μισοῦντες τὸν²⁰
 4 ἐπιστάτην καὶ μισούμενοι. καὶ τῶν στρατηγῶν
 ταύτῃ διαφέρουσιν, ἔφη, οἱ ἕτεροι τῶν ἐτέρων· οἱ
 μὲν γὰρ οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν

παρέχονται, πείθεσθαι τε οὐκ ἀξιούντας οὐδ' ἐθέ-
 25 λοντας ὅσον ἂν μὴ ἀνάγκη ἦ, ἀλλὰ καὶ μεγαλυ-
 νομένους ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι· οἱ δὲ 5
 αὐτοὶ οὗτοι οὐδ' αἰσχύνεσθαι ἐπισταμένους παρέ-
 χουσιν, ἣν τι τῶν αἰσchrῶν συμβαίνει. οἱ δ' αὖ
 θεῖοι καὶ ἀγαθοὶ καὶ ἐπιστήμονες ἄρχοντες τοὺς
 30 αὐτοὺς τούτους, πολλάκις δὲ καὶ ἄλλους παρα-
 λαμβάνοντες, αἰσχυνομένους τε ἔχουσιν αἰσchrόν
 τι ποιεῖν καὶ πείθεσθαι οἰομένους βέλτιον εἶναι
 καὶ ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον καὶ
 σύμπαντας, πονεῖν ὅταν δεήσει, οὐκ ἀθύμως πο-
 35 νοῦντας. ἀλλ' ὥσπερ ἰδιώταις ἔστιν οἷς ἐγγίγνε- 6
 ται φιλοπονία τις, οὕτω καὶ ὅλῳ τῷ στρατεύματι
 ὑπὸ τῶν ἀγαθῶν ἀρχόντων ἐγγίγνεται καὶ τὸ
 φιλοπονεῖν καὶ τὸ φιλοτιμεῖσθαι ὀφθῆναι καλόν
 τι ποιούντας ὑπὸ τοῦ ἄρχοντος. πρὸς ὅντινα δ' 7
 40 ἂν ἄρχοντα διατεθῶσιν οὕτως οἱ ἐπόμενοι, οὗτοι
 δὴ ἐρρωμένοι γε ἄρχοντες γίνονται, οὐ μὰ Δί'
 οὐχ οἱ ἂν αὐτῶν ἄριστα τὸ σῶμα τῶν στρατιωτῶν
 ἔχωσι καὶ ἀκοντίζωσι καὶ τοξεύωσιν ἄριστα καὶ
 ἵππον ἄριστον ἔχοντες ὡς ἵππικώτατα ἢ πελτα-
 45 στικώτατα προκινδυνεύωσιν, ἀλλ' οἱ ἂν δύνωνται
 ἐμποιεῖν τοῖς στρατιώταις ἀκολουθητέον εἶναι
 καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου. τούτους 8
 δὴ δικαίως ἂν τις καλοῖη μεγαλογνώμονας, ὧς ἂν
 ταῦτ' ἀγινώσκοντες πολλοὶ ἔπωνται, καὶ μεγάλη
 50 χειρὶ εἰκότως οὗτος λέγοιτο πορεύεσθαι, οὐ ἂν τῇ
 γνώμῃ πολλὰ χεῖρες ὑπηρετεῖν ἐθέλωσι, καὶ μέγας
 τῷ ὄντι οὗτος ἀνὴρ, ὃς ἂν μέγала δύνηται γνώμη
 διαπράξασθαι μᾶλλον ἢ ῥώμῃ. οὕτω δὲ καὶ ἐν 9

τοῖς ἰδίοις ἔργοις, ἂν τε ἐπίτροπος ἢ ὁ ἐφεστηκώς
 ἂν τε καὶ ἐπιστάτης, ὃς ἂν δύνηται προθύμους καὶ 55
 ἐντεταμένους παρέχεσθαι εἰς τὸ ἔργον καὶ συν-
 εχεῖς, οὗτοι δὴ οἱ ἀνύτουντές εἰσιν ἐπὶ τὰγαθὰ καὶ
 10 πολλὴν τὴν περιουσίαν ποιοῦντες. τοῦ δὲ δεσπό-
 του ἐπιφανέντος, ὃ Σώκρατες, ἔφη, ἐπὶ τὸ ἔργον,
 ὅστις δύναται καὶ μέγιστα βλάψαι τὸν κακὸν τῶν 60
 ἐργατῶν καὶ μέγιστα τιμῆσαι τὸν πρόθυμον, εἰ
 μηδὲν ἐπίδηλον ποιήσουσιν οἱ ἐργάται, ἐγὼ μὲν
 αὐτὸν οὐκ ἂν ἀγαλμην, ἀλλ' ὃν ἂν ἰδόντες κινη-
 θῶσι καὶ μένος ἐκάστω ἐμπέσῃ τῶν ἐργατῶν καὶ
 φιλονεικία πρὸς ἀλλήλους καὶ φιλοτιμία κρατι- 65
 στεῦσαι ἐκάστω, τοῦτον ἐγὼ φαίην ἂν ἔχειν τι
 11 ἡθους βασιλικοῦ. καὶ ἔστι τοῦτο μέγιστον, ὡς
 ἐμοὶ δοκεῖ, ἐν παντὶ ἔργῳ, ὅπου τι δι' ἀνθρώπων
 πράττεται, καὶ ἐν γεωργίᾳ δέ. οὐ μέντοι μὰ Δία
 τοῦτό γε ἔτι ἐγὼ λέγω ἰδόντα μαθεῖν εἶναι οὐδ' 70
 ἅπαξ ἀκούσαντα, ἀλλὰ καὶ παιδείας δεῖν φημι τῷ
 ταῦτα μέλλοντι δυνήσεσθαι καὶ φύσεως ἀγαθῆς
 12 ὑπάρξαι καὶ τὸ μέγιστον δὴ θεῖον γενέσθαι. οὐ
 γὰρ πάννυ μοι δοκεῖ ὅλον τουτὶ τὸ ἀγαθὸν ἀνθρώ-
 πινον εἶναι, ἀλλὰ θεῖον, τὸ ἐθελόντων ἄρχειν 75
 σαφῶς δὲ δίδοται τοῖς ἀληθινῶς σωφροσύνη τε-
 τελεσμένοις. τὸ δὲ ἀκόντων τυραννεῖν διδόασιν, ὡς
 ἐμοὶ δοκεῖ, οὓς ἂν ἡγῶνται ἀξιόους εἶναι βιοτεῦναι
 ὥσπερ ὁ Τάνταλος ἐν Ἀΐδου λέγεται τὸν αἰὲ χρό-
 νον διατρίβειν φοβούμενος μὴ δις ἀποθάνῃ.

NOTES
ON THE *OECONOMICUS*
OF
XENOPHON

N.B. *The References are by Chapter and line, unless otherwise stated.*

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XENOPHON'S OECONOMICUS

This Treatise comprises two separate dialogues. The first is between Socrates and Kritobulus (c. 1—c. 6). The second is a recapitulation of one which the Philosopher once held by himself with a friend called Ischomachus (c. 7—c. 21). Socrates is the instructor in the former: in the latter he is the listener, while Ischomachus gives him instruction. The subject of discussion is domestic economy or house-keeping, which is made to include agriculture.

CHAPTER I

Socrates commences by defining in his usual way of interrogation (μαιευτική) the term οἰκονομία, 'the art of managing property'. Disquisition on the nature of property, its use and abuse. It depends for efficiency on the merits and faculties of its possessor. If some men lose rather than gain by the use of their property, it is their own fault, because they choose to be the slaves of their bad habits and passions.

- 1 § 1. 1. 1. ἤκουσα δέ ποτε αὐτοῦ] It is probable that the οἰκονομικός (sc. λόγος) or 'dialogue on the management of a household' formed originally part of a complete work intended to vindicate the memory of Socrates against his traducers, and especially against the sophist Polycrates, in answer to a treatise by him, which had a certain reputation in the first part of the fourth century B.C., entitled Κατηγορία Σωκράτους. This larger work comprised besides the *Oeconomicus* and the *Memorabilia* perhaps the *Symposion* also. This explanation will

account for the abrupt commencement of the dialogue and the employment of αὐτοῦ to indicate Socrates, the present work being a continuation of the *Memoirs*. Cf. the beginning of the Ἀθηναίων πολιτεία and of the Λακεδαιμονίων πολιτεία and of the Συμπόσιον. The Κύρου παιδεία and the περί ἱππικῆς form the only exception to Xenophon's rule of beginning his works without any preface. οἰκονομίας, 'the management of a household and estate'.

2. τοιαῦδε, 'as follows'; τοιαῦτα would be 'as aforesaid'.
 ὁ Κριτόβουλε] Critonis filius erat Critobulus, patri similis, simplex et bonus; corporis tamen flore quam acumine ingenii commendatior. Divitiis et forma supra modum gaudebat, cf. Oec. II § 1, Symp. III § 7, IV § 10 sqq., non quo propter ista superbiret, sed plane puer exsultaret et lasciviret. Hinc interdum pueriliter petulans pauperem et deformem Socratem cavillatur: cf. Oecon. II § 3, Symp. IV § 19. Non erat ad philosophiam aptus, neque adeo Crito elicere potuit, ut in interiorem Socratis familiaritatem et disciplinam admitteretur: cf. Plat. in Euthydem. p. 306. Uxorem duxerat Symp. II § 3 quam tamen neglegebat, unde Socrates ad ipsum Oecon. III § 12 ἐστι δὲ ὅτῳ ἐλάσσονα διαλέγῃ ἢ τῇ γυναικί; cui ille εἰ δὲ μή, οὐ πολλοῖς γε: et in amorem pronior, rem familiarem satis amplam se habere existimans, non curabat. Socrates Oecon. II § 7 ὁρῶ σε οἰόμενον πλουτεῖν καὶ ἀμελῶς μὲν ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, παιδικοῖς δὲ πράγμασι προσέχοντα τὸν νοῦν, ὥσπερ ἐξόν σοι. Non sine causa igitur Aeschines Socraticus eum ἐν τῷ Τηλαυγῇ notavit ἐπ' ἀμαθίᾳ καὶ ῥυπαρότητι βίῳ, Athenae. V c. 62 p. 220. Cliniam, Alcibiadis fratrem patruelem, insano amore deperibat. Exclamat Symp. IV § 12 νῦν γὰρ ἐγὼ Κλεινίαν ἥδιον μὲν θεῶμαι ἢ τὰλλα πάντα τὰ ἐν ἀνθρώποις καλὰ: τυφλὸς δὲ τῶν ἄλλων ἀπάντων μᾶλλον δεξαίμην εἶναι ἢ Κλεινίου ἐνὸς ὄντος. ἄχθομαι δὲ καὶ νυκτὶ καὶ ὕπνῳ, ὅτι ἐκεῖνον οὐχ ὁρῶ, ἡμέρᾳ δὲ καὶ ἡλίῳ τὴν μεγίστην χάριν οἶδα, ὅτι μοι Κλεινίαν ἀναφαίνουσιν, cf. § 21 sqq. Crito igitur de filio sollicitus Socrati ipsum commisit curandum, ibid. § 24, a quo, cum Cliniam exosculatus esset, monetur et reprehenditur Mem. I 3, cf. Symp. IV § 25. Non sine causa eum potissimum de

amicis deligendis et conciliandis admonet Socrates Mem. II 6, quippe qui facillime a malis amicis corrumpetur: et de re familiari tuenda et augenda cum eo prae ceteris omnibus in *Oeconomico* disserit, quod sibi bona superesse putaret, neque in aliis quaerendis operam esse ponendam: unde Socrates II § 7 (l. 50) οἰκτεῖρω σε, μή τι ἀνήκεστον κακὸν πάθῃς καὶ εἰς πολλὴν ἀπορίαν καταστῇς. Ceterum verus ipsius et constans in Socratem amor (Mem. I 2 § 48) cuius fuit cum patre fideiussor (Plato Apol. p. 38) et quem nec morientem deserere sustinuit, Phaed. p. 59. c. G. COBET in *Prosopographia Xenophontea* pp. 58—59.

3. ἀρά γε] The γε serves to narrow the question: nonne (exclusis ceteris rebus) certe? 'surely this much at least is true?'

Cf. Arist. Av. 1220 ἀδικεῖς δὲ καὶ νῦν' ἀρά γ' οἶσθα τοῖθ' ὅτι
δικαιότατ' ἂν ληφθεῖσα πασῶν Ἰρίδων
ἀπέθανες εἰ τῆς ἀξίας ἐτύγχανες;

Xen. Mem. I 5, 4 ἀρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ὀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; where Kühner observes 'Particula γε interrogativo ἀρα additum indicat orationem vel praetermissis vel enumeratis aliis rebus tandem descendere ad ultimam atque extremam rem, quae tamquam certissima ac firmissima ponitur. Verti potest per nostrum: am Ende, ja gewiss'.

4. χαλκευτική, sc. τέχνη, ars ferraria, 'the smith's art', 'metallurgy'. On the absence of the article see cr. n. in *Appendix*.
τῇ τεκτονικῇ, ars fabrilis s. lignaria, 'carpentry'. Cf. Mem. I 1, 7 τεκτονικὸν ἢ χαλκευτικόν.

6. ἔμοιγε δοκεῖ, sc. ἐπιστήμης τίνος ὄνομα εἶναι ἡ οἰκονομία.

§ 2. I. 7. ἔχομεν ἂν εἰπεῖν, 'we could tell' (if we would); the potential optative, on which see Goodw. M. T. § 52, 2; Gr. § 226, 2 (b).

8. ὃ τι ἔργον ἐκάστης, sc. ἐστὶ, 'what the function of each is'. For the singular in partitive apposition to plural noun τεχνῶν, cf. Thucyd. II 87, 5 θαρσοῦντες καὶ κυβερνήται καὶ ναῦται τὸ καθ' ἑαυτὸν ἕκαστος ἔπεσθε, Demosth. c. Phil. § 48, p. 54, 59 οἱ δὲ λόγους πλάττοντες ἕκαστος περιερχόμεθα. Cf. G. § 137 Note 2, n. on Xen. Hier. I. 660.

9. ὃ τι ἔργον αὐτῆς ἐστὶ] On the αὐτῆς ex abundanti additum for the sake of greater clearness, cf. Mem. II 3, 9 θαναμαστά γε λέγεις, εἰ κύνα μὲν, εἰ σοὶ ἦν ἐπὶ προβάτοις

ἐπιτήδεις ὧν καὶ τοὺς μὲν ποιμένας ἡσπάζετο σοὶ δὲ προσιόντι ἐχαλέπαινε, ἀμελήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πρᾶννεν αὐτόν, *ib.* i 4, 18, *Cyrop.* i 3, 15, *Hier.* vi 15 l. 513.

10. **δοκεῖ γοῦν**, 'it seems at any rate', if we cannot assign its proper function to it. 11. **οἰκεῖν**, 'to govern', 'administer'; almost = **διοικεῖν**. Cf. *Mem.* i 1, 7 τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν, i 2, 64 τῆς ἀρετῆς ἣ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι. It is also used reflexively of 'cities administering their own affairs', as in *Hell.* iv 8, 5, *Plato Rep.* viii c. 1 p. 543 A τῇ μελλούσῃ ἄκρως οἰκεῖν ('to be perfectly governed') πόλει, v p. 462 D, p. 472 E.

§ 3. 1. 12. **καὶ τὸν ἄλλον**, 'another's also', as opposed to τὸν ἑαυτοῦ.

For the position of δὲ in the fifth place cf. *Hell.* vi 4, 17 καὶ τοὺς ἐπ' ἀρχαῖς δὲ τότε καταλειφθέντας ἀκολουθεῖν ἐκέλευον, *de re eq.* v 9 καὶ τὴν ὑπὸ γαστέρα δὲ ἄγαν κάθαρσιν, *ib.* xi 8 ἐπὶ μὲν τοιούτων ἤδη δὲ ἱππαζόμενοι ἵππων, where however the reading is doubtful.

εἰ ἐπιτρέποι—εἰ βούλοίτο] an instance of a double conditional clause on which see n. on *Hiero* ii 10 l. 261. 14. **ὥσπερ καὶ τὸν ἑαυτοῦ**] the καὶ will be omitted in translating into English.

16. **ὅτιπερ**, 'the same thing that', 'precisely what', *Hier.* xi 14 νόμιζε τοὺς παῖδας ὅτιπερ τὴν σὴν ψυχὴν. **καὶ —γε**, *et quidem*, 'yes and', 'and—too'. The complete construction would be καὶ ὁ οἰκονομικός γ' ἂν ὡσαύτως δύναίτο ἄλλῳ ἐργάζεσθαι, i. e. τὸν ἄλλου οἶκον εὖ οἰκεῖν.

§ 4. 1. 19. **ἔστιν...τὴν τέχνην ταύτην ἐπισταμένῳ**, 'is it possible for an adept in this art?' 20. **καὶ εἰ**, *etiam si*, 'even if he himself should possess no property': the καὶ preceding the supposition marks it as the most unfavourable that can well be conceived, in spite of which the consequence is still believed by the speaker to be certain; **εἰ καὶ**, *et si*, 'if even' would represent the condition as one of possible occurrence, which yet will not affect the consequence. 'The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility'. *Madv.* § 135, *Rem.* i (b). Cf. below viii 15 l. 97. 21. **οἰκονομοῦντα μισθοφορεῖν**, 'to receive wages for managing'. *G.* § 277,

2. On the use of the accusative for the dative see my note on Hier. II 8 l. 250 τοῖς ιδιώταις ἐξεστὶν ὅποι ἂν βούλωνται πορεύεσθαι μηδὲν φοβουμένους, and cf. Cyr. II 1, 1 ἐξεστὶν ὑμῖν λαβόντας ὅπλα—ἐμβαίνειν. 23. καὶ πολὺν γε μισθόν, 'and ample pay too', above l. 16, Hier. VII 8. 24. φέροι ἂν, 'he would earn'. See cr. n. παραλαβών, 'succeeding to the management of'. Hellen. III 1, 13 ἃς παρέλαβε πόλεις διεφύλαττεν αὐτῷ, Arist. Eccl. 107 παραλαβεῖν τῆς πόλεως τὰ πράγματα (*administrandam suscipere rem p.*), ib. 466 παραλαβοῦσαι τῆς πόλεως τὰς ἡνίας. 25. τελεῖν ὅσα δεῖ, 'to do all that is necessary'. περιουσίαν, 'a surplus'.

§ 5. l. 27. οἶκος δὲ δῆ, 'ut singulae particulae, sic etiam coniunctae δὲ δῆ ita ponuntur post pronomen aliquod (vel nomen) vel particulam, ut hoc potissimum efferre videantur'. Klotz ad Devar. de particulis, p. 383. ὅπερ οἰκία, 'precisely the same thing as a dwelling-house', 'the dwelling-house and no more'. 28. ὅσα τις κέκτηται, 'all he has acquired', 'all his possessions'. So Schneider, Schenkl, Dindorf, Sauppe with one ms. The common reading ἐκέκτητο would mean 'what he once possessed but has now parted with'. 30. καὶ εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἴη τῷ κεκτημένῳ, 'even if they should not be in the same domicile as the proprietor'. For the dative after τῇ αὐτῇ see G. § 186 and cf. Sympos. VIII 35 κἂν μὴ ἐν τῇ αὐτῇ πόλει ᾗ τῷ ἐραστῇ, Hor. ars poet. v. 467 *invitum qui servat, idem facit occidenti*.

§ 6. l. 34. καὶ πολλοὺς γε] See n. on l. 16. ἔνιοι, sc. κέκτῃνται. 37. μεντᾶν=μέντοι ἂν. 38. τούτου, sc. τοῦ τοὺς ἐχθροὺς αὖξειν.

§ 7. l. 40. ὅτι, 'I ask the question, because we decided that a man's house meant all his possessions'. Cf. Cyr. VI 3, 20 οἱ δ' Αἰγύπτιοι, ἔφη, πῶς εἰσι τεταγμένοι; ὅτι εἶπας κτλ., ib. IV 5, 11, Plato de rep. I p. 343 A. 42. γε] restrictive 'at least'. 43. εἴ τι, i.q. ὅ τι, whatever: so *siquid* for *quidquid* in Latin. 45. σὺ δ' ἔοικας] the adversative δὲ in replies marks an objection. τὰ ἐκάστῳ ὠφέλιμα] G. § 185. 47. πάνυ μὲν οὖν, 'no doubt', 'certainly'. This and πάνυ γε, καὶ πάνυ γε, are the common forms used as strong

affirmatives in answer. See n. on Hiero i 21 l. 122.

γε] These particles when used in continuation of a statement, as here, serve to complete or enforce it; when used by a second speaker in response, they are used in taking exception to or correcting what is said by the previous speaker.

ζημίαν μᾶλλον ἢ χρήματα, 'a nuisance rather than part of his property'. The word χρήματα and not κτήματα seems to be used intentionally: the former denotes wealth or property which you can use and enjoy directly, which does you direct service; the latter merely 'possessions'. Cf. Aristot. Rhet. i 5 § 7 τὸ πλουτεῖν ἐστὶν ἐν τῷ χρῆσθαι μᾶλλον ἢ ἐν τῷ κεκτηῖσθαι· καὶ γὰρ ἡ ἐνέργειά ἐστι τῶν τοιούτων καὶ ἡ χρῆσις πλούτος, Isocr. ad Demon. § 28 πειρῶ τὸν πλούτον χρήματα καὶ κτήματα κατασκευάζειν· ἐστὶ δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις: Teles ap. Stob. Florileg. Vol. III p. 213 ed. Meineke: διὸ καὶ οἱ ἀρχαῖοι ἔλεγον οὐκ ἀηδῶς· ἔφασαν γὰρ ἐκείνοι τῶν ἀνθρώπων οὓς μὲν χρήματα ἔχειν οὓς δὲ κτήματα· οὓς μὲν γὰρ χρῆσθαι τοῖς ὑπάρχουσιν οὓς δὲ μόνον κεκτηῖσθαι οὔτε ἑαυτοῖς οὔτε ἄλλοις μεταδιδόντας καὶ προῖεμένους.

§ 8. l. 49. καὶν ἄρα γέ τις ἵππον κτλ., 'well and suppose a man buys a horse and does not know how to manage it, but falls off it and gets hurt, is the horse not property to him?' καὶν...γε is for καὶ ἐάν γε, see n. on l. 16.

50. καταπίπτων] Anab. III 2, 19 οἱ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν.

52. εἴπερ—γε, *quandoquidem*, 'since', 'inasmuch as'.

τὰ χρήματα ἐστὶν ἀγαθόν] On the use of the predicative adjective in the neuter singular, when the subjects, whether masculine, feminine or neuter, express the general notion, see Jelf, Gr. § 381. Cf. Eur. Electr. 1035 μῶρον μὲν αἱ γυναῖκες, Herc. F. l. 1292 αἱ μεταβολαὶ λυπηρόν, Plat. Parmen. p. 260 Α ταῦτα δὲ ἀδύνατον ἐφάνη, Sophist. p. 252 Ε τά γε δύο ἀδύνατον εὐρέθη.

3 53. οὐδέ—γε, 'no more', 'and in the same way not'.

54. ὥστε ζημιοῦσθαι ἐργαζόμενος, 'so as to lose by its cultivation'. 56. μέντοι, 'assuredly'. ἀντὶ τοῦ τρέφειν] G.

§ 141 note 6, § 262, 1. 57. πεινῆν παρασκευάζει, sc. αὐτόν, *efficit ut inopia victus labore*, 'makes him starve', 'brings him

to want', the object infinitive, G. § 260. Cf. v § 15 l. 70, Plat. de rep. 111 c. 14 p. 405 c ἄμεινον τὸ παρασκευάζειν τὸν βίον αὐτῷ μηδὲν δεῖσθαι νυστάζοντος δικαστοῦ, Xen. de re equestri II 1, 3 ἣν ἐπίστηται τὸ πεινῆν παρασκευάζειν μετ' ἐρημίας γίγνεσθαι τῷ πῶλῳ, Aristot. Politic. 8 c. 2 p. 1337^b 12 τὰς τοιαύτας τέχνας ὅσαι τὸ σῶμα παρασκευάζουσι χεῖρον διακεῖσθαι βαναύσους καλοῦμεν, Meteor. I c. 3 p. 341^a 19 τὸ γίγνεσθαι τὴν ἀλέαν ἱκανή ἐστι παρασκευάζειν καὶ ἡ τοῦ ἡλίου φορὰ μόνον.

§ 9. l. 59. The repetition of the noun (προβάτοις) instead of the use of the pronoun of reference (αὐτοῖς) is said by Reisig to be a mark of 'Xenophontea simplicitas'. Cf. below l. 107. 60. οὐδὲ τὰ πρόβατα κτλ., ne oves quidem ei facultates essent, 'no more would sheep be property to him'. οὐδὲ = ne-quidem in its sense of etiam non; cf. Hier. II. 315, 374. For the form of the sentence Breitenbach compares Plat. Phaed. p. 68 c: οὐκοῦν καὶ ἡ σωφροσύνη,—ἄρ' οὐ τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν;

61. οὐκοῦν ἔμοιγε δοκεῖ, 'no, I do not think they would'. Observe the difference between this οὐκοῦν, which is a strong negative, and the οὐκοῦν, itaque, ergo, in l. 58, which has no negative force. 62. χρήματα, 'reckon as property'; predicate accusative after ἡγεῖ, G. § 166. In the following sentence οὐ must be taken closely with χρήματα = 'no property'. οὕτως, sc. ταῦτα ἔχει, 'it is as you say', 'just so'. 65. ἄρα, illative, 'then', 'it appears that'.

§ 10. l. 65. ταῦτα—ὅντα, 'although they are the same', G. § 277, 5. 67. ὥσπερ γε, 'as for instance'. 68. ἀξίως λόγου, i.q. ἀξιολόγως, 'in a manner worth mentioning', 'fairly'. 69. οὐδὲν μᾶλλον ἢ ἄχρηστοι λίθοι scil. εἰσι, 'are no better than useless pebbles'. Cf. de re dit. IV 45 ἀργυρίτιδος κρατήσαντες τί ἂν μᾶλλον ἢ λίθοις ἔχοιεν χρῆσθαι;

§ 11. l. 70. εἰ μὴ ἀποδιδούτό γε, 'unless indeed he were to sell them'. According to Cobet N. L. p. 647 πωλεῖν = venditare, 'to offer for sale'; ἀποδίδοσθαι = vendere, 'to find a purchaser'.

71. χρήματα, sc. εἰσέ. 73. αὐτοῖς, 'themselves', or for τοῖς ἀνλοῖς. 74. ὁμολογουμένως, 'consistently'. 75. χωρεῖ, 'progresses'. 76. μὴ πωλούμενοι, 'if they be not sold'. G. § 283, 4. Plutarch and later writers use μὴ with the participle even where no condition is expressed, but this is contrary to the usage of classical Greek. 77. οὐδὲν χρήσιμοι, 'of no use at all'. G. § 160, 2, note on Hier. ll. 137, 720. Cf. the adverbial use of *nihil* on which see n. to Cic. or. p. Plane. § 71 l. 24, and of the English 'nought' for 'not at all'.

§ 12. l. 79. ἤν ἐπίσθηταί γε πωλεῖν, 'yes, if he (the owner) know how to sell'. On the omission of the indefinite subject see G. § 134, 3 note 1 (b). 80. πρὸς (i.e. ἀντιλαμβάνων) τοῦτο ᾧ μὴ ἐπίσταιτο χρῆσθαι, 'in exchange for something which he did not know how to use'. Cf. Menander ap. Zenob. II 12 (fr. 214 ed. Mein.) εἰς τὸ μεσόγειον ἀναβάντες οἱ ἔμποροι ἐκόμιζον ἄλλας ἀνθ' ὧν τοὺς οἰκέτας ἐλάμβανον, ὅθεν καὶ ὁ Κωμικός φησι

Θραξ εὐγενὴς εἰ πρὸς ἄλλας ἡγορασμένος.

The old reading πρὸς τοῦτον δς μὴ ἐπ. π. 'to a man who did not know how to make use of it', though good Greek (see Herod. ix 80, Arist. Ach. 722), does not make good sense. On the assimilated optative ἐπίσταιτο see G. § 235, 1. 81. οὐδέ, *ne-quidem*, 'not even'. 83. λέγειν ξουκας, *videris significare*.

§ 13. l. 85. καὶ σὺ δέ κτλ., 'and (not only I but) you also'. These particles are frequently so combined in Xenophon: the καὶ has its proper force as an emphatic copula, and the δέ marks the person or action to which it is subjoined as second only in importance to the subject of the main clause, and thus occasionally in contrast or antithesis to that subject. They are found occasionally even in the tragic poets, notwithstanding the assertion of critics of the Porsonian school to the contrary. οὕτω συνομολογεῖν] The οὕτω must refer to the clause which immediately follows, viz. ἀφ' ὧν—εἶναι, unless with Cobet p. 57 we insert λέγων before ἀφ' ὧν, and make οὕτω refer to what precedes, ὅτι οὐδὲ τὸ ἀργύριόν ἐστι χρήματα. Cobet compares c. 17 § 11 in vindication of the reading which he

suggests. 86. χρήματα εἶναι] The subject to εἶναι is the implied antecedent of the relative clause ἀφ' ὧν—τις δύναται.

87. χρῶτο, *uteretur*. For the omission of οὕτω before ὥστε cf. below ll. 97, 107. ὥστε...κάκιον...ἔχοι, *ita ut peius se habeat*. G. § 75; cf. below xxi 7, οἱ ἂν αὐτῶν ἀριστα

τὸ σῶμα ἔχωσι, Cyr. i 6, 18 ἀναδέχομαι.....τὰ σώματα ἀριστα ἔχοντας (τοὺς στρατιώτας) παρασκευάσειν, Mem. iii 12, 1 ἰδιωτικῶς.....τὸ σῶμα ἔχεις, iii 13, 1 τὸ σῶμα κάκιον ἔχοντι. Κάκιον might also be taken as the adjective, cf.

Hipp. 7, 3 τὰ σώματα οὐ χείρω ἔχοντες, Cyr. ii 1, 15 τὰ σώματα οὐδὲν ἡμῶν χείρονα ἔχετε where however Dindorf would read χείρον. For the attraction of the illative or consecutive clause into the protasis cf. above l. 81, and see Donaldson Gr. p. 594 (d). οἶον, *verbi causa*, 'say', 'for example'.

88. διὰ ταύτην, 'because of her'. τὸ σῶμα] G. § 160, 1. For the anaphora κάκιον μὲν—κάκιον δέ, see index to Hiero p. 111. 90. ἔτι, 'still', 'any longer'. 91. εἰ μή πέρ γε...φήσομεν, *nisi si forte*, 'unless indeed we are to say', i.e.

it must be so since its not being so implies an absurdity. Cf. c. vii § 17 l. 98, Arist. Nub. 1188 f.

πῶς γάρ; εἰ μή πέρ γ' ἄμα

αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή;

and without γε Lysist. 629

οἷσι πιστὸν οὐδὲν εἰ μή περ λύκῳ κεχηρότι.

τὸν ἰοσκύαμον καλούμενον, 'the so-called henbane', Fr. *jusquiame*, one of the family of *Solanaceae*, 'nightshade', which contains fifteen kinds, all herbaceous plants; all are poisonous and narcotics.

92. ὑφ' οὗ...παραπλήγες γίνονται] ὑπὸ is used as after a passive verb to denote the agent. See HA. § 808 and cp. iii 37. The word παραπλήγες (παραπλήξ) does not occur elsewhere in Xen.

93. αὐτὸν is pleonastic, but that is no reason why with Cobet we should omit it. Cf. 3, 10 l. 82, 5, 3 l. 14.

§ 14. 1. 94. μὲν δὴ] These particles are of frequent occurrence in closing a statement or dismissing a subject, as in the phrase καὶ ταῦτα μὲν δὴ ταῦτα and ταῦτα μὲν δὴ ταῦτα 'so much then for that', Aeschylus Prom. V. 500. See Ind. to

Hiero p. 122. The μέν is usually followed by its correlative δέ, so that it is the δή which serves to connect with the preceding sentence.

95. οὕτω πόρρω ἀπωθείσθω κτλ., 'let him put money so far away (out of consideration) that it shall not even be (counted as) property', i.e. 'let it be excluded from his reckoning'. Breitenbach translates by *argentum... longe abiciat*, taking ἀπωθείσθω for the middle; Sturz takes it as passive, *amoveat se, absit*; but it is better to take τις as the subject.

96. οἱ δὲ φίλοι—τί φήσομεν αὐτοὺς εἶναι;] a very common anacoluthon is that of a period beginning with the nominative and passing afterwards over to another case: to be regular, this sentence should have run thus:—οἱ δὲ φίλοι, τί εἰσὶν or τί δοκοῦσιν ἡμῖν εἶναι; cf. Hiero iv 6 l. 375 ὥσπερ οἱ ἀθλῆται, οὐχ ὅταν ἰδιωτῶν γένωνται κρείττους, τοῦτ' αὐτοὺς εὐφραίνει, ib. vi 15 l. 514 ὥσπερ ἵππος, εἰ ἀγαθὸς μὲν εἴη φοβερὸς δὲ μὴ ἀνῆκεστόν τι ποιήσῃ, χαλεπῶς ἂν τις αὐτὸν ἀποκτείνει διὰ τὴν ἀρετὴν.

97. ἀπ' αὐτῶν] see n. on l. 103.

99. χρήματα, sc. φήσομεν αὐτοὺς εἶναι. καλ—γε] above l. 16 n.

100. ἤν—γε, *tum certe si*, 'if only'.

§ 15. l. 102. καὶ οἱ ἐχθροὶ γε, 'and not only so but even enemies'.

ἄρα in its illative sense.

103. ἀπὸ τῶν

ἐχθρῶν ὠφελεῖσθαι, 'to derive benefit from one's enemies'.

Ὑπὸ could only be used to denote the beneficial agency exerted in a direct manner. Cf. Cyr. i 1, 2 χαλεπώτεραί εἰσιν αἱ ἀγέλαι πᾶσι τοῖς ἄλλοφύλοις ἢ τοῖς ἀρχουσί τε καὶ ὠφελομένοις ἀπ' αὐτῶν. Plutarch has a treatise on the subject πῶς ἂν τις ὑπ' ἐχθρῶν ὠφελοῖτο, in which he refers to the present passage: δοκεῖ μοι κατ' ἄλλα περὶ ἐχθρῶν τῷ πολιτικῷ διεσκέφθαι προσήκειν καὶ τοῦ Ξενοφῶντος ἀκηκοέναι μὴ παρέργως εἰπόντος, ὅτι τοῦ νοῦν ἔχοντός ἐστι καὶ ἀπὸ τῶν ἐχθρῶν ὠφελεῖσθαι. Cf. also de audit. p. 135 ὡς γὰρ Ξενοφῶν φησι, τοὺς οἰκονομικοὺς καὶ ἀπὸ τῶν φίλων ὀνίνασθαι καὶ ἀπὸ τῶν ἐχθρῶν, οὕτως κτλ.

106. οἰκονόμου ἐστὶν ἀγαθοῦ] gen. of the quality, Jelf § 518, 3. G. § 169, 1.

107. χρήσθαι ὥστε] on the omission of οὕτως cf. above l. 97.

ἀπὸ τῶν ἐχθρῶν] cf. note to l. 59.

109. ἰσχυρότατά γε, *recte vero, maxime vero*, 'yes, most decidedly'. On the meaning of ἰσχυρῶς, which corresponds to

the French *fort*, see n. to Hier. l. 187. I cannot find any other instance of its use in an affirmative reply.

According to Cobet there is here a considerable gap in the text. Socrates should explain in the lost portion how one may derive benefit from one's enemies: it is not only in making war upon them that we may do so. 110. καὶ

γὰρ δὴ, *etenim iam, nam etiam iam*, 'for the fact is'; cf. Cyr. vii 5, 11. ὅσοι μὲν—ὅσοι δέ] l. 89. 111. ἰδιωτῶν,

'private persons' (τυράννων. See n. on Hier. l. 9. ἀπὸ πολέμου] l. 103 n. 112. τυράννων, sc. οἴκοι.

5 § 16. l. 113. ἀλλὰ γάρ, *sed de hac re nihil addas, satis enim etc.*, 'but enough of this, for etc.' τὰ μὲν) (ἐκείνο δέ.

On the use of the article for a demonstrative pronoun, see Jelf § 444 5 a, G. § 143, 1. 114. ἐκείνο refers to what follows.

Cf. Hier. ii. 96, 607. 116. ἀφορμάς, 'means to start upon

(ὀρμάω)', 'resources': hence it is used 'de omnibus rebus quarum ope aliquid efficere licet, ut in Mem. ii 7, 11 ἐργῶν ἀφορμή, pecunia ad opus suscipiendum necessaria' 'capital to carry on a business'. KÜHNER ad loc. It is generally used without the article, especially when it follows the verbs διδόναι, λαμβάνειν, παρέχειν. ἐργαζόμενοι, absol.

'by exerting themselves'. Cf. Vectig. iv 22 τῷ σώματι ἐργάζεσθαι. 117. ταῦτα ποιεῖν, 'to do so', i.e. αὔξειν τοὺς οἴκους.

119. οὕτως] G. § 280. τὰς ἐπιστήμας

'their attainments', G. § 141 note 2. ἄλλο τι ἢ] G. § 282,

3. See Ind. to Hiero p. 116 s. v.

121. τὰ κτήματα i.q. αἱ ἀφορμαὶ l. 116. Translate: 'their talents are not property any more than their goods and chattels', not 'their knowledge is to them neither property nor possession', as if the reading were κτήματα.

§ 17. l. 124. καὶ πάνυ εὐπατριδῶν ἐνίων γε, 'some at least of them reputed to be of quite the highest rank'. At Athens in the olden times the population was divided into the εὐπατρίδαι, 'the nobles', the γεωμόροι or bourgeois class and small landed proprietors, and the δημιουργοί or 'artisans'. Ἐνίων is governed by περὶ to be repeated from the previous sentence. 125. οὕς—, τοὺς μὲν—τοὺς δέ] On the parti-

tive apposition instead of a partitive genitive see Index to Hier. p. 111^b and cf. Dem. de cor. p. 248 πόλεις Ἑλληνίδας αἷς μὲν ἀναιρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων.

126. τοὺς μὲν καὶ πολεμικάς—τοὺς δὲ καὶ εἰρηνικάς] There are so many instances of the use of the cumulative καὶ in partitive phrases as ὁ μὲν καὶ—ὁ δὲ καὶ that, although here the first καὶ is omitted in B, the Juntine and many subsequent editions, later editors as Breitenbach and Sauppe following Hertlein *Obs. in Hist. gr.* 2, 16, have restored it to the text. Cf. Hell. IV 1, 15 θῆραι αἱ μὲν καὶ ἐν περιεργμένοις παραδείσοις, αἱ δὲ καὶ ἐν ἀναπεπταμένοις τόποις πάγκαλαι, Xen. Anab. IV 1, 14 τὰ μὲν τι καὶ μαχόμενοι τὰ δὲ καὶ ἀναπανόμενοι (where, however, Arnold Hug omits the former καὶ and Rehdantz the latter also), Cyrop. I 5, 3; II 2, 17; III 3, 67; V 4, 8; VII 1, 29, de re equestri 1, 12; Oecon. 14, 4.

128. δι' αὐτὸ τοῦτο ὅτι κτλ., 'for the simple reason that they have no masters to make them work'.

§ 18. I. 130. καὶ πῶς; 'but, pray, how can they be said to have no masters?' 'καὶ πῶς obicientis fere est et contradicentis', Porson ad Eur. Phoeniss. v. 1373. See n. to Hier. I. 6.

131. εὐχόμενοι...ἔπειτα κωλύονται, 'in spite of all their wishes to be happy...and their desire to do what they will get good from, they are after all prevented from so doing by their rulers'. Ἐπειτα, *tamen*, is often so used to mark an antithesis between the participle and the verb. Madv. Gr. Synt. § 175 a.

132. ἔχοιεν] assimilated optative, see above I. 88.

134. καὶ τίνες δῆ; 'but, pray, who are these invisible rulers of theirs?'

§ 19. I. 137. καὶ πάνυ φανεροί, 'very visible indeed'. The καὶ is often used to emphasize adverbs of intensity, when prefixed to them, as κάρτα, λίην, μάλα, μάλιστα, σφόδρα, cf. Cyr. I 1, 1 καὶ ταχὺ πάμπαν, Hier. I. 267.

καὶ ὅτι πονηρότατοί γ' εἰσὶν οὐδὲ σὲ λανθάνουσιν, 'and you do not either fail to perceive that they are the very worst rulers'. The personal for the impersonal construction, which would be ὅτι πονηρότατοί εἰσιν οὐδὲ σὲ λανθάνει: cf. Mem. III 5, 24 λανθάνεις με—ὅτι—λέγεις.

138. εἴπερ.....γέ] See n. on I 8 I. 52. πονηρίαν...εἶναι...νομίζεις, 'believe to be a vice'. Weiske and Schneider would read πονηράν.

- § 20. 1. 141. προσποιούμεναι ἡδοναί εἶναι, 'pretending to be goddesses of, queens of, pleasure'. κυβεῖται, 'dice-playing', 'gambling'. See Guhl and Koner's *Life of the Greeks and Romans*, Eng. Tr. p. 270 f. 142. ἀνωφελείς—δύμλαι, 'frivolous society'. ἀνωφελείς in its ordinary Attic sense, 'hurtful', 'prejudicial'. Cf. Mem. II 6, 4 ἀφεκτέον καὶ τούτου ἀνωφελὲς γὰρ ἂν εἴη τῷ χρωμένῳ, Hell. I 7, 27 ἀναμνήσθητε ὡς ἀλγεινὸν καὶ ἀνωφελὲς ἦδη ἐστί. προϊόντος 6 τοῦ χρόνου, 'in process of time'. 143. αὐτοῖς τοῖς ἐξαπατηθεῖσι, 'to their dupes themselves'. καταφανείς γίγνονται ὅτι] the personal construction again for the impersonal as in 1. 137, see G. § 280 note 1. 144. λῦπαι ἄρα ἦσαν, 'after all they are really pains'. This use of ἄρα with past tenses and particularly the imperfect of εἰμι to express the feeling that the state of the case is different from our antecedent notion of it is very familiar in Aristophanes and Plato. 145. περιπεπεμέναι, from περιπέσσω, *crusta obduco*, 'to bake hard all over', hence *decoro, speciosum aliquid reddo*, 'to crust or gloss over', Arist. Plut. 159 ὀνόματι περιπέττουσι τὴν πονηρίαν, Plato legg. x p. 886 Ε λόγοισι...ταῦτα εἴ πως ἐς τὸ πιθανὸν περιπεπεμμένα. The old reading before Weiske was περιπεπλεγμένοι. διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὠφελίμων ἔργων, 'prevent them from (engaging in) useful occupations': Cyrop. III 3, 51 τὰς ψυχὰς ἀπὸ τῶν ἀσχυρῶν κωλύειν. 146. κρατοῦσαι, *ubi imperium adeptae sunt*. Cicero must have been thinking of this passage when he wrote de off. II 36 voluptates, blandissimae dominae, maioris partis animos a virtute detorquent et, dolorum cum admoventur facies, praeter modum plerique exterrantur.

§ 21. 1. 147. ἐργάζεσθαι μὲν κτλ.] The μὲν does not correspond to ἀλλὰ καὶ but to ὅμως δέ, 'although—yet nevertheless'. 148. καὶ πάνυ σφοδρῶς πρὸς τὸ ἐργάζεσθαι ἔχουσι, 'are very earnestly disposed to exert themselves'. Cf. 2, 71. 47 ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα, 12, 16 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, Hell. VI 4, 5 ἀθύμως ἔχοντας πρὸς τὸ μάχεσθαι, Mem. II 6, 34 εὐνοϊκῶς ἔχεις πρὸς αὐτόν. On the use of ἔχειν with adverb see Index to Hiero p.

120^b, and on the emphasizing *καὶ* before *πάνυ* n. to l. 137.

149. *μηχανᾶσθαι προσόδους*, 'to contrive (means of raising) an income'. Cf. 2, 7 l. 47 *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, Cyr. I 6, 10 *μηχανᾶσθαι προσόδου πόρον*. The plural *πρόσοδοι* is more often used than the singular in this sense.

150. *τοὺς οἴκους κατατρίβουσι*, 'fritter away their (respective) properties', 'squander their substance'. Cf. Hier. XI 6 l. 787 *ἀπὸ πολλῶν οἴκων δαπάνας ποιούμενος* i.e. *e multorum re familiari*.

151. *ἀμηχανίαις συνέχονται*, *inopia premuntur, laborant*, 'are troubled, distressed, for want of means'.

The verb *συνέχειν* is only used in the passive in this sense by classical writers: Herod. VI 12, 5 *ἡμῖν γε κρέσσον τὴν μέλλουσαν δουλητὴν ὑπομείναι...μᾶλλον ἢ τῇ παρεούσῃ συνέχεσθαι*, Plato Theaet. p. 512 A *ἀνιάτοις νοσήμασι συνεχόμενος*, Sophist. p. 250 D *πάσῃ συνεχόμεθα ἀπορίᾳ*, Arist. Eccles. 1096 *ἐνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν*, Thucyd. III 98 *ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυνεχόμενοι*, II 49, 5 *τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι*, Aesch. Prom. V. 659 *τοιιοῖσδε πάσας εὐφρόνας ὄνειρασιν ξυνειχόμεν*, Eur. Heracl. 634 *φροντίς τις ἦλθ' οἰκείος, ἥ συνεσχόμεν*, Dem. de f. l. § 177 *οἷς κακοῖς καὶ πράγμασι συνεσχόμεν*, Isocr. Philip. p. 84 *συνέχεσθαι τοῖς κακοῖς τοῖς διὰ τὸν πόλεμον γιγνομένοις*.

Xenophon is fond of using plurals of abstract nouns like *ἀμηχανίαι* in a concrete sense. Thus we find *ἀγνωμοσύναι* Anab. II 5, 6, *ἀθυμίαι* Mem. IV 2, 17, *ἀναγκαῖ* Anab. IV 5, 15, Mem. I 1, 11, *ἀπορίαι* An. III 1, 26, *ἀφορίαι* Vect. IV. 9 dub., *γεωργίαι* Cyr. IV 3, 12, *δουλεῖαι* Cyr. VI 1, 25 dub., *ἐπιμέλειαι* Vect. III 16, Hiero l. 650 l. 715, *ἔρωτες* Mem. I 2, 22, *ἡλικίαι* Hell. VI 1, 5, *θάνατοι* Ven. XII 13, Ages. I 37, *μεγέθη* Ven. IV 1, *ῥῶμαι* III 3, 19, *ὑποψίαι* An. II 5, 1, *φλυαρίαι* An. I 3, 18, *φόβοι* An. IV 1, 23. See my n. on Cic. de off. I § 78 l. 3. So Isocrates, the contemporary of Xenophon, uses *ἀλήθειαι ἀπορίαι δυνάμεις ἔνδειαι εὐπορίαι εὐτυχίαι πενίαι φθόνοι*. Add *ἀπειροκαλίαι* Cyr. I ii 3, *εὐθυμίαι* I iii 11.

§ 22. l. 152. *καὶ οὗτοι*, 'these also', like those mentioned above l. 136. On the partitive apposition *οὗτοι...οἱ μὲν...οἱ δέ* see n. on l. 125.

153. *δεσποτῶν*] 'inepte hic legitur δεσποτῶν', says Weiske, 'scripsi igitur δεσποινῶν'. This unfortunate conjecture is adopted by Reisig, Schneider, Dindorf and others. There is plainly, as Breitenbach points out, an opposition between *δούλοι* and *δεσπότες*, as in § 18 l. 130; when the names of these 'masters' have been given as *λιχνεῖαι*, *λαγνεῖαι* etc., they are afterwards, l. 169, referred to as *δέσποιναι* (*blandissimae dominae* Cic.). It is important also to observe that Philodemus in a passage of his 9th book *περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν* (ed. Goettling 1830), where he evidently is referring to the present passage

of Xenophon, read δεσπότας. His words are καὶ δεσπότας ἔχειν τινὰς τὰς κωλυούσας κακίας καὶ πονηροτάτους, ἀργίαν ψυχῆς καὶ ἀμέλειαν καὶ κυβείαν καὶ καχομιλίαν, καὶ τούτους ἐργαζομένους καὶ μηχανωμένους προσόδους, κατατρίβοντας δὲ τοὺς οἴκους ἔνεκα τῆς τῶν δεσπότην λαγνείας καὶ λιχνείας καὶ οἰνοφλυγίας καὶ φιλοτιμίας, οἷς χρὴ μάχεσθαι μᾶλλον ἢ πολεμίοις.

λιχνειῶν (λείχω), 'gluttony', Fr. *gourmandise*. Plato Rep. vii p. 519 B ἐδωδαῖς τε καὶ τοιούτων ἡδόναίς τε καὶ λιχνείαις. 154. λαγνειῶν, 'lust'. οἰνοφλυγιῶν (οἶνος, φλύζειν, 'to boil over'), 'drunkenness'. Hesychius οἰνοφλυγίαι· μέθαι and οἰνόφλυξ· μέθυσος, ὁ κακεπίθυμος οἶνον, οἰνοφερῆς, πάροιος. φιλοτιμιῶν τινῶν μῶρων καὶ δαπανηρῶν, 'foolish and ruinous extravagance', or simply 'objects of ambition'.

Hesychius φιλοτιμία. δωρεά. κενοδοξία. πλοῦτος. μεγαλοφροσύνη. Φιλοτιμία seems to mean 'ambitious display', involving 'prodigality'. Cf. Aesch. adv. Ktesiph. § 19 p. 56 τὰς πατρῶας οὐσίας εἰς τὴν πρὸς ὑμᾶς φιλοτιμίαν ἀνηλωκότας, Dem. de cor. p. 312, 26 μηδεμιᾶς ὑπολείπεσθαι φιλοτιμίας, *a nulla abesse largitione, quae fit gloriae causa in reip. decus atque commodum*.

155. ἃ οὕτω χαλεπῶς ἄρχει, 'which passions exercise such cruel sway'. The antecedent substantives being all feminine, αἱ should have been used, but a relative in the neuter may be used to refer to a number of inanimate antecedents, even when they are all masculine or feminine. Cyr. i 3, 2 ὁρῶν αὐτὸν κεκοσμημένον καὶ ὀφθαλμῶν ὑπογραφῇ καὶ χρώματος ἐν-τρίψει καὶ κόμαις προσθέτοις, ἃ δὴ νόμιμα ἦν ἐν Μήδοις, Isocr. Panath. 217 quoted by Madv. Gr. Synt. § 97. 156. ὧν

ἂν ἐπικρατήσωσιν, 'whomsoever they get into their power'.

157. φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται κτλ., 'to bring (as a tribute) whatever they may gain by their own exertions and to spend it on their own lusts'. Cf. Cyr. viii 1, 13 πολλὰ τελεῖν...εἰς μεγάλην ἀρχήν, Hier. l. 764 εἰς τὸ δέον τελεῖσθαι. See also n. on Hier. l. 648. 160. αἰσθωνταὶ ὄντας] G. § 280. 161.

ἀπολείπουσι τούτους γηράσκειν, 'leave the victims to a miserable dotage'. The infinitive is used to denote the aim, intent of the action, Madv. Gr. Synt. § 148 a. Cf. Anab. v 2, 1 τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, Plat. Apol. p. 33 B παρέχω ἑμαυτὸν ἐρωτᾶν i.e. *copiam facio me interrogandi*. 162. ἄλλοις—δούλοις χρῆσθαι, 'to treat others as slaves', 'to make slaves of others'. G. § 166. So

Symp. viii 3 τοῖς σεμνοτάτοις θεοῖς φίλοις χρώμενος, Mem. ii 1, 12, where Kühner observes that χρῆσθαι τινι πιστῷ φίλῳ is said of one who has a faithful friend, finds a friend faithful, χρῆσθαι τινι ὡς πιστῷ φίλῳ of one who thinks he has a faithful friend, regards him as such.

§ 23. 1. 163. πρὸς ταῦτα, i.e. τὰς ἐπιθυμίας, 'against these kind of things'. See above to l. 155: Schneider reads πρὸς ταύτας.

165. σὺν ὅπλοις, *per arma, ope armorum*.

Σὺν is used of things which belong to or are attached to a person, with which he is furnished, especially in military and naval expressions. Homer Il. v 220 σὺν τεύχεσι πειρηθῆναι i.e. 'in full armour', xi 386; xiii 719 σὺν ἔντεσι δαιδαλέοισιν μάραντο, Od. xi 58 ἔφθης πεζὸς ἐὼν ἢ ἐγὼ σὺν νηί, iii 305 ξὺν νηυσὶν ἐπὶ πόντον πλαζόμενοι, Hell. iv 8, 23 ἐκέλευσαν σὺν ταῖς δώδεκα ναυσὶν... περιπλεῖν, Hell. vii 1, 43 τοὺς βελτίστους σὺν τῷ πλήθει (i.e. *adiuvante plebe*) ἐξέβαλον, Cyr. viii 7, 13 ἡ κτῆσις τῶν πιστῶν ἐστὶν οὐδαμῶς σὺν τῇ βίᾳ ἀλλὰ μάλλον σὺν τῇ εὐεργεσίᾳ, Oecon. v 13 l. 64 ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν τροφήν μαστεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις, l. 67 ἐπὶ τοὺς πολεμίους σὺν ἀνθρώποις δεῖ ἵέναι.

165. καταδουλοῦσθαι, *in servitutem suam redigere*.

πολέμοι μὲν οὖν] Breitenbach takes μὲν οὖν, for which Dindorf would read γοῦν, in the sense of *immo vero*, 'nay rather'. It is better however, I think, to assign here its proper force to μὲν as introducing the clause in contrast to αἱ δὲ τοιαῦται δέσπονται κτλ. and to take οὖν as continuative = 'as far as that goes'.

166. ἤδη, 'ere now'. καλοὶ κάγαθοί] See to vi 12 l. 65. 167. πολλοὺς δῆ, 'very many'. ἡνάγκασαν, *cogere solent*. G. § 205, 2. 168. σωφρονίσαντες, i.e. διὰ κολάσεως σώφρονας ποιήσαντες, 'by bringing them to their senses', 'chastening', 'controlling'. Cf. Dem. c. Aristog. i § 93 p. 798 τοὺς πονηροτάτους... τὰς συμφορὰς σωφρονίζειν λέγουσι, Xen. Cyr. iii 1, 20 ἡ τοιαύτη ἡττα σωφρονίζειν ἱκανὴ δοκεῖ εἶναι ἀνθρώπους. ῥᾶον βιοτεύειν) (κακῶς γηράσκειν, *tranquillius vivere*, 'to lead a calmer life', 'to live in greater comfort'. 169. αἱ τοιαῦται] G. § 141 (d). 170. αἰκίζόμεναι—οὐποτε λήγουσιν, 'never cease to harass, plague'. G. § 279, 1. 171. ἔστ' ἂν ἄρχωσιν, 'as long as ever they have them in their power'. Mem. i 2, 18 οἶδα κάκῃνω σωφρονούντε, ἔσ τε Σωκράτει συνήστην, Anab. iii 3, 5 ἔστ' ἐν τῇ πολέμῳ

είεν, III 1, 19 ἔστε αἱ σπονδαὶ ἦσαν, Cyr. v 4, 7 ἔστε πάντες ἐναντοὶ ἤλαυνον, ἐναντός καὶ αὐτὸς ἦγε τὴν στρατιάν, III 5, 6 ἔστ' ἂν πολεμίου δαίσωσιν, de re eq. xi 9 οὐδεὶς ἀπαγορεύει θεώμενος ἔστ' ἂν περ ἐπιδεικνύηται τὴν λαμπρότητα. Its usual meaning is 'until'.

CHAPTER II

'I have no fear' says Kritobulus 'of being prevented by the seductions of these tyrannical mistresses, as you call them, from increasing my fortune; I wish therefore to learn how I may do it. But perhaps you think I am rich enough already'. 'On the contrary' replies Socrates 'rich as you are, I think you are worse off than myself, who have not a hundredth part of your estate. I have enough to satisfy my wants; whereas, were your fortune thrice as large as it is, you would still not have enough to keep up your position and to satisfy the demands it entails upon you. You are only a consumer, not a producer, and some time or other you may be reduced to helpless poverty, in which case you would not have friends, as I should, to help you out of your difficulty'. Asked by Kritobulus to teach him the art of managing his estate, Socrates replies that he does not know himself the principles of the science of economy, but he advises him to consult provident and thrifty men of business, who have shown enterprise and capacity for improving their own fortunes.

7 § 1. 1. 1. ἐκ τούτων, post haec, 'after this', 'hereupon'. ὡδέ πως, 'somewhat in this way', 'to this effect'. 2. On ἀλλὰ in quick answers and objections, like French *mais*, see n. to Hier. 1. 42, l. 659.

ἀρκούντως: adv. from pr. part. of ἀρκεῖν. We have several such adverbs in this treatise ἀρεσκόντως XI 19; διαφερόντως XX 5; διεσκεμμένως VII 18; διειλημμένως XI 25; λυσιτελούντως XX 21; συνεσκευασμένως XI 19; συντεταμένως, τεταγμένως VIII 3, 6; XVII 4. Others that occur elsewhere in Xen. are ἀπονενοημένως, ἐπισταμένως, ἐρρωμένως, ἡδομένως, ἡμελημένως, θαρρούντως, λυσιτελούντως, μεμελετηκότως, πεπλασμένως, πεφυλαγμένως, σεσοφισμένως, ὑφειμένως.

3. δοκῶ—ἀκηκοέναι] G. § 134, 3.

4. ἐπειικῶς τῶν τοιούτων ἐγκρατῇ, 'tolerably master of', 'able to resist such things'.

On ἐγκρατής, *abstinens*, non *nimis indulgens*, cf. IX 11; XII 16, Mem. I 2, 1 ἀφροδισίων καὶ γαστρὸς ἐγκρατέστατος, ib. § 3 ὕπνου, ἀφροδισίων ἐγκρατῇ εἶναι, Cyr. I 2, 8 διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ, IV 1, 14 τῆς μεγίστης ἡδονῆς ἐγκρατῇ εἶναι, de rep. Lac. 2, 14 αἰδημονέστεροι καὶ ὧν δεῖ ἐγκρατέστεροι.

6. ὃ τι ἂν ποιῶν αὐξοίμι, 'what I should do to increase'. οὐκ ἂν μοι δοκῶ κωλύεσθαι] On ἂν anticipated hyperbatically with δοκῶ οἶμαι and the like see note to Cyr. I vi 18 l. 217.

7. ὧν σὺ δεσποινῶν καλεῖς] a double attraction for ἄς σὺ δεσποίνας καλεῖς, not for δεσποινῶν ἄς σὺ καλεῖς, i.e. the relative is first attracted into the case of its antecedent τούτων and then the predicate accusative into the case of the relative pronoun, Madv. § 103. Cf. Plat. Phaedr. p. 247 κ οὐδ' ἢ ἐστὶ που ἑτέρα ἐν ἑτέρῳ οὔσα ὧν ἡμεῖς νῦν ὄντων καλοῦμεν.

8. ἀλλά, 'then'. ἔχεις, sc. συμβουλεύειν, *potes*. 9. κατέγνωκας ἡμῶν ἱκανῶς πλουτεῖν, 'have you judged of us that we are rich enough?' For the genitive and object infinitive after καταγιγνώσκω see G. § 173, 2 note. Kritobulus is speaking of himself only, although he employs the plural, but Socrates, as a piece of pleasantry, affects to believe that he is speaking of both: hence he says l. 11 εἰ καὶ περὶ ἐμοῦ λέγεις.

καταγιγνώσκειν signifies (1) *deprehendere*, *animadvertere*, in aliquo, 'to remark, notice', gen. something to one's prejudice, as below § 18, l. 124, (2) *existimare de aliquo*, *sentire*, 'to judge something of a person', with gen. of pers. and acc. of thing or gen. pers. and infin., as in Plat. Timaeus p. 19 D ἐμαντοῦ...αὐτὸς κατέγνωκα μήποτ' ἂν δυνατὸς γενέσθαι...ἐγκωμιάσαι, cf. Cyr. VI 1, 37 αὐτὸς ἐμαντοῦ κατέγνωκον μὴ ἂν καρτερῆσαι, Thuc. III 45, 1 οὐδεὶς πω ἑαυτοῦ καταγνοὺς μὴ περιέσεσθαι τῷ ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν.

10. προσδεῖσθαι χρημάτων, 'to have need of additional property'. Cf. Mem. I 2, 1: III 3, 6; Symp. IV 29 ff.; Hier. IV 3.

§ 2. l. 11. οὐκ οὐδέν] G. § 283, 9. οὐδέν adv. = *nequaquam*, 'not at all', below l. 77. 13. ἀλλ' ἱκανῶς πλουτεῖν] Socrates defines 'rich' and 'poor' in Mem. IV 2, 37: τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους (καλῶ). 15. ἔστιν ὅτε καὶ πάνν

οἰκτεῖρω σε ἐγώ, 'there are times when I (poor as I am) heartily pity you'. ἐστὶν ὅτε=ἐνίοτε.

§ 3. 1. 17. αὖ...εὐρεῖν, 'would fetch'.

For εὐρίσκειν in the sense of *reditum praestare, quaestum praebere*, 'to find a purchaser', 'to earn money', 'to bring in', cf. Herod. I 196 ὅπως αὕτη εὐροῦσα πολλὸν χρυσίον πρηθείη, Xen. Hell. III 4, 24 τὰ χρήματα εὐρε ἑβδομήκοντα τάλαντα, de Vectig. IV 25 ὅσον τὸ τέλος εὕρισκε (ἡ πόλις) τῶν ἀνδραπόδων, Isaeus de Cir. her. § 35 οἰκίαν δισχιλίᾳ εὐρίσκουσιν, de Hagn. her. § 49 χωρίον ὃ πλέον οὐκ ἂν εὔροι πεντήκοντα μῶν, Polyb. XXXI 7, 12 τοῦ ἐλλειμένου εὐρίσκοντος ἑκατὸν μυριάδας δραχμῶν. This usage is to be carefully distinguished from the phrase τοῦ εὐρίσκοντος or εὐρόντος e.g. in Aesch. c. Timarch. c. 39 p. 117, 2 οὐδὲ τῆς ἀξίας ἕκαστον τῶν κτημάτων ἀπεδίδοτο ἀλλὰ τοῦ ἤδη εὐρίσκοντος ἀπεδίδοτο i.e. τούτου ὃ εὔροι 'at the price which gets an article for the buyer', i.e. for what it would fetch, Xen. Mem. II 5, 5 ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος. This sense of εὐρίσκω, except in these kind of phrases, is in Attic almost confined to poetry (εὐρίσκειν κλέος, δόξαν, ἀρετὴν etc.). See Rutherford's n. to Babrius VI 6.

18. πωλούμενα, 'if offered for sale'. This forms the protasis to αὖ εὐρεῖν, G. § 226, 1. 20. καὶ τὰ ὄντα πάντα, omnino omnia quae mihi sunt; this is the subject of εὐρεῖν. Cobet N. L. p. 571 proposes needlessly to read τὴν οἰκίαν καὶ τὰ ἔνοντα πάντα, 'my house and all its contents'. See cr. app. πέντε μνᾶς] i.e. rather more than £20, a mina being equivalent to £4. 1s. 3d.

'From this it has been inferred', says Boeckh, 'that prices were extraordinarily low at Athens. It is, however, evident that Sokrates and his family could not have lived upon the proceeds of so small a property; for, however miserable his house may have been, it cannot be estimated at less than 3 minas (=300 drachmas), so that even if the furniture is not taken into consideration, the rest of his effects only amounted to 2 minas, and the income from them, according to the ordinary rate of interest, was only 24 drachmas, from which he could not have provided barley for himself and his wife, not to mention the other necessities of life and the maintenance of his three children'.

'Shall we then understand the expression 'purchaser' (ὠνητῆς) to mean a lessee of his property, and 5 minas to be the annual rent? This way of avoiding the difficulty would be the easiest; but the ancients, as far as I am aware, only use the word 'to buy' (ὠνεῖσθαι) instead of 'to let' as applied to the public revenues, the letting of which was a real sale of the dues belonging to the state; for a lease of the land or the whole property (οἶκος) of an individual to a tenant, the expression

μισθοῦν is used; and, moreover, a lease of the whole property never occurs, as far as I am aware, except in the case of orphans'.

'In addition to this, the fortune of Kritobulus is valued at more than 500 minas, in the same sense as that of Sokrates is at 5, with the remark that he reduced his means, as he offered munificent sacrifices, entertained guests, feasted and maintained many citizens, kept horses, performed public liturgies, and subjected himself to other expenses besides the maintenance of his wife, things which, with an income of $8\frac{1}{2}$ talents, he would have been undoubtedly able to afford, but not with only a property of that value. We must therefore believe that Xenophon stated the whole property of Sokrates at only 5 minas, but we have equal right to reject as to receive testimony; for the history of the ancient philosophers is so mixed with fables that one seldom treads upon fair ground'.

'But assuming Xenophon's account to be entirely correct, it must be thought that the mother of the young sons maintained herself and her two children either by her labour or out of her dowry, while Lamprokles, his son, supported himself; and that the domestic economy for which Sokrates was so celebrated, consisted in keeping his family at work. He may in that case, indeed, have lived upon his 24 drachmas, together with some additional contributions from his friends; for his necessary expenses were exceedingly small and no one could live as he did. He lived in the strictest sense upon bread and water, except when he was entertained by his friends; and therefore he may have been much rejoiced, as he is said to have been, at barley being sold at the low price of a quarter obolus the choenix: he wore no under garment, and his upper garment was slight, the same for summer and winter; he generally went bare-footed, and his dress-shoes, which he sometimes wore, probably lasted him his whole life. A walk before his house generally served him instead of ὄψον for meat; in short no slave lived so poorly as he did,.....and as far as his miserable condition is concerned, the representation of Aristophanes is not only not exaggerated but is faithfully copied after life'. *Public Economy of Athens*, c. xx pp. 109—112, ed. 2. Engl. Transl.

21. τὰ μέντοι σά] the contrasted clause should, to be regular, have begun with τὴν μὲν ἐμὴν οἰκίαν οἶμαι. 22. ἀκριβῶς οἶδα, 'I know exactly'. 23. ἑκατονταπλασίονα τούτου, 'a hundred times as much as this amount', G. § 175 note 1.

§ 4. l. 24. κατὰ οὕτως ἐγνωκώς, i.e. καὶ οὕτως ἐγνωκώς εἶτα, *cum ita sentias, tamen*. See n. to I 18 l. 132. ἐπὶ τῇ πενίᾳ, 'on the ground of my poverty'. 26. ἱκανά, 'sufficient', i.e. coming up to the right quantity, from the root *ἑικ*, whence come vicus, 'the place where people come and go', οἶκος

'house', villa=vicula, 'country house', vicinus, English 'wick', etc. 27. εἰς τὸ σὸν σχῆμα δὲ σὺ περιβέβλησαι, 'as for the style of living, which you have adopted'. Cf. Eur. Or. 433 ἐγὼ δὲ τὰλλα μακάριος πέφυκ' ἀνὴρ, πλὴν ἐς θυγατέρας.

περιβάλλεσθαι med. is (1) *sibi circumdare aliquid*, 'to throw something around oneself', (2) *suum in usum circumdare, sibi adquirere, affectare, potiri*, 'to aim at', 'compass', 'assume', 'appropriate'; Isocr. p. 95 C δύναμιν περιεβάλετο καὶ πεζικὴν καὶ ναυτικὴν, p. 47 Ε ἀπαντα περιεβάλλοντο τὸν τόπον ὃν νῦν τυγχάνομεν κατέχοντες, Herod. III 71 ἰδίῃ περιβαλλόμενος ἑαυτῷ κέρδεα, VIII 8 πολλὰ χρήματα περιεβάλετο, Xen. Cyr. I 4, 17 περιβαλομένους ὅτε τις ἐπιτυγχάνοι, where it is a metaphorical expression borrowed from hunting, as in III 3, 23 περιεβάλλοντο πολλὴν καὶ παντοίαν λείαν, Anab. VI 3, 3 πρόβατα πολλὰ περιεβάλλοντο, i.e. *sibi compararunt, abstulerunt* (Kuehner), Hell. IV. 8, 18 καταδραμόντας ἐκέλευσε περιβαλλομένους ἐλαύνειν ὅ,τι δύναιντο, Diod. Sic. XIV 99 τοῦ Θίμβρωνος μετὰ μέρους τῆς δυνάμεως ἐξελθόντος καὶ πολλὴν περιβαλομένου λείαν, Polyb. I 29, 7 πολὺ πλῆθος λείας τῆς τετράποδος περιεβάλλοντο, Diod. Sic. XX c. 40 περιεβάλετο ταῖς ἐλπίσι μείζονα δυναστείαν, XVIII c. 50 περιβαλόμενος ταῖς ἐλπίσι τὴν τῶν ὄλων ἡγεμονίαν, Dem. de cor. § 231 p. 304, 24 τῆς φιλανθρωπίας ἦν τὰ λοιπὰ τῶν πραγμάτων ἐκεῖνος περιβαλλόμενος ἐπλάττετο i.e. *sibi arrogans*, Isocr. πρὸς Νικοκλέα § 25 p. 20 Α μεγαλόφρονas νόμιζε μὴ τοὺς μείζω περιβαλλομένους ὧν οἰοί τ' εἶσι κατασχεῖν, Plut. Sull. 5, 3 περιβαλλόμενον ἀρχήν.

28. δόξαν, *existimationem*, 'reputation', 'character'. οὐδ' εἰ τρίς ὅσα νῦν κέκτησαι προσγένειτό σοι, 'not even if you were to have an addition of three times as much as you now possess'. 29. οὐδ' ὥς, *ne sic quidem*, 'not even in that case'. Ὡς demonstrative is not used in Attic prose except in the phrases καὶ ὥς, 'even so', and οὐδ' ὥς or μὴδ' ὥς, 'not even so', and in cases where it is the correlative of ὥς as in Plat. Rep. VII c. 12 p. 530 D κινδυνεύει, ὥς πρὸς ἀστρονομίαν δμματα πέπηγεν, ὥς πρὸς ἐναρμόνιον φορὰν ὦτα παγῆναι, Protag. p. 326 D. ἄν...δοκεῖ εἶναι] see above § 1 l. 6.

§ 5. l. 31. πῶς δὴ τοῦτο, sc. ἄν γένοιτο. 32. ἀπεφήνατο, sc. τὴν γνώμην, 'gave his opinion': but Cobet and Sauppe are probably right in bracketing the words ἀπεφ. ὁ Σωκράτης as an interpolation.

33. ἀνάγκην—μεγάλα, 'an obligation (not indeed defined by law) for you (as a rich man) to offer large sacrifices fre-

quently'. If he failed to do so, he would (1) not have drawn the protection of the Gods to his country; (2) for that reason and because it was customary to distribute the remainder of the victims amongst the people, he would have made himself unpopular.

34. ἢ = εἰ δὲ μὴ, 'or else'. See below l. 37, Hier. l. 411 n. σὲ ἂν ἀνασχέσθαι, 'would put up with you'. 'Atticis talia non visa sunt κακόφωνα' v. Anab. vii 5, 10 στρατευσαίμην ἂν ἄνευ Ξενοφώντος (*Breitenbach*). 36. καὶ τούτους μεγαλοπρεπῶς, *eosque magnifice*, 'and them too in great state'. Cf. Hier. l. 223 with note, Arist. Plut. 546 πιθάκνης πλευρὰν ἔρρωγυῖαν καὶ ταύτην, Xen. Anab. ii 5, 21 παντάπασι ἀπόρων ἐστὶ καὶ ἀμυχάνων, καὶ τούτων πονηρῶν.

There was a moral obligation on the rich to exercise hospitality towards the citizens of other towns who visited their country, whether on a public mission or solely as private individuals: the title of πρόξενος and benefactor of such towns was sometimes conferred, at any rate they got credit with such foreign towns and consequently increased influence in their own country.

37. πολίτας δειπνίζειν καὶ εἰ ποιεῖν, 'to feast and (otherwise) benefit your fellow-citizens'.

'The feasting of the tribes (ἐστίαισις) was a species of λειτουργία (see below l. 40). It was provided at the expense of particular persons selected from the tribe (ἐστιάτορες), appointed, according to the amount of their property, in some regular succession which is unknown to us (this is φέρειν ἐστιάτορα, Demosth. c. Boeot. de nom. p. 996, 24. The filling of the office is called ἐστιάειν τὴν φυλὴν, Dem. c. Mid. p. 565, 10), for no burthen of this description could have been imposed upon a citizen by lot. The banquets, which were provided at this liturgy, were different from the great feastings of the people, the expenses of which were defrayed from the funds of the theoria. Entertainments at the festivals of the tribes (φυλετικὰ δεῖπνα) were introduced for sacred objects only, and for the maintenance of a friendly intercourse between the citizens of the tribe and also from motives agreeably to the spirit of democracy. If we reckon 2000 guests, and the cost of each as at least 2 oboli, the expenses of an ἐστίασις may be estimated at nearly 700 drachmas=about £28. 10s. 0d.' Boeckh *Public Economy of Athens*, p. 465 f.

ἢ ἔρημον συμμάχων εἶναι, 'or else to be destitute of supporters'; supply ἀνάγκη ἐστὶ: cf. Hier. l. 410 ὥσπερ πολλέμου ὄντος ἀεὶ ἀναγκάζονται στρατεύμα ἔχειν ἢ ἀπολωλέναι. 'When

ἤ in this manner is attached to an impersonal expression denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative, or *else will*), although the same governing term cannot be repeated without alteration'. Madvig Gr. Syn. § 186, etc.

§ 6. 1. 39. ἤδη, 'now', i.e. in time of peace. μεγάλα
 τελεῖν, *sumptus magnos facere*, 'to pay heavy contributions'.
 40. ἵπποτροφίαις, 'keeping of horses', i.e. for chariot-races and for the processions and religious festivals. Xen. Hipparch. i § 11 ἀναγκασθήσονται μὲν οἱ νέοι ἵπποτροφεῖν διὰ τὰ χρήματα, Isocrat. de big. p. 696 ἵπποτροφεῖν δ' τῶν εὐδαιμονεστάτων ἔργον ἐστίν, φαῦλος δ' οὐδεὶς ἂν ποιήσειεν, Plato Lys. p. 205 c πλούτους τε καὶ ἵπποτροφίας.

χορηγίαι] At Athens special subscriptions called λειτουργίαι were demanded of the richer citizens for State purposes. The ordinary ones (ἐγκύκλιοι) were the γυμνασιαρχία, the χορηγίαι and the ἐστίασις: these were compulsory on all who possessed property to the amount of not less than three talents; the extraordinary were the τριηραρχία and the εἰσφορά. A person was not bound to perform ordinary liturgies at the same time with a trierarchy, and he was allowed an exemption from all liturgies for one year after the trierarchy. On the ἀντίδοσις or compulsory exchange of property, when a person fancied himself too highly rated, see Dict. of Antiqq. s. v. The duties of the χορηγοί, of whom there were ten, one for each tribe, consisted in paying the expenses of instruction and costume for the various choruses at the different religious festivals, for the cyclian dancers and flute-players, those for tragedies and comedies and satirical dramas and for the pyrrhic dance. All expenses connected with the representation of plays fell upon them. See n. on Hiero l. 674.

γυμνασιαρχίας] The office of the γυμνασιαρχοί, of whom also there were ten, one for each tribe, was to maintain and pay those who were training for the celebration of certain festivals, especially the torch-race (λαμπαδαρχία, Arist. Pol. v 8) at the Panathenaea, the Bendidea, the Hephaestea and

Promethea. Some consider that their business was to inspect and regulate the several gymnasia or palaestrae which were the centre-points of Greek life, but this is doubtful. See Herm. Pol. Ant. § 152, 3.

41. *προστατείας*, 'presidencies', certain of which, notably that of the *θεωπαι*, called *ἀρχιθεωπαι*, were very costly affairs. Others consider that the word refers to the charge (*patrocinium*) of foreign residents at Athens (*μέτοικοι*), each of whom was bound to select some citizen as his *προστάτης*, 'patron' or 'protector', who was responsible for his good conduct and his representative in all private and public transactions. If the *μέτοικος* failed to do so, he was liable to an *ἀπροστασίον δίκη*. ἦν δὲ δὴ πόλεμος γένηται, 'and further should there be an outbreak of war'.

42. *τριηραρχίας* The *τριηραρχία*, an extraordinary *λειτουργία*, was as ancient as the regular constitution of Athens. It was the most costly and most important of all. The generals (*στρατηγοί*) nominated annually from among the wealthiest citizens as many as were required to act as trierarchs, each of whom was compelled to procure the crew, to equip and keep in repair a ship of war and provide for its management, the State always furnishing in addition the empty vessel and the pay and provision of the crew. The duration of the trierarchy was limited by law to one year. Its cost could not have been much less than 40 minas. See Boeckh l.c. p. 541 ff.

τριηραρχίας [*μισθοῦς*] Boeckh l.c. p. 579 says: Kritobulus, as mentioned in Xen., had a property of more than 500 minas, which would subject him, in the opinion of Sokrates, to the pay of more than one trierarchy, in case a war should break out; that is to say, he would be forced to perform the syntrierarchy, which had been introduced about 12 years before the death of Sokrates and which was in existence when Xen. wrote this passage. The word pay (*μισθός*) is used because a trierarch, who did not command his own vessel, made a payment to the other trierarch who served in person, which appears to be in strictness a remuneration for services per-

formed. By *τριηραρχίας μισθοῦς* 'pay for the sailors' cannot be meant, because the trierarch was never bound to furnish the pay, and if pay were meant, the expression used must have been *μισθοῦς ναυτῶν*. Sauppe thinks with Cobet that *μισθοῦς* is meaningless in the context, and accordingly encloses the word in brackets, taking *τριηραρχίας* as a generic plural.

εἰσφοράς] The *εἰσφορά* was an extraordinary tax on property, expressly intended to meet the exigencies of war. The first instance of its having been levied was, according to Boeckh, in B.C. 428 (Thucyd. III 19) on occasion of the siege of Mytilene, when, the public treasure being exhausted, 200 talents were thus raised: but this is doubtful, as the passage in Thucydides may mean that the amount before collected had never been so great as 200 talents. All persons who were not completely destitute were subject to this impost, even if they were not capable of performing liturgies. Boeckh l. c. p. 471 ff.

43. *ὑπολείεις, tolerabis*, 'you will bear the burden of'. Cf. [Demosth.] adv. Neaer. § 42 p. 1359, 7 οὐσία οὐκ ὑπῆρχε Στεφάνῳ οὐδὲ Νεαίρᾳ, ὥστε τὰ καθ' ἡμέραν ἀναλώματα δύνασθαι ὑποφέρειν. 44. *ὅπου ἄν*, 'whenever', 'on whatever occasion'. *ἐνδεῶς*, 'inefficiently'. 45. *οὐδὲν ἥττον ἢ*, *non secius ac*. 46. *λάβοιεν κλέπτοντα]* G. § 279, 2.

§ 7. 1. 46. *πρὸς τούτοις*, 'in addition to this', 'besides this'. The student must remember to distinguish between this and *πρὸς ταῦτα*, 'for this reason', 'therefore'. 47. *ἀμελῶς ἔχοντα πρὸς τὸ μηχανᾶσθαι χρήματα*, 'being indifferent about making a fortune'. *παιδικοῖς πράγμασι, rebus ludicris, oblectamentis* (Schneider, Zeune, Reisig), *rebus amatoriis* (Breitenbach), Fr. *enfantillages*, 'childish pursuits'. 49. *ὥσπερ ἐξόν σοι*, i. q. *ὥσπερ εἰ ἐξείη σοι*, 'as if you were at liberty to do so', G. § 278, 2. *οἰκτεῖρω σε μὴ*, 'I pity you for fear you should suffer some irreparable disaster'. The notion of solicitude is implied in *οἰκτεῖρω*, as it sometimes is in *ἐννοοῦμαι*, *ὑποπτεύω* and other similar verbs. Cf. Anab. III 5, 3 *ἡθύμησαν ἐννοοούμενοι, μὴ τὰ ἐπιτήδεια...οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν*, III 1, 5 *ὑποπτεύσας μὴ τι πρὸς τῆς*

πόλεως οἱ ὑπαίτιον εἶη, Hell. vi 2, Cyr. v 2, 9 ὑποπτεύσας μὴ τὴν θυγατέρα λέγοι. G. § 218, Madv. Gr. Synt. § 124 a.

50. ἀνήκεστον (ἀκέομαι), 'incurable', 'irreparable'.

§ 8. 1. 52. εἴ τι καὶ προσδεηθείην, 'if I should want anything besides' what I have, l. 10. 53. ἐπαρκέσειαν] On the preference of the Athenians for the form-endings -ειας, -ειε (-ειεν), -ειαν of the optative mood, see Mr Rutherford's remarks in *The New Phrynichus* p. 429 ff.

πάννυ μικρὰ πορίσαντες κατακλύσειαν ἄν κτλ., 'by a very small contribution they would overwhelm my wants with plenty', 'drown them in a flood of abundance'.

55. πολὺν ἀρκοῦντα σοῦ μᾶλλον κτλ., i.e. ἔχοντες πολὺν μᾶλλον σοῦ ἀρκοῦντα τῇ ἐαυτῶν κατασκευῇ ἢ σὺ τῇ σῇ, 'though they have means far more adequate than you to their own style of living', that is, than you have to yours. πολὺ, πάννυ and similar adverbs are frequently separated from the adjectives or adverbs which they qualify for the sake of greater emphasis. Symp. i 4 οἶμαι οὖν πολὺν ἂν τὴν κατασκευὴν μοι λαμπροτέραν φανῆναι, Cyr. vi 4, 8 ἥξειν αὐτῷ σὲ πολὺν Ἀράσπα ἄνδρα πιστότερον καὶ ἀμείνονα, vii 1, 16 οὕτω πολὺ μοι δοκῶ ἐν ἀσφαλεστάτῳ εἶναι, Hier. l. 7 οὕτως ὄντος σοφοῦ with note.

56. ἢ σὺ τῇ σῇ] added in explanation of σοῦ μᾶλλον, and for the sake of giving greater clearness to the thought. Breitenbach compares Eur. Heracl. l. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι, Plat. Gorg. p. 500 c οὐ τί ἂν μᾶλλον σπουδάσειέ τις—ἢ τοῦτο; 57. ὥς ὠφελήσόμενοι] The proper future passive ὠφελήθησομαι is used by Xen. in Mem. ii 7, 8, iii 3, 15, Cyr. iii 2, 20 where however Hertlein reads ὠφελήσεσθαι.

There are many middle futures, especially those of contract verbs, used in a passive sense: ἀδικήσομαι, ἀνιάσομαι, ἀπαλλάξομαι, αὐξήσομαι, εἶρξομαι, εὐφρανοῦμαι, ζημιώσομαι, ἡττήσομαι, καταλείψομαι, κινήσομαι, μαρτυρήσομαι, οἶσομαι, πληρώσομαι, στερήσομαι, συνεπιμελήσομαι, τιμήσομαι, φθονήσομαι, φοβήσομαι, φυλάξομαι etc.

57. ἀποβλέπουσι] ἀποβλέπειν εἰς or πρὸς τινα is the usual expression where the sense is 'to look to some one with some object' as dependent upon him or expecting help from him. So Plat. Phaedr. p. 239 b πάντα ἀποβλέπων εἰς τὸν

ἐραστήν, below xvi 2 πάντες πρὸς τὸν θεὸν ἀποβλέπουσιν, ὁπότε βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπείρειν, Hell. vi 1, 8 ἡ σὴ πατρὶς εἰς σέ ἀποβλέπει. Cf. Arist. Pax 635 ἐβλεπεν πρὸς τοὺς λέγοντας, Vesp. 613 ἔς σε βλέψαι καὶ τὸν ταμίαν, Hesiod opp. 475 οὐ δὲ πρὸς ἄλλους αὐγάσσαι. In the present passage the clause ὡς παρὰ σοῦ ὠφελησόμενοι (G. § 277 note 2), 'in the hope of receiving benefits at your hands', may be considered as taking the place of the preposition, unless indeed we regard the words as a gloss explanatory of and eventually displacing the original πρὸς σέ.

§ 9. 1. 59. οὐκ ἔχω, nequeo. ὦρα, sc. ἐστὶ. προστατεύειν ἐμοῦ ὅπως μὴ—γένωμαι, 'to be my protector and guardian, and to mind I do not become pitiable in reality'. This is an object sentence, not a final one. On the use of the subjunctive in object sentences annexed by ὅπως μὴ, instead of the future indicative, see Madvig Gr. Synt. § 123, G. § 217 note 1 and cf. below xi 8, xv 1, Anab. v 6, 21 Σινωπεῖς Τιμασίωνα κελεύουσι προστατεῦσαι ὅπως ἐκπλεύσῃ ἡ στρατιά, 'to use his influence to effect the withdrawal of the troops'.

63. ὅτι ὀλίγῳ μὲν πρόσθεν...ἐγέλασας...νῦν δὲ κελεύεις κτλ., 'that, whereas a little while ago you laughed at me, you now desire me etc.' The antithesis, which is coordinated as a main clause in Greek and Latin, is best expressed as a subordinate clause in English. For such instances of parataxis see below viii § 17 l. 108 and my n. to Cic. or. p. Planc. § 41 l. 32.

65. πρότερον οὐκ ἐπαύσω πρίν] In Thucydides and the poets πρίν is used with the indicative mood after affirmative sentences; but in Xenophon and the orators it is used only after negative clauses. The indicative is most frequently used by Xen. and by Isocrates, chiefly in οὐ πρότερον ἐπαύσατο πρίν and similar phrases. In Plato πρίν is dying out before ἕως. The present infinitive occurs with special frequency in Xen. and the present subjunctive and optative are comparatively more common with him. See *American Journal of Philology*, Vol. iv, p. 89—92.

66. μηδὲ ἑκατοστὸν μέρος τῶν σῶν κεκτῆσθαι, 'that I do not possess so much as a hundredth part of your fortune'.

68. ὅπως ἂν μὴ—γένωιο] After verbs like βουλεύομαι, ἐπι-

μελοῦμαι, σκοπῶ, a dependent interrogative sentence with potential optative and ἄν of that which may probably take place may be attached by ὅπως; see Madv. Gr. Synt. § 137 and cf. Xen. Symp. vii 2 νῦν γοῦν σκοπῶ ὅπως ἂν ὁ μὲν παῖς ὅδε ὁ σὸς καὶ ἡ παῖς ἥδε ὡς ῥᾶστα διάγοιεν, ἡμεῖς δ' αὖ μάλιστ' ἂν εὐφραϊνοίμεθα θεώμενοι αὐτούς, Cyr. ii 1, 4 βουλευσόμεθα ὅπως ἂν ἄριστα ἀγωνιζοίμεθα, i 2, 5 ἐπιμέλονται ὡς ἂν βέλτιστοι εἶεν οἱ πολῖται, i 4, 13; iv 2, 34, vii 5, 78, viii 1, 14, 47.

§ 10. 1. 70. ὁρῶ γάρ, 'yes, for', 'the reason is that', 'I see, there is one thing about riches or one particular means of getting wealthy that you know, that is, how to create a surplus'. πλουτηρὸν ἔργον = *modus divitias parandi* (Sturz). 72. ἀπ' ὀλίγων, 'with a small income'. Ἀπὸ is used to denote the cause, source, means; see below i 3, 3; ii 1, 25 ἀπὸ βосκημάτων πλουτίζεσθαι. περιποιοῦντα, i.q. περιουσίαν ποιοῦντα. ἐλπίζω, i.q. νομίζω, 'I suppose'. 73. ἂν... ποιῆσαι] G. § 211.

§ 11. 1. 74. οὐκ οὖν μέμνησαι... ὅτε, 'do you not remember ...when', the time of the fact being mentioned rather than the fact itself; as in Hell. vi 4, 5 ἀναμνησθήσονται σου ὅτε ἐδῆσας, Cyr. i 6, 12 οὐ γὰρ μέμνημαι ὅτε πρὸς σέ ἦλθον ἐπ' ἀργύριον. See Porson's note on Eur. Hec. 112. The reference is to i 9. According to Socrates it is Kritobulus who affirmed of himself all these propositions without allowing Socrates to utter a syllable; whereas really Socrates had made him say what he wished him to say. οὐδ' ἀναγρύζειν, 'not even to open my lips', lit. 'not to mutter so much as γρῦ'. Ἀναγρύζειν = γρῦ ἀποκρίνεσθαι. Arist. Nub. 945 ἦν ἀναγρύξη, Plut. 17 ἀποκρινομένην τὸ παράπαν οὐδὲ γρῦ (where the Schol. says γρῦ: τοῦτεστιν ἡ φωνὴ τῶν χοίρων, but Hesychius says that γρῦ was properly 'the dirt under the nails', and so any insignificant thing), Dem. de fals. leg. p. 353 περὶ δὲ τῶν ἄλλων ὧν οὗτος ἀπήγγειλεν οὐδὲ γρῦ. 76. οὐκ εἶη] G. § 243. 77. οὐδὲ ἀργύριον] On the absence of the article see n. to i 1, 4. 78. ἐπίσταιτο] G. § 247 note 3. 79. εἰςὶ μὲν οὖν αἱ πρόσοδοι ἀπὸ τῶν τοιούτων, 'it is true, indeed, that income is derived from such possessions; but, in my case, how do you

suppose I should know how to use any of them, when I never yet possessed any one of them?' 80. ἐπιστηθῆναι] from

ἐπίσταμαι: Herod. III 15 εἰ δὲ καὶ ἡπιστῆθη μὴ πολυπραγμονεῖν.

81. τὴν ἀρχὴν οὐδέν, nihil omnino, 'nothing at all': used only with a negative in this sense: cf. VIII 2, 2 τὴν ἀρχὴν μηδὲ ζητεῖν, Cyr. I 2, 3, I 6, 16.

§ 12. I. 82. ἐδόκει ἡμῖν] I § 4. καὶ εἰ] n. on I 4 I. 20.

83. εἶναι, 'was possible'. τί—κωλύει καὶ σὲ ἐπίστασθαι; 'what reason is there why you should not have some knowledge of economy', as well as others? Cf. Hier. I. 678.

85. ὅπερ, 'the very thing' would prevent me, 'which' would prevent, etc. 87. μήτε ἄλλος—μανθάνειν, 'and if no one

else gave him the opportunity of learning on his flutes'. Cf. below I. 91, de Vect. IV 12 παρέχει (ἡ πόλις) ἐπὶ ἱσοτελείᾳ τῶν ξένων τῷ βουλομένῳ ἐργάζεσθαι ἐν τοῖς μετάλλοις, above I I. 162.

§ 13. I. 89. ὄργανα, ὥστε μανθάνειν, 'as an instrument to learn from', as a means of being taught the management of a household.

ὄργανα χρήματα, opes, quibus uteretur ut instrumentis, Zeune. 91. ἀλλ' ἢ, nisi, 'save only', 'except'.

On ἀλλ' ἢ (for ἀλλὰ ἢ, not ἄλλο or ἄλλα ἢ), which is only used after a negative or quasi-negative in the main construction, see Klotz on Devarius *de part.* II p. 31, Madvig Synt. § 91 R. 2. 'By the ἀλλὰ the exception to the negative which has preceded is stated flatly; the ἢ allows the negative statement to revive, subject to this exception alone'. Riddell *Digest of idioms* p. 175. The full form for *nemo alius nisi* is οὐδεὶς ἄλλος ἀλλ' ἢ, but very frequently the ἄλλος falls away after the negative, so that the form becomes οὐδεὶς ἀλλ' ἢ. Since the full form with οὐδέν would be οὐδέν ἄλλο ἀλλ' ἢ, and this might be abridged to οὐδέν ἀλλ' (ἄλλο) ἢ or οὐδέν ἀλλ' (ἀλλὰ) ἢ, it is clear that in some passages it must be uncertain whether the correct reading should be ἄλλ' ἢ or ἀλλ' ἢ. Krüger suggests that ἀλλ' ἢ gives prominence to the excepted notion, ἀλλ' ἢ merely introduces an exception.

92. δήπου, utique, 'of course'. 93. κιθάρῳ—λύρας] The λύρα and κιθάρα were stringed instruments differing both in shape and material, the latter of more complicated construction, the former most likely of Thracian origin. The latter was introduced by the Ionians from Asia into Greece and used at musical competitions, sacrifices and pageants. The musical education of the youth in Greece began with the

lyre; hence in Arist. Vesp. 959 it is said of an uneducated person *κιθαρίζειν οὐκ ἐπίσταται*. Together with the flute it was the instrument most commonly used at festive meals. It appears that *κιθαρίζειν* was the word used for playing on any kind of stringed instrument.

λυμαίνονται, *corrumpunt*, 'spoil'. *καί* = 'at the same time'.

94. *ἐν τῷ σῷ οἴκῳ*, not 'in your house', but 'with your estate to practise on', as above l. 87.

95. *καταλυμνηαίμην ἄν*, 'I should completely spoil, utterly ruin'. Cf. below vi 5 l. 27, Polyb. v 9, 3 *πυρὶ κατελυμήναντο τὰς ὁροφάς*. The first *ἄν* is intended to give emphasis to *ἴσως* = *fortassis*, 'probably'.

σου τὸν οἶκον] The genitive of a pronoun personal, belonging to a subsequent substantive, often serves as a *dativus commodi* or *incommodi*, as well as a possessive genitive. See Buttmann Gr. Gr. § 133 obs. 4, Index to Plat. Meno etc. p. 233 s. v. *Genitivus*, note on Dem. Mid. § 7 c, d.

§ 14. l. 97. *ἀποφεύγειν μοι πειρᾷ μηδὲν με σωνοφελῆσαι*, 'you are trying your best to avoid, as far as I am concerned, giving me any assistance'. On the expletive *μοι* see G. § 184, 3 note 6, and cf. n. on Hier. c. 8, 2, Mem. ii 10, 1 quoted below in note on iii § 4 l. 30.

98. *εἰς τὸ ὑποφέρειν*] cf. iv 1 l. 8, Anab. iii 2, 27 *αὗται γὰρ (αἱ σκηναὶ) συνωφελοῦσιν οὐδὲν εἰς τὸ μάχεσθαι*.

100. *οὐκ ἔγωγε*, sc. *ἀποφεύγειν πειρώμαι*.

101. *ἔχω*, *possum*, sc. *ἐξηγεῖσθαι*. *καὶ πάννυ*] see on i § 19 l. 137.

§ 15. l. 102. *οἶμαι δ' ἄν—οὐκ ἄν ἐμέμφου*, 'you would not, I fancy, have found fault with me, supposing you had come to me for fire, and I, having none, had directed you to some other place, from which you could get it; or again, if you had come to me for water and, not having any myself, I had taken you to some other place for it as for the fire, I am sure you would not have blamed me for this either'. On the repetition of *ἄν* in a long apodosis see G. § 212, 2.

εἰ—εἰ] Cobet brackets the first *εἰ*, Schenkl suspects the genuineness of the second rather. Breitenbach compares a similar form of anacoluthon in Anab. iii 2, 35 *οὐκ ἄν οὖν θαυμάζοιμι, εἰ οἱ πολέμοι, ὥσπερ οἱ δειλοὶ κύνες φεύγουσιν, εἰ καὶ οὗτοι ἐπακολουθοῖεν*. A triple *εἰ* is found in Dem. adv. Aristog. i p. 791 *εἰ τοίνυν τις ὀφείλειν τιν' ἡττιᾶτο*

χρήματα, ὃ δ' ἡρνεῖτο, εἰ μὲν ἐφαίνοντο αἱ τε συνθῆκαι κείμεναι καὶ οἱ τεθέντες ὄροι ἐστηκότες, τὸν ἀρνούμενον ἡγεῖσθ' ἂν ἀναιδῆ δῆλον ὅτι, εἰ δ' ἀνηρημένα ταῦτα, τὸν ἐγκαλοῦντα.

ἐπὶ πῦρ, *ad ignem petendum*, 'to fetch fire'. *Cyrop.* i 6, 12 ἦλθον ἐπ' ἀργύριον, *Anab.* vii 6, 2 ἐπὶ τὸ στράτευμα ἤκουσι i.e. *ad exercitum arcessendum*, ii 3, 8 ἐλθεῖν ἐπὶ τὰ ἐπιτήδεια i.e. *ad petenda cibaria*. 103. μὴ ὄντος, sc. πυρός. παρ'

ἐμοί, *apud me*, 'in my house'. 104. εἴη, *liceret*. οὐκ ἂν ἐμέμφου] *G.* § 222. 105. αἰτοῦντί σοι—μὴ ἔχων]

G. § 184, 3. 106. καὶ ἐπὶ τοῦτο, 'for this also', i.e. the water as well as the fire. οὐδ' ἂν τοῦτό μοι ἐμέμφου, 'you

would not have found fault with me for this any more than the other'. 107. βουλομένου—σου—σοι] cf. below viii 1 l.

6, *Anab.* ii 4, 24 διαβαινόντων ὁ Γλοῦς αὐτοῖς ἐπεφάνη. A genitive absolute is sometimes followed by the subject in a different case; *Dissen Dem. de cor. p.* 272, 'duobus membris factis pro uno oppositio nervosior existit', *Madv.* § 181 *Rem.* 6.

108. δεινότερους περὶ μουσικῇ] cf. *Plat. Rep. p.* 284 c οὔτε ἄλλον τινα τὸν περὶ τὰς πράξεις ἐπιστήμονα, below xii 20 τῶν δεινῶν τινα ἀμφ' ἵππους δοκούντων εἶναι. Elsewhere the simple accusative without any prepos. is used. 109. καὶ σοι

χάριν ἂν εἰδότας εἰ κτλ. = καὶ οἳ σοι χάριν ἂν εἰδεῖεν εἰ κτλ., 'and who would be thankful to you, if you would take lessons of them', *G.* § 211. 110. τί ἂν ἔτι...μέμφοιο; 'pray, what

fault would you have to find with me after that for so doing?' Cf. i 13 πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; *Mem.* ii 6, 20 εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκούντες στασιάζουσι περὶ τοῦ πρωτεύειν, ...τίνες ἔτι φίλοι ἔσονται; 112. οὐδὲν ἂν, sc. σοὶ μεμφοίμην.

§ 16. l. 114. πολὺ—δεινότερους] cf. above § 8 l. 55 n.

115. ταῦτα] the demonstrative for the simple pronoun of reference, cf. vii 33 ἃ ἂν τούτων ἐκάστη εἰσφέρει, οἷδ' τε καὶ σώζει ταῦτα. ὁμολογῶ μεμεληκέναι μοι, ὅτινες κτλ., 'I confess that it has been a matter of interest to me to observe, who in the city are most knowing in their several pursuits'. For the acc. after the verbal adjective ἐπιστημονέστατοι cf. *Cyr.* iii 3, 9 ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἑκάστοι ὀπίσσει, *Mem.* i 2, 19 οὐδὲ ἄλλο οὐδέν, ὧν μάθησις ἐστίν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο, *Plat. Epin. p.* 979 d ὁ ταῦτ' ἐπιστήμων *Madv.* § 31 b.

§ 17. 1. 117. ἀπὸ τῶν αὐτῶν ἔργων, 'with, by means of, the same occupations'; see Hier. l. 611. 119. ἀπεθαύμασα, *vehementer demiratus sum*, 'I wondered greatly', one of the poetical words used by Xen. 120. ὃ τι is probably the adverbial accusative=δι' ὅτι, though it may also be taken
 11 as the subject of εἴη='what was (the meaning of) this'. 121. πάνν οἰκέως, *omnino naturae convenienter*, 'quite naturally'.

§ 18. 1. 122. ταῦτα, sc. τὰ ἔργα. [ζημιουμένους ἑώρων] G. § 279, 2. 123. γνώμη συντεταμένη, 'with earnest purpose'. συντεταμένος, lit. 'on the stretch', is perf. part. pass. from συντείνω. Cf. below xx 22, where also some mss have συντεταγμένως, as in this passage some have συντεταγμένη. 124. κατέγνων, *probe intellexi*, 'I observed particularly'. Cf. Cyr. viii 4, 9 ἔστιν ὃ τι—οὐχ ἡδομένως πράττοντά με κατέγνων; The usual construction of καταγιγνώσκειν is with the genitive when it mostly signifies 'to judge of another to his prejudice', 'think badly of him', as in Cyr. vi 1, 36 αὐτὸς ἑμάντοῦ κατέγνων μὴ ἂν καρτερῆσαι, Thuc. iii 45 καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι, but not always, as above § 1 l. 9 we have κατέγνωκας ἡμῶν ἱκανῶς πλουτεῖν. 125. ὧν ἄν] the ἄν, which is subsequently repeated, belongs of course to γενέσθαι. See Index to Hiero p. 117^a l. 10. εἰ βούλοιο, sc. μαθεῖν. On the double εἰ see note above l. 102. 127. δεινὸν χρηματιστήν, 'a shrewd man of business'.

CHAPTER III

Kritobulus still presses Socrates to fulfil his promise of instructing him how to improve his property: whereupon Socrates advises him to study the life and conduct of those who have managed their affairs properly and with success or contrariwise. 'You will find' he says 'some who build bad houses at great cost, others convenient ones at little expense; some who, for want of method and order in their domestic arrangements, cannot use the necessities which they actually have in abundance, much to their own inconvenience and the annoyance of their household; while others, with the same or even more limited

means, have what they require always ready for use. Some householders cannot keep their slaves: others retain them without using constraint; some complain that they lose by farming, others manage to get from their farming plenty to supply their necessary wants. One man keeps horses and makes it pay: another does so and is ruined by it. One man finds a fellow-helper in his wife in improving his fortunes, another man does not assign to his wife her proper position in his establishment, but treats her as a mere cipher. And I could show you, if you please, the same difference between one man and another in all branches of industry'.

§ 1. 1. 2. οὐκέτι—πρὶν αὖ] οὐκ—πρὶν αὖ would have sufficed: similarly we have οὐ πρότερον πρὶν, οὐ πρόσθεν πρὶν. On πρὶν αὖ see G. § 240, 2. 3. ἀ ἐπέσχησαι, sc. ἀποδεικνύναι, 'what you have undertaken to show me'. Cf. Symp. iv 1 οὐκοῦν λοιπὸν αὖ εἴη ἡμῶν ἀ ἕκαστος ἐπέσχετο ἀποδεικνύναι, ὡς πολλοῦ ἀξιά ἐστιν. Weiske remarks that there were usually present at Socrates' dialogues some who took no part in them, but were merely listeners. 5. τί...ἦν, *quid si*, 'what do you say if', 'what if?' 6. ἀποδεικνύω, *ostendam, exemplis allatis comprobem*. 'Ἀποδεικνύναι is 'to demonstrate', 'prove'; ἐπιδεικνύναι 'to exhibit', 'give as a specimen'. πρῶτον μὲν should properly have been followed by ἔπειτα δέ. τοὺς μὲν] G. § 143, 1. ἀπὸ πολλοῦ ἀργυρίου] II 117, cf. Anab. II 6, 5 ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα, Hier. 1. 761 ἀπὸ τῶν ἰδίων κτημάτων δαπανᾶν. 9. ἡ δόξω ἐν τι—ἐπιδεικνύναι, 'should you think that in this I was giving you one particular specimen of the matters which concern household management?' G. § 166 note 2. ἐν τι=*unum, quaecumque sit*. So x 21 μηδέεν τι=*ne unum quidem, quaecumque sit*, i.e. *prorsus nihil*.

§ 2. 1. 11. καὶ πάνυ γε, 'yes, most certainly'. See on I § 7 l. 47. τὸ τούτου ἀκόλουθον, 'what is of a piece with this', G. § 180. Cf. Arist. Ach. 438 τὰκόλουθα τῶν ῥακῶν, 'what sorts with the tatters'. 13. ἐπιπλα, *supellectilem*, 'goods and chattels', 'furniture'. 14. καί, *et tamen*, l. 64. μὴ ἔχοντας, 'unable'. 15. εἰ σὰ ἐστὶν αὐτοῖς,

'whether they have them safe'. The Attic form appears to have been $\sigma\acute{\omega}s$ not $\sigma\acute{\omega}os$ or $\sigma\acute{\omega}os$, v. Cobet N. L. p. 418. 16. **πολλά μὲν—πολλά δέ]** See n. to Hier. l. 193. 18. **κεκτημένους**, 'though they possess'. **ἔχοντας ἔτοιμα ὅτων ἂν δέωνται χρῆσθαι**, 'having, whatever they require, ready for use'. For the infinitive after **ἔτοιμα** see G. § 261, 1.

§ 3. 1. 20. **ἀλλὰ τί οὖν—ἤ**, 'well, what (else) but?' Cf. below ix § 1 l. 4, Cyr. i 4, 13 **τί δέ**, ἔφη, εἰ μὴ μαστιγώσας ... ἐξ ἀρχῆς χρήσομαι; 21. **ὅποι ἔτυχεν**, 'wherever it chanced', 'anywhere at random'. 22. **ἐν χώρᾳ**, *suo loco, destinato loco*, 'in their proper place'. viii 18 l. 117 **χώραν ἐκάστοις εὐρεῖν**, Cyr. iv 5, 37 ἃ ἂν ἀσύντακτα ᾗ, ἀναγκῇ ταῦτα αἰὲν πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ. 23. **καὶ—γε**, 'yes, and', i § 3 l. 16. **ἐν χώρᾳ ἐν ᾗ ἔτυχεν κτλ.**, 'in the first place that chanced, but where it is proper they should be arranged'. 24. **ἔτυχεν**: v. lex. index s. v. p. 155* b. **προστήκει**, sc. αὐτὰ διατετάχθαι. 26. **τι—τῶν οἰκονομικῶν**, 'an element in the knowledge of husbandry'.

§ 4. 1. 29. **ἐνθα μὲν—ἐνθα δέ**, 'at one place'—'at another place'. **πάντας ὥς εἰπεῖν**=*fere omnes*, 'all so to speak', 'one might say all', xii 43. G. § 268. 29. **καὶ τούτους**, *eosque*, 'and those too', 'albeit they'. See n. to ii l. 36. 30. **θαμινά**, a poetical word, neut. pl. of *θαμινός, creber*, used adverbially=*θάμα* 'often' (Mem. ii 1, 22). It occurs also Mem. iii 11, 15 *εἶσιθι θαμινὰ* i.e. *ventita in domum meam*, Anab. iv 1, 16 *θαμινὰ παρήγγειλεν*, Cyneg. 3, 7 *θαμινὰ σκοποῦσα*, de re eq. 10, 7. **ἀποδιδράσκοντας**, 'trying to abscond'. Mem. ii 10, 1 *εἰπέ μοι, ... ἂν τίς σοι τῶν οἰκετῶν ἀποδρᾷ, ἐπιμελῇ, ὅπως ἀνακομίσῃ*; On the difference between *ἀποδιδράσκειν* and *ἀποφεύγειν* see Anab. i 4, 8. 31. **ἐθέλοντάς τε ἐργάζεσθαι** for **ἐθέλοντας ἐργάζεσθαί τε**. Cf. Mem. iii 5, 3 *προτρέπονται τε ἀρετῆς ἐπιμελείσθαι καὶ ἄλκιμοι γενέσθαι*, iv 2, 40 *ἐξηγείτο ἃ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν* for *ἃ ἐνόμιζεν εἰδέναι τε δεῖν καὶ ἐπιτηδεύειν*. Cf. below l. 73. 34. **καὶ σφόδρα γε**, above 1 § 3 l. 16.

§ 5. 1. 36. **ἤν—παραπλησίους γεωργίας γεωργοῦντας**, sc. **ἐπιδεικνύω**, 'cultivating similar farms', i.e. farms of a like soil

and with like opportunities.

see note on I § 17 l. 125.

γεωργοῦντας, τοὺς μὲν—τοὺς δέ]

37. ἀπολωλέναι—ὑπὸ γεωργίας,

‘that they have been ruined by farming’. Ὑπὸ is very common with the gen. of cause or occasion after a neuter verb with passive meaning, or after expressions like τραύματα ἔχειν, πληγὰς λαβεῖν which convey a passive notion; see above I 92, below III 59.

41. ἀναλίσκουσιν οὐκ εἰς ᾧ δέ=εἰς ταῦτα εἰς ᾧ; for the omission of the demonstrative and of the preposition which should be repeated before the relative, see Madv. Gr. Synt. § 102, and on the use of εἰς after ἀναλίσκουσιν see below I. 44.

εἰς ᾧ βλάβην φέρει=εἰς ταῦτα ᾧ βλάβην φέρει.

It sometimes happens that a neuter relative, which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the accusative, dative or genitive, Madv. Synt. § 103 R. 2.

42. αὐτῷ καὶ τῷ οἴκῳ ‘to house and master’. Αὐτός, like *ipse*, is frequently used in this sense. There is no necessity for Cobet’s alteration into αὐτοῖς, such transitions from plural to singular being very common. See n. on XII 12 and Index to Hier. p. 114^b s. v. ‘plural’. Cf. de Rep. Lac. v 4 πῶς ἂν τις ἢ ὑπὸ λιχνείας ἢ οἰνοφλυγίας αὐτὸν ἢ οἶκον διαφθείρειε; Mem. III 8, 10 with Kühner’s note.

§ 6. I. 44. οὐδ’ εἰς τὰναγκαῖα ἔχουσι δαπανᾶν, ‘have not even money for necessary expenditure’.

Cf. Hier. x 8 δαπανᾶν εἰς τούτους, Mem. I 3, 11 πολλὰ δαπανᾶν εἰς βλαβερὰς ἡδονάς, Cyr. VIII 3, 44 πολλὰ δαπανᾶν εἰς θεοὺς καὶ εἰς φίλους καὶ εἰς ξένους. Ἀμφὶ also is used, as in Anab. I 1, 8 ἀμφὶ τὰ στρατεύματα δαπανᾶν, Vectig. IV 8 οἱ ἄνδρες ἀμφὶ ὅπλα τε καλὰ καὶ ἵππους ἀγαθοὺς... βούλονται δαπανᾶν. This use of ἔχειν=δύνασθαι is common in the best authors, but generally in the same connexion of ‘paying’: e.g. Plut. Pericl. 22 οὐκ ἔχων ἐκτίσαι, ‘not being able to pay in full’, Cat. mai. 15 (mulctam) ἣν οὐκ ἔχων ἑκεῖνος ἀπολύσασθαι καὶ κινδυνεύων δεθῆναι μόλις ἐπικλήσει τῶν δημάρχων ἀφείθη, Lucian Cronos. 15 καὶ τὸ ἐνοίκιον, οἵτινες ἂν καὶ τοῦτο ὀφείλοντες καταβαλεῖν μὴ ἔχωσι, Diodor. Sic. Tom. II p. 530 ed. Wesseling, ἐνστάτος δὲ τοῦ ὀρισθέντος καὶ μὴ ἔχων ἀποδοῦναι, πάλιν ἔταξε ἅλ ἡμερῶν προθεσμίαν, St Matt. xviii 25 μὴ ἔχοντος αὐτοῦ ἀποδοῦναι. See F. Field *Otium Norvicense* Part III p. 10.

45. The subject is taken up in c. 6, 11, where Socrates proves from the opp. example of Ischomachus that their penury is due to their own ἀμέλεια.

- § 7. 1. 50. **θεώμενον** **σαντοῦ** ἀποπειρᾶσθαι εἰ γνώσῃ, 'to make a trial of yourself, whether you will learn, by being a spectator'. 51. **ἐγὼ σε σύννοῖδα**—**ἀνιστάμενον**] 'when the object of **σύννοῖδα** is not the same person as the subject, the participle and substantive are either in the dative as **σύννοῖδά σοι εὖ ποιήσαντι**, or both in acc., as **σύννοῖδά σε εὖ ποιήσαντα**, or, where an infinitive follows, the subst. in dative and participle in acc., where the dative depends upon **σὺν** and the acc. on **οἶδα**'. Jelf § 682, 2, Madv. § 178 Rem. 7. Schneider Breitenbach Schenkl adopt the emendation of Camerarius...**ἀνισταμένω**...**βαδίζοντι ἀναπείθοντι** against the authority of all the mss: Cobet retains the mss reading with the alteration however of **ἐγὼ σοι σύννοῖδα** into **ἐγὼ σε οἶδα**. I have adopted Sauppe's reading. **νῦν δέ**, 13 'as it is', 'at present'. 53. **ἐμὲ ἀναπείθοντα προθύμως συνθε-**
ᾶσθαι, 'doing all you can to induce me to go with you to the exhibition'. 54. **τοιούτον**, 'such as I am now speaking of'. 56. **φαίνομαι εἶναι**, *videor esse*; **φαίνομαι ὦν** or simply **φαίνομαι**, *aperte, manifesto, sum*.

§ 8. 1. 59. **ἀφ' ἱππικῆς**] The words are placed at the head of the bimembral sentence **τοὺς μὲν...τοὺς δέ** and serve for the regimen of the verbs in either: so that **διὰ τὴν ἱππικὴν** is probably to be considered an interpolation. 61. **καὶ πάνυ**] See n. to 1 § 19 l. 137. 62. **ἀγαλλομένους ἐπὶ τῷ κέρδει**] Hier. 1 § 5 l. 26 n. 63. **τούτους μὲν**] On **μὲν solitarium** see n. on Hiero 1 § 7 l. 36. **καὶ ἐγὼ**, i.e. I as well as yourself. **ἐκατέρους**, men of either kind. 64. **καί**, 'and yet', above l. 14. **οὐδέν τι μᾶλλον**, 'not one bit the more'. Cf. below § 10 l. 76, Hier. 11 § 18 l. 303 with note. So Ter. Andr. 1 1, 63 *nil quicquam*. **τῶν κερδαινόντων**, sc. **τις**. G. § 169, 1, Madv. § 51 c.

§ 9. 1. 66. **θεᾷ γὰρ κτλ.**, 'no, for you look at them, as you look at actors', 11 l. 70. **ἥπερ**, *sicuti*, 'as', 11 l. 7. 67. **οἶομαι**, like *credo*, is used ironically. 68. **ἡσθῆς**, *oblecteris*, aor. 1 subj. from **ἡδομαι**. **ταῦτα—οὕτως ὀρθῶς ἔχει**, 'this is rightly so'. 70. **ἱππικῇ ἀναγκαζόμενος χρῆσθαι**, 'since you are obliged to keep horses'. 71. **ὅπως...ἔσῃ**] G. § 217. **ἰδιώτης**, *rudis*, 'unskilled in': see n. to Hiero

1. 375. 72. τούτου τοῦ ἔργου, 'this business', sc. ἵππικῆς. 73. ἀγαθῶν εἰς τε τὴν χρῆσιν...] trajectory for ἀγαθῶν τε εἰς τὴν χρῆσιν: see n. to l. 31.

§ 10. 1. 75. πωλοδαμνεῖν (πῶλος, δαμάω), 'to be a colt-breaker'. 76. οὐδέν τι μᾶλλον, i.e. πωλοδαμνεῖν σε κελεύω. ἐκ παιδίων, *inde a pueris*, 'from boyhood', lit. 'from boys'. Cf. Cyr. II 3, 9, Mem. II 2, 8 ἐκ παιδίου. 77. κατασκευάζειν, *docere, adsuēfacere*, 'to train'; cf. Cyr. VIII 1, 43 οὐς κατεσκεύαζεν εἰς τὸ δουλεύειν. 79. ἐπὶ τὸ βέλτιον ἐπιδιδόασιν, *in melius proficiunt*, 'keep on improving'. Mem. III 9, 3 ἐπιμελεία πολὺ ἐπιδιδόντας, Plat. Protag. p. 318 A αἰεὶ ἐπὶ τὸ βέλτιον ἐπιδιδόναι, Hier. IX 7 l. 691. 83. ἧ οἱ πλείστοι λυμαίνονται, sc. τοὺς οἴκους, *uxoribus suis ea ratione utuntur, qua plerique, qui ita faciunt, labem rei familiari contrahunt*, 'treat their wives in a way in which most of them who do so bring ruin on their households'. See cr. n.

§ 11. 1. 84. τούτου—αἰτιασθαι] G. § 173, 2. πότερα—ἤ, *utrum—an*. 86. ὥς ἐπὶ τὸ πολὺ, *fere, plerumque*, 'as a rule'. 87. κακῶς ἔχῃ, *male se habeat*, 'be in ill condition'. 88. τὴν κακουργίῃ, 'if he be vicious, do mischief'. Cf. de re eq. VI 5 ἔξεστι τῷ ἵππῳ καθ' ὁπότερ' ἂν βούληται τῶν πλαγίων κακουργεῖν. 89. τῆς δὲ γυναικός, *quod attinet ad uxorem*, 'as regards a wife'.

We have a similar loose use of the genitive, placed at the beginning of a construction, for the sake of premising mention of it without any grammatical justification of the genitive, in Plat. Phaedo p. 78 D τί δέ; τῶν πολλῶν καλῶν, οἷον ἀνθρώπων ἢ ἵππων, ἅρα κατὰ ταῦτά ἔχει; Charmides p. 165 D ὥσαύτως δὲ καὶ τῶν ἄλλων τεχνῶν, de rep. V p. 470 A τί δέ; γῆς τε τμήσεως καὶ οἰκῶν ἐμπρήσεως, ποῖον τί σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολεμίους; p. 576 D ἄλλ' εὐδαιμονίας τε αὖ καὶ ἀθλιότητος, ὥσαύτως ἢ ἄλλως κρίνεις; Gorg. p. 509 D τί δὲ δὴ τοῦ ἀδικεῖν; πότερον...ἢ καὶ κτλ. See Riddell, p. 126, Madv. § 53 Rem.

διδασκομένη—τάγαθά] G. § 164. τάγαθὰ by crasis for τὰ ἀγαθά. 90. κακοποιεῖ, *peccat*, i.e. rem familiarem non recte administrat (*Sturz*). Schaefer would read κακοποιολῇ. The mss have κακοποιεῖν. ἴσως, *profecto*, is here, as often, used to soften a positive assertion. δικαίως ἂν—τὴν αἰτίαν ἔχοι, 'would deserve to bear the blame'. 91.

διδάσκων, sc. αὐτήν. εἰ...ἀνεπιστήμονι...χρῶτο, sc. αὐτῇ οὖσῃ, 'if he should find her ignorant'. See n. to Hiero l. 436. τούτων] G. § 180, 1 Note 1.

§ 12. l. 93. πάντως δ'...ἀπαληθεύσαι, 'at any rate, under any circumstances, speak the whole truth'. For ἀπαληθεύσαι, the inf. aor. 1 act. (used as an imperative G. § 269, cf. Plat. Cratyl. p. 426 B, Lys. p. 211 B) of ἀπαληθεύειν, H. Estienne reads ἀπαλήθευσαι aor. 1 mid. imper., but it is doubtful whether the middle is used, as stated in Liddell-Scott s. v.

95. ἔστιν ὅτῳ ἄλλῳ=ἔστιν ἄλλος τις ᾧ, Madv. § 105 b. τῶν σπουδαίων, 'important matters', partitive gen. after πλείω. G. § 168. 99. εἰ δὲ μή, i.e. 'if it is not true to say that there is no one with whom I have fewer discussions than with my wife, at any rate there are not many', 'few, if any'.

§ 13. l. 100. νέαν, sc. οὖσαν, cf. above § 11 l. 92. ὥς ἡδύνατο ἐλάχιστα ἑωρακυῖαν, 'when she had seen as little of the world as possible'. 102. μάλιστα, 'yes, certainly'. Cf. n. to Hiero I § 21 l. 122. 103. θαυμαστότερον, sc. ἔστι or ἂν εἴη.

§ 14. l. 106. ἤ, interrogative. 107. οὐδὲν οἷον τὸ ἐπισκοπεῖσθαι, i.e. οὐδὲν τοιοῦτόν ἐστιν οἷον τὸ ἐπισκοπεῖσθαι, 'there is nothing like looking into it', *praestat, optimum fuerit, considerare, nihil melius est quam*, Fr. *il n'y a rien de tel que d'examiner*, Ital. *non ci è tal cosa, come*. So Plat. Gorg. p. 447 c οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν, p. 481 B, Demosth. adv. Mid. p. 529, 11 οὐδὲν οἷον ἀκούειν αὐτοῦ τοῦ νόμου, Arist. Av. 967 οὐδὲν οἷον ἐστ' ἀκούσαι τῶν ἐπῶν, Lys. 135 οὐδὲν γὰρ οἷον sc. τοῦτο. συστήσω...σοι...Ἀσπασίαν, 'I will introduce Aspasia to you'.

Συνιστάναι is *consociare, conciliare*, 'to bring together as friends'. Cf. Xen. Symp. IV 63 καὶ πρὸς ἐμὲ ἐπαινῶν τὸν Ἡρακλεώτην ξένον, ἐπεὶ με ἐποίησας ἐπιθυμεῖν αὐτοῦ, συνέστησάς μοι αὐτόν, Philodemus de vit. et virt. 42, 8 ed. Goettling refers to this passage: προσάπτειν δ' ἐτέρῳ, ὡς Ἀσπασίᾳ καὶ Ἰσχομάχῃ Σωκράτης, as the passage is read by Cobet *orat. de arte interpretandi* p. 102.

108. Ἀσπασίαν] Aspasia, the celebrated native of Miletus, who by her beauty and high mental accomplishments

acquired such ascendancy over Perikles, that, after separating from his wife by mutual consent, he attached himself to her for the rest of his life; since the Athenian law forbade marriage between a citizen and a foreign woman. The son whom she bore him was legitimated by a special decree of the people and took his father's name. Aspasia's home was the centre of the literary and philosophical society of Athens, though the story of her having been the teacher of Socrates is doubtful because of the apparent irony of the passages of Xen. and Plato, wherein such statement is found. Cobet *Prosopographia Xen.* p. 73 ff.

ἐπιστημονέστερον, *peritius*, 'more knowingly'.

§ 15. l. 110. οὔσαν] G. § 226, 1. ἀντίροπον, *pari momenti*, 'equivalent to', lit. 'counterpoising', from ῥέπω which is properly said of the descending scale, whence ἀντιρρέπω, 'to balance'. 113. ὡς ἐπὶ τὸ πολὺ, § 11 l. 86 n.

114. τούτων, sc. τῶν δαπανημάτων καὶ ταμιευμάτων.

§ 16. l. 117. ἀξίως λόγου, i. q. ἀξιολόγως l. 68. 118. ἔχειν αὖ] G. § 211.

CHAPTER IV

Kritobulus expresses a wish that his instruction in the arts and sciences may be limited to those which are best worth cultivating; and Socrates approves of his wish, objecting to the mechanical arts on the ground that they entail sedentary and indoor occupations and therefore enfeeble a man's mind and body, while they divorce a man from attention to the interests of the public and those of his friends. Hence in some states the practice of them is actually interdicted. The only pursuits desirable for Kritobulus are those which the King of Persia justly admires and encourages, viz. agriculture and the art of war.

Digression on the administration of the Persian Empire, and in particular on the qualities which distinguished Cyrus the younger. Anecdote of an interview between that prince and Lysander.

§ 1. 1. 1. ἐπιδεικνύναι] see n. on III 1. 6. 3. ῥάδιον, sc. ἐστί. οἷους δεῖ, sc. εἶναι or κτῆσασθαι. 4. αὐτῶν, sc. τῶν τεχνῶν. οἷόν τε, sc. ἐστί. καὶ ἐμοὶ πρόποι ἂν—ἐπιμελομένῳ: supply αὐτῶν, 'and which it would be most suitable for me to engage in'.

For the omission of the pronoun in the second clause, where the construction differs from that of the first, cf. Anab. III 2, 5 Ἀριαῖος ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ κτλ. for ᾧ ἐδώκαμεν καὶ παρ' οὗ ἐλάβομεν, ib. III 1, 17 with Kühner's note, IV 7, 2, Cyr. III 1, 38, Sympos. VIII 17. On the use of the participle where we use the infinitive, cf. Plat. Phaed. c. 63 p. 114 D τοῦτο πρέπειν μοι δοκεῖ οἰομένῳ οὕτως ἔχειν, i.e. 'it becomes me to hold this opinion', Soph. Oed. T. 316

φεῦ φεῦ φρονεῖν ὥς δεινὸν ἔνθα μὴ τέλη

λύει φρονοῦντι,

i.e. 'where it does not pay to be wise'.

7. αὐτάς, *ipsas*. καὶ αὐτὸς δέ, 'and yourself too'. This combination of καὶ and δέ is very common in Xen.: the καὶ serves to connect the clauses and δέ = δὴ in the sense of *adeo*. Others regard δέ as the simple conjunction and take καὶ in the sense of 'also': see to I 1. 85. 8. συνωφέλει, sc. ἐμέ: cf. II § 14 l. 98.

§ 2. 1. 11. αἱ γε βαναυσικαὶ καλούμεναι, sc. τέχναι, *artes sordidae et sellulariae*, 'the so-called mechanical arts'. In Aristot. Pol. IV 3, 2 ὁ βαναυσικὸς δῆμος is opposed to ὁ γεωργικός.

'Plerumque eae tantum per τέχνας βαναυσικὰς significantur artes, quae ad ignem exercentur. Quare Vulcanus apud Lucian Iov. confut. p. 121 appellatur βάνανσός τις καὶ πυρίτης τὴν τέχνην, ubi scholiastes bene, ὁ διὰ πυρὸς τεχνίτης ἐργαζόμενος. Etym. Magn. βάνανσος: κυρίως πᾶς τεχνίτης διὰ πυρὸς ἐργαζόμενος· βαῦνος γὰρ ἢ κάμιнос εἴρηται· καταβέβηκε δὲ ἡ λέξις εἰς πάντα χειροτέχνην'. REISIG

ἐπίρρητοι, i. q. ἐπιβόητοι, 'exclaimed against', 'infamous', a word not elsewhere used by Xen. and belonging to later Greek. 12. καὶ εἰκότως μέντοι ἄδοξοῦνται, 'and besides they are, as they deserve to be, held in disrepute'.

καὶ—μέντοι introduces some additional fact that is to be noted, and differs only from καὶ δέ in that the μέντοι is stronger than the δέ, and that the two particles are not necessarily separated by the intervention of other words. Cf. x 63, xi 17, Riddell *Platonic*

idioms p. 174.

ἀδοξοῦνται, see n. on Hier. vii 10 l. 51.

14. τῶν ἐπιμελομένων, 'overseers', G. § 276, 2. ἀναγκάζουσαι] G. § 277, 2.

15. καθῆσθαι καὶ σκιατραφεῖσθαι, *inertem et umbratilem vitam ducere*, 'to lead a sedentary and indoor life', as opp. to ἐν ἡλῳ καθαρῶ τεθράφθαι (Plat. Phaedr. p. 239 c), intolerance of heat being considered by the Greeks a mark of effeminacy. Thus we have in Plato Rep. viii p. 556 D the πλούσιος ἐσκιατραφεῖ ἡκῶς (intrans.) contrasted with the πένης ἡλιωμένος, who bears the heat of the day. Cf. Eur. Bacch. 456. 16. πρὸς πῦρ ἡμερεύειν, 'to spend the whole day by the fire'. Cf. Arist. Pax 1131 πρὸς πῦρ διέλκειν.

§ 3. l. 18. ἀσχολίας ἔχουσι, 'are subject to lets and hindrances, which prevent them from attending at the same time to the interests of their friends or those of the public'. So ἀγανάκτησιν, αἰτίαν, ἔλεον, φθόνον, φόβον ἔχειν are used in the sense of being the subject of indignation, blame, pity, jealousy, fear. See my n. to Plutarch Themist. xxi 2.

19. συνεπιμελεῖσθαι] G. § 261, 1. 20. οἱ τοιοῦτοι, i. e. those who are engaged in such arts. Cf. Hier. c. 10, 3 l. 9.

κακοὶ φίλοις χρῆσθαι, the order is καὶ φίλοις εἶναι κακοὶ χρῆσθαι, 'bad for friends to deal with', i. e. 'bad friends'. On the use of the infinitive as an accusative of specification, see Madv. Gr. S. § 150 a, G. § 261, 2 and cf. Hier. ii 4, below vi 9 μαθεῖν ῥάστη, v 18 ἀδύνατα προνοῆσαι, xvi 11 γῇ σκληρὰ κινεῖν, Mem. i 6, 5 χαλεπώτερα πορίσασθαι.

21. ἀλεξητήρες, repeat κακοί. 22. ἐν ἐνλαῖς τῶν πόλεων, especially at Sparta.

23. εὐπολέμοις δοκούσαις εἶναι] G. § 136 note 3 (b), Madv. § 20 Rem. 2. τῶν πολιτῶν, this of course does not apply to slaves.

6 § 4. l. 27. ἄρα μὴ αἰσχυνθῶμεν, *numquid pudeat nos?* 'Αρ' οὐκ like the Latin *nonne* expects an answer in the affirmative, ἄρα μὴ, like *numne*, in the negative, 'can it be that we should be ashamed?' Cf. Aesch. S. c. Th. 208, Soph. Electr. 446, Antig. 632. The use of the moods after μὴ is the same as that of indirect questions after μή.

τὸν Περσῶν βασιλείᾳ] When a gen. follows βασιλεὺς, it is generally used with the article, as Anab. ii 4, 4, iii 4, 12, Hell. iii 5, 13, vi 1, 12,

vii 1, 37, Ages. 1, 6.

30. γεωργίαν] The article is generally omitted with the names of arts and sciences. Cf. below vi 8 l. 38, Anab. i 9, 5, Cyr. i 34, 3, Heind. ad Plat. Soph. § 109, p. 442, Plat. legg. 17 p. 813 c. 31. ἰσχυρῶς, 'heartily'. See n. to Hier. i 33 l. 187, and cf. below xi 56, xii 5 φυλάττει ἰσχυρῶς.

§ 5. l. 36. ὧδε, 'in this light', 'in the way which I am going to tell you of', followed by γὰρ 'namely'. Cf. Hier. iii 7 l. 331. ἐπισκοποῦντες] G. § 226, 1. 38. τῶν μέν]

There is no δὲ to correspond to the μέν. πολεμικῶν ἔργων,

i 2 τῆς οἰκονομίας ἔργον, Cyr. i 6, 13 στρατηγικὰ ἔργα, Symp. iv 5 ἔργα τοῦ μαστροποῦ, Mem. iv 2, 5 ἰατρικὸν ἔργον λαβεῖν (munus medici publici accipere).

40. ὁπόσων περ — ἐκάστω] cf. Anab. i 1, 6 ὁπόσας εἶχε φυλακάς, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις. 41. εἰς ὁπόσους] cf. above iii § 6 l. 44.

42. γερροφόρους, troops that used wicker shields (γέρρα) covered with ox-hide, 'targeteers'. 44. κρατεῖν, 'to keep in subjection'.

§ 6. l. 45. φυλακάς, *custodias, praesidia*, 'garrisons' from φυλακή: so Cobet and Hirschig for the vulgate φύλακας from φύλαξ, *custos*: φρουροὶ are the soldiers, *praesidarii milites*, who compose the garrison under the command of a φρούραρχος.

48. κατ' ἐνιαυτόν, 'year by year'. 49. ὥπλίσθαι, 'to be under arms'. Cyrop. viii 6, 15. 51. ἐνθα ὁ σύλ-

λογος καλεῖται, 'where the so-called muster of forces is'. Cf. Hell. v 1, 10 ἐνθα ἡ Τριπυργία καλεῖται, i.e. *ubi est quae Τριπυργία dicitur*, Soph. Oed. T. 1406 ἐνθα κληῖται οὐμὸς Κιθαιρών, 'where is that Cithaeron titled to be mine', Plat. Phaed. p. 107 c τοῦ χρόνου τούτου ἐν ᾧ καλοῦμεν τὸ ζῆν i.e. *in quo id est quod 'vivere' vocamus*.

τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκησιν, 'the household troops'. 53. πέμπει ἐπισκοπεῖν, 'he sends to inspect'. G. § 265. Cobet and Hirschig follow

Schneider in reading πέμπων ἐπισκοπεῖ but cf. Anab. v 2, 12 τοὺς ἐπιτηδεῖους ἐπεμψε τούτων ἐπιμεληθῆναι, vii 4, 2 τὴν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην εἰς Πέρινθον, Hell. iii 1, 7 πέμπουσιν οἱ ἔφοροι αὐτὸν στρατεύεσθαι ἐπὶ Καρίαν, iii 2, 22.

17 § 7. l. 55. χιλιάρχων, 'field officers', corresponding to

our 'colonels'. Both these and garrison officers were subject to the *σατραπαί*. Darius I. divided his kingdom into 20 satrapies, Herod. iii 89.

56. *ἐκπλεων*, predicate adjective, 'complete', 'with their proper complements of men'. G. § 138 Remark.

τούτους] to be referred to *τὸν ἀριθμὸν* 'the number of men'. See n. on § 3 l. 20.

δοκίμοις, 'approved', 'excellent'. So Sauppe and most recent editors: the old reading was *δοκίμους*, used proleptically.

57. *παρέχωσι*, 'exhibit, represent'.

58. *τούτους τοὺς ἄρχοντας* must mean, if allowed to stand, 'the satraps in these provinces'. But Cobet considers *τοὺς ἄρχοντας* and *τῶν ἀρχόντων* as interpolations.

ταῖς τιμαῖς, *notis illis honoribus*, de quibus cf. Cyr. viii 2, 8 et viii 6, 11. *Weiske*.

60. *καταμελοῦντας ἢ κατακερδαίνοντας*, 'taking no care of them (G. § 171, 2) or making unjust gain out of them'. Cobet N. L. p. 574 would omit *φρουραρχῶν*, taking *καταμελοῦντας* absolutely in the sense of *officii neglegentes*. See crit. not.

The prep. *κατά*, as Cobet points out p. 574, in composition frequently adds to the simple verb the notion of neglect of duty or breach of trust. Thus *καταχαρίζεσθαι* means *χαρίζεσθαι contra officium et fidem, praeter aequum et bonum, contra rempublicam*, as when judges are said *καταχαρίζεσθαι τὰ δίκαια*. In the same way *κατελεεῖν* is said of one who is merciful to a culprit to the neglect of his duty. Cf. *καταβλακεύειν*, *καταγοητεύειν*, *καταραθυμεῖν*, *καταδειλιᾶν*, *καταδωροδοκεῖν*, *καταπροδίδοναι*.

61. *τούτους*] to complete the parallelism of the clauses we should have expected *τούτους δὲ* to correspond to *τούτους μὲν* l. 58 as below l. 74, Hier. ix 2 l. 662, but cf. Anab. iii 1 § 43 *ὅποσοι μὲν—οὗτοι μὲν—ὅποσοι δέ—τούτους ὁρῶ κτλ.*

62. *πάνων τῆς ἀρχῆς*, 'deposing them from their post', G. § 174. *ἄλλους ἐπιμελητὰς καθίστησι*] xii 47, G. § 166.

63. *μὲν δὲ*] i § 14 l. 94 n.

64. *ἀναμφιλόγως*, *sine controversia*, 'unquestionably'.

§ 8. l. 64. *ὅποσιν τῆς χώρας*, i. q. *ὅποσιν χώραν*. Cf. Cyr. iii 2, 2 *πολλὴν τῆς χώρας*, Arist. Vesp. 199 *πολλοὺς τῶν λίθων*, Plut. 694 *τῆς ἀθάρης πολλήν*, Pac. 167 *τῆς γῆς πολλήν*, ib. 1196 *τῶν λαγῶν πολλὰ*.

67. *ἐπισκοπεῖται*, 'inspects' not 'gets inspected'.

68. *συνοικουμένην*,

'thickly peopled'. Cf. Plat. Critia p. 117 E τοῦτο πᾶν συμφ-
κεῖτο ὑπὸ πολλῶν καὶ πυκνῶν οἰκήσεων. 69. ἐνεργόν,

cultam, fruges ferentem, 'well tilled', 'productive' (ἀργόν. Cf.
Cyr. III 2, 19 τί βούλοιο ἄν σοι τὴν νῦν ἀργὸν οὔσαν χώραν
ἐνεργὸν γενέσθαι; V 4, 25. 70. καρπῶν, 'cereals'. 71.

κοσμῇ, sc. αὐτοῦς. 72. ἔδραις ἐντίμοις, 'places of
honour', e.g. at the royal banquets. ἀργόν, 'unproduc-
tive'. 74. χαλεπότητα, 'harsh treatment of the people'.

οὓς μὲν—τούτοις μὲν...οἷς δέ.....τούτους δέ] see above I. 61 n.

§ 9. I. 76. ἐπιμελεῖσθαι ὅπως...ἔσται] G. § 217. 77.

ἐνεργὸς ἔσται ὑπὸ τῶν κατοικούντων] see n. τὸ I § 13 I. 92.

78. φυλάζεται] see n. to II I. 56. 79. ἐφ' ἐκάτερον, 'for
either purpose'. 81. τῶν ἐργατῶν, *operatum*, 'labourers'.

§ 10. I. 83. ὁ φρούραρχος, 'the commander of the gar-
rison'. 84. ὁ τῶν ἐνοικούντων ἄρχων, 'the civil governor',

18 G. § 276, 2. 86. διὰ τὴν ἀφυλαξίαν, 'for their want
of proper protection', Hier. VI § 4. 88. ὁ ἄρχων, 'the
civil governor'. 89. αὖ, 'in his turn'.

§ 11. I. 90. σχεδόν τι, *ferē*. 92. τοὺς δασμούς
(δατέομαι), 'the required tribute'. 93. ἀμφοτέρων τούτων]

i.e. the payment of tribute to the king and the payment of
troops in the garrisons. 'We infer from this that the satrap
is not the same as the officer described as ἄρχων in § 5, and
therefore he differs in some respects from the satrap whose
duties are specified in Cyr. VIII 6, 1; also that there was in
every province an ἄρχων or governor-general, but not in every
province a satrap'. Breitenbach.

§ 12. I. 95. ἐκ τούτων, 'after this', 'hereupon'. 96. μὲν
δὴ] See n. to I § 14 I. 94. οὐδὲν ἥττον] III 63, 76 n.

§ 13. I. 100. εἰς ὅποσας ἐπιστρέφεται, 'whatever places
he visits, goes backwards and forwards to'. 102. παρὰ-

δαιοι] a Persian word, Armenian *pardez*. See on these
παράδαιοι A. Gell. N. A. II 10, Plin. N. H. VIII 25, Quint. Curt.
VIII 1, 11. 103. ὅσα ἡ γῆ φύειν ἐθέλει, *quae terra sponte*

gignit, or ἐθέλει may here mean simply 'is wont', as in Hier.
I. 171. 104. μὴ—ἐξείργη, 'does not prevent'.

§ 14. l. 106. ἀνάγκη sc. ἐστὶ, Buttmann Gr. Gr. § 129, 12.
 107. ἐνθα i.q. ἐν οἷς. αὐτός, ipse, i.e. 'the king', πτ 42, G.
 § 145, 1. καὶ ἐπιμελεῖσθαι, 'to take care at the same time'.
 ὡς κάλλιστα κατεσκευασμένοι δένδρεσι, 'ornamented as beau-
 tifully as possible with trees'. For ὡς prefixed to superla-
 tives, like Latin *quam*, to denote the highest possible degree,
 see Madv. Gr. Synt. § 96. 109. ἐπιμελεῖσθαι] The subject
 of the infin. is indefinite: see G. § 134, 3 note 1 (a), Buttm.
 Gr. § 129, 11 obs. 6. καλοῖς, 'choice products'.

§ 15. l. 113. εἰσκαλεῖν, *intro vocare e vestibulo*. Cf. Cyr.
 viii 3, 1 εἰσκαλέσας πρὸς αὐτὸν τοὺς τὰς ἀρχὰς ἔχοντας, Dem.
 c. Aph. ii p. 837 εἰσκαλέσαντας μάρτυρας, Ar. Vesp. 936.
 τοὺς—ἀγαθοὺς γεγονότας, 'those who have proved themselves
 brave'. 114. οὐδὲν ὄφελος, sc. ἐστὶν or ἂν εἴη, iv 114.
 οἱ ἀρήξοντες, 'men to defend it'. 'To denote a person as one
 'who can, shall, will' do something, the article is usually put
 to the future participle, both adjectively and substantively:
 Xen. Anab. ii 4, 22 ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνῆσαν οἱ
 ἐργασόμενοι, i.e. 'people to till it', ib. 4, 5 ὁ ἡγησόμενος
 οὐδεὶς ἔσται. Madv. Gr. Synt. § 180 b) Rem. 1. Cf. Soph.
 Antig. 261 οὐδ' ὁ κωλύσων παρήν, El. 1197 οὐδ' ὁ κωλύσων
 παρά; 115. κατασκευάζοντας ἄριστα, 'cultivating best',
 'keeping in the best order', cf. Anab. i 9, 19 εἴ τινα ὄρη δεινὸν
 ὄντα οἰκόνυμον ἐκ τοῦ δικαίου κατασκευάζοντα ἧς ἄρχοι χώρας,
 where Kühner with Hutchinson understands the word to mean
 'stocking', 'furnishing with all appliances and laying out'.
 Cf. above l. 108. 116. ἐνεργούς] l. 69 n. 117. ἄλκι-
 μοι, a poetical word. οἱ ἐργαζόμενοι, 'cultivators of the
 soil', above l. 84.

§ 16. l. 118. Κῦρος] Cyrus the younger, well known
 from Xenophon's Anabasis. He did not arrive at the throne
 (having fallen at the battle of Cunaxa in B.C. 401 in his
 attempt to oust his brother the king with the help of 10,000
 Greeks); therefore βασιλεὺς must here be used in the sense of
 'prince', enjoying royal honours in the provinces. εὐδοκι-
 μώτατος δὴ γεγένηται, 'has shown himself a most glorious prince'.
 Δῆ with superlative expresses that the highest stage has been

reached. 119. ἐπὶ τὰ δῶρα, 'for', 'to receive' 'their rewards'. 120. τὰ ἀμφοτέρων δῶρα, 'the prizes awarded to both', i.e. the successful farmers and the valiant soldiers.

§ 17. 1. 124. τοίνυν, 'why then', 'well then'. On μέν *solitarium* see III 63, Hier. 36 l. 543. 125. καὶ ἐπηγάλλετο, 'even prided himself upon it', so far from thinking it beneath him. καὶ = *adeo*, as in Cyr. vi 1, 45 ὁ δὲ νῦν βασιλεύων καὶ ἐπεχείρησέ ποτε ἐμὲ καὶ τὸν ἄνδρα διασπάσαι ἀπ' ἀλλήλων. ἐπηγάλλετο is the almost certain correction of H. Estienne for ἐπηγγέλλετο of the mss. οὐδὲν ἦττον] see n. l. 96. 127. ἐπὶ τῷ πολεμικῷ εἶναι] G. § 136 note 3, § 141 note 6, Madv. § 155.

§ 18. 1. 128. καὶ—γε] see n. to I l. 16. 129. ἐβίωσεν] a very unusual form, belonging to later Greek; the aor. 2 ἐβίω was the form in use in Attic; Cobet would read εἰ ἐπεβίω, 'if he had lived on'. See cr. n. ἂν δοκεῖ...γενέσθαι, 'he would, I think, have shown himself', G. § 211. On the position of ἂν see n. to Hier. x 3 l. 727. 130. παρέσχηται, *praebuit*. Cf. xxi l. 2. 132. μαχούμενος] G. § 277, 3. αὐτομολῆσαι, 'to desert'. For the fact see Anab. i 9, 29, 134. πρὸς Κῦρον, sc. λέγονται αὐτομολῆσαι.

§ 19. 1. 135. ἀρετῆς, 'merit'. ᾧ ἂν = ἐάν τινι or ἐὰν αὐτῷ. Cf. xxi 42. 136. παραμένει] III § 4 l. 31. 138. ἀποθανόντι συναπέθανον, G. § 187.

§ 20. 1. 141. τοίνυν, resumptive. Λυσάνδρῳ...ἄλλα τε φιλοφρονεῖσθαι, 'showed him other marks of civility'. Cf. Cyr. III 1, 8 ἄλλο μὲν οὐδὲν ἐφιλοφρονήσατο αὐτῷ, εἶπε δὲ κτλ. Madvig § 27 a. Lysander was the great commander who won the battle of Aegospotamos in B.C. 405 against the Athenians. 145. ἐπιδεικνύναι...αὐτόν, 'that he showed him over it in person'.

§ 21. 1. 146. αὐτόν, sc. τὸν παράδεισον. ἐθαύμαζεν αὐτόν...ὡς καλὰ...τὰ δένδρα εἶη, the more usual construction would be ἐθαύμαζε τὰ δένδρα αὐτοῦ, ὡς καλὰ εἶη. See on xvii 7. 147. δι' ἴσου πεφυτευμένα, 'planted at equal intervals'. Breitenbach retains the reading of the mss τὰ πεφυτευμένα, which he understands of various kinds of plants. But φυντεύειν is

applied chiefly to planting trees and vines. 148.
 εὐγώνια, 'with regular angles'. *Angulis invicem congruentibus, arboribus in quincuncem directis.* (Brodaeus).

Cic. de Senect. § 59 repeats this story :

Multas ad res peritiles Xenophontis libri sunt, quos legite quaeso studiose, ut facitis. Quam copiose ab eo agri cultura laudatur in eo libro qui est de tuenda re familiari, qui Oeconomicus inscribitur! Atque, ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo Cyrum minorem Persarum regem, praestantem ingenio atque imperi gloria, cum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus communem erga Lysandrum atque humanum fuisse et ei quendam consaeptum agrum diligenter consitum ostendisse. Cum autem admiraretur Lysander et proceritates arborum et directos in quincuncem ordines et humum subactam atque puram et suavitatem odorum qui afflarentur ex floribus, tum etiam dixisse mirari se non modo diligentiam sed etiam sollertiam eius a quo essent illa dimensa atque discripta; et Cyrum respondisse 'atqui ego ista sum omnia dimensus, mei sunt ordines, mea discriptio; multae etiam istarum arborum mea manu sunt satae'. Tum Lysandrum, intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis, dixisse 'recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est'.

152. ἐπὶ τῷ κάλλει, 'because of their beauty'. Ἐπὶ with dat. denotes that which is close by us as a suggesting cause, accompaniment, motive or condition. See n. to Hier. i l. 26. πολὺ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι, 'I feel far greater admiration for the man who measured them out for you'.

The usual construction of this verb is as follows :—

- (1) ἀγαθαί τινα τινος 'to admire one for a thing'.
- (2) ἀγαθαί τί τινος 'to admire something in another'.
- (3) ἀγαθαί τινος either thing, as Ar. Av. 1744 ἀγαμαι λόγων, or person as in the present passage, Plat. Hipp. mai. p. 100 B καὶ νῆ τὴν Ἦραν ἀγαμαι σοῦ.
- (4) ἀγαθαί τινος with gen. participle 'to wonder at one's doing' or with ὅτι (διότι).
- (5) ἀγαθαί τινι 'to be delighted with a person or thing'. Cyr. II 4, 9 ὅταν τινὶ ἀγασθῶ τῶν στρατιωτῶν.
- (6) ἀγαθαί τι or τινα, XXI 63.

§ 22. l. 156. ἔστι δ' αὐτῶν ἃ, 'and some of them', like Latin *sunt quæ eorum*. Madv. Gr. Synt. § 102 b).

§ 23. l. 159. τῆς ὁσμῆς, i.e. τῶν ἱματίων. 160. τὸ κάλλος, if allowed to stand, must be governed by ἰδὼν to be repeated from previous clause, notwithstanding the interposition of αἰσθόμενος. 161. εἰπεῖν—φάναι] On the pleonastic use of ἔφη, φάναι, εἶπε, εἰπεῖν, etc. see note on viii 8, Hier. l. 73.

§ 24. l. 164. ὀμνυμι τὸν Μίθρην, 'I swear by Mithras'. G. § 158 note 2. Mithras was the Persian Sun-God, Cyr. vii 5, 53, Strab. xv. p. 221 τιμῶσι δὲ καὶ ἥλιον ὃν καλοῦσι Μίθρην. His worship was established at Rome early during the imperial period, and thence spread extensively. 165. μηπώποτε δειπνῆσαι, 'that I never yet sat down to dinner without first putting myself into a perspiration by practising etc.' 167. ἐν γέ τι φιλοτιμούμενος, 'pursuing some one object of ambition', Herod. iii 83, 2 ἄνδρες στασιῶται, δῆλα γὰρ δὴ ὅτι δεῖ ἕνα γέ τινα ἡμέων βασιλέα γενέσθαι. Cf. Hell. i 6, 5 πρὸς ἃ ἐγὼ φιλοτιμοῦμαι.

§ 25. l. 169. δεξιώσασθαι αὐτόν, 'seized him by the hand'.

CHAPTER V

Socrates continues his eulogy of agriculture, the pursuit of which he says attracts even the wealthiest men. It is a source of pleasure as well as profit, braces and disciplines the mind and body, because it cannot succeed without due exertion, while it makes a man fitter and more ready, because in defence of his own possessions, to protect his country against enemies, whether he serve in the cavalry or the infantry. It gives also facilities for hunting and athletic exercises. No occupation pays better for the labour bestowed upon it, or offers a better return to those engaged in it or a more generous welcome to strangers. The country offers the most comfortable retreat both in winter and in summer, a country life and its occupations is the most delightful of all to a man's family and friends, while it enables a man to

make the most acceptable offerings to the gods. It familiarises a man with the sense of justice, as the highest prizes of the land are given to those who serve it best.

Agriculture also is useful in teaching men the necessity of mutual aid, the agriculturist must have ready and willing labourers, as the general must have ready and willing soldiers: he must encourage his men also and reward or punish them according to their deserts as a general does his soldiers.

Agriculture is well said to be the mother and nurse of all the other arts, for, when it thrives, the other arts prosper.

Kritobulus makes some remarks on the various casualties to which agricultural occupations are exposed, that cannot be foreseen, such as hail, frost, drought, excessive rains, mildew and cattle disease.

In reply Socrates says that in agriculture as in warlike enterprises the gods are the disposers of events and therefore they must first of all be propitiated, in order to secure success.

§ 1. 1. 2. οἱ πάνυ μακάριοι, 'the very wealthy'. So *beatus* in Latin is used for *dives*: Juv. Sat. 1, 67 *qui se lautum atque beatum Exiguas tabulis et gemma fecerat uda*. Hor. C. II 18, 14 *satis beatus Sabinis*. 4. ἡδυνπάθειά τις, 'a luxury'. 5. εἰς τὸ δύνασθαι κτλ., 'so that they (the bodies) have strength to do all that becomes a free man'. Reisig compares Cato de agricultura Praef. § 4 *ex agricolis et viri fortissimi et milites strenuissimi gignuntur, maximeque pius quaestus stabilissimusque consequitur minimeque invidiosus, minimeque male cogitantes sunt qui in eo studio occupati sunt*.

§ 2. 1. 8. καὶ—τόλινν, 'and withal'. Cf. x 5, n. to Hier. I 1. 209. προσεπιφέρει, 'it yields in addition'. See n. to XIII 4.

§ 3. 1. 9. ὅσοις κοσμοῦσι βωμούς, 'altar decorations'. The mss read ὅσοι, a few ὅσα which Sauppe adopts. 11. ὄψα, any articles of food eaten with bread, e.g. meat, fish or vegetables. See n. on Plutarch Themist. 29, 5. 12. φύει refers to vegetables: τρέφει to animals. ἡ προβατευτική τέχνη, *ars pecuaria*, 'the art of cattle-breeding'. 13. συνήπται

(συνάπτω) *coniuncta est, cohaeret*, np. dum pabula terrae praebet (Sturz).

14. ἔχειν, *posse*, indef. subject. See on iv l. 109.

ἐξαρέσκεσθαι, i. q. ἰλάσκεσθαι, 'to win the favour of'. Translate: 'so that men have enough to appease the gods by sacrificing to them, as well as for their own use'.

§ 4. l. 15. παρέχουσα] G. § 277, 5. ἀφθονώτατα, 'most ungrudgingly', G. § 75. It may also be taken as a predicate adjective.

16. μετὰ μαλακίας, 'with remissness', 'languidly' (καρτερίας, Ages. v 2 ἡγεῖτο ἄρχοντι προσήκειν οὐ μαλακίᾳ ἀλλὰ καρτερίᾳ τῶν ἰδιωτῶν περιεῖναι.

17. ἐθίζει, *assuefacit*. Cf. Milton Comus v. 764 Impostor, do not charge most innocent Nature, As if she would her children should be riotous With her abundance. She, good cateress, Means her provision only to the good, That live according to her sober laws.

18. διὰ τῶν χειρῶν, 'by their manual labour'.

19. τῇ ἐπιμελείᾳ, 'by their supervision' of the work done by labourers.

20. ἀνδρίζει, *fortem reddit*.

21. σφοδρῶς, *acriter, studiose*, 'actively', 'zealously'.

22. καὶ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει κτλ., 'in the country as well as in the town the most important operations are always at a fixed and proper time', i.e. cannot be postponed.

Cf. xv 65 τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης. The first καὶ is not to be taken with γάρ, but with the noun: cf. vii 15 l. 88, Meineke on Menander Reliq. p. 343 n. On χῶρος see n. to xi l. 108.

§ 5. l. 23. σὺν ἵππῳ, 'on horseback'. Cf. Cyr. viii 1. 8 ἐφοίωντων ἐπὶ τὰς θύρας σὺν τοῖς ἵπποις, i.e. *equis vecti*, n. to l. 164.

24. ἀρήγειν τῇ πόλει, which was the duty of every Athenian citizen, whether in the cavalry or infantry.

ἱκανωτάτη, sc. ἐστί.

25. συντρέφειν, *insuper alere*, i.e. *praeter fructus*. σφοδρόν, *firmum, validum*; Hesych. σφοδρόν· ἐντονον, ἰσχυρόν, στιβαρόν.

26. θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει τι, 'helps to a certain extent to give an additional interest in hunting'.

ἐπιφιλοπονεῖσθαι is classed by Sauppe *Lexil. Xen.* among the *dubia et suspecta vocabula*. Schaefer Ind. graec. to Gregorius Corinthius p. 1040 for ἡ γῆ reads τῇ γῇ which he translates: 'ut venationibus operam demus, (agricultura) una cum regionis natura nos aliquantum (τῇ) pellicit, dum et

canibus facilem victum praebeet et feras tamquam parasitantes una alit'. παρατρέφειν, he says, to feed at the expense of another, is used of men and animals that are not worth their keep. Plut. Mor. i p. 46 ὅταν δὲ μὴ ὑβρίζωνται, τότε ὑβρίζεσθαι δοκοῦντες, ὅτι μάτην παρατρέφονται (οἱ κόλακες), Thomas Mag. p. 690 τοὺς ἐν ταῖς τῶν πλουσίων τραπέζαις παρατρεφόμενους κόλακας, Liban. T. iv p. 828 ὥσπερ κηφήνες ζῶντες, ἐκ τῶν ἀλλοτρίων πόνων παρατρεφόμενοι. 27. εὐπέτειαν, facilitatem, coriam, a poetical word, which occurs only once in Xen. Cf. xii 75.

§ 6. 1. 29. ἀπὸ] see n. to Hier. l. 162. 30. ἀντωφελοῦσι, vicissim prosunt, Mem. ii 10, 3 αἰσχύνοιτο ἄν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοίη σε. 31. τὸν κηδόμενον, 'the person interested', 'his master', G. § 276, 2. εἰς τὴν ἐπιμέλειαν, ad inspectionem operis. 32. ἐξουσίαν—ἀπιέναι] G. § 261, 1. 33. λύμης, 'destruction': another poetical word. 34. τῇ ἐρημίᾳ τὴν ἀσφάλειαν συμπαρέχουσαι, 'by helping to provide the necessary safety for desert tracts'. On ἐρημία as opp. to ἀγρὸς see Rutherford on Babrius xii 1.

§ 7. 1. 35. παρορμᾷ τι, 'stimulates in some degree'. The simple infinitive is sometimes used after παρορμᾶν, as in Cyr. viii 1, 43. 36. σὺν ὅπλοις, armatos. Cf. i 164 n. Anab. iii 2, 7 διανοούμεθα σὺν τοῖς ὅπλοις (per bellum) ὧν πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, Hell. vii 4, 35 μὴ λέναι σὺν ὅπλοις (hostiliter) εἰς τὴν Ἀρκαδίαν εἰ μὴ τι καλοῖεν, Thucyd. v 50, 3 δέος ἦν μὴ ξὺν ὅπλοις ἔλθωσιν. καὶ ἡ γῆ] the repetition of the καὶ is due perhaps to the collocation of words. The order is δὲ καὶ ἡ γῆ παρορμᾷ τι τοὺς γεωργοὺς εἰς τὸ ἀρήγειν τῇ χώρᾳ κτλ. ἐν τῷ μέσῳ, in medio, 'open (unprotected) for the strongest to take'. For the use of the infinitive after the adjective or adverb (ἐν τῷ μέσῳ implying the notion προχείρους) see G. § 261, 2 and cf. above iv 3 l. 20 κακοὶ χρῆσθαι, and below vi 9 l. 40 μαθεῖν ῥάστη.

§ 8. 1. 38. βαλεῖν, 'to throw the spear'. 39. γεωργίας] G. § 175, 1. 40. πλείω—ἀντιχαρίζεται, 'makes greater returns' for their labour; 'elegans prosopopoeia' (Sturz).

41. ἥδιον—δέχεται, 'welcomes more gladly'. προτί-
νουσα—λαβεῖν] G. § 265, Madv. § 148 b. 42. ὅ τι χρήζει,
sc. λαβεῖν. 43. ἀφθονώτερον, 'more ungrudgingly'. See
n. to l. 15.

§ 9. l. 43. χειμάσαι, 'to pass the winter', Ar. Av. 1098
χειμάζω δ' ἐν κοίλοις ἀντροῖς. πυρὶ] dative of accom-
paniment, G. § 188, 5. 44. εὐμάρεια, sc. ἐστί, 'facility and
convenience'. 45. ἐν χώρῳ, *ruri*, as below xi 18 ἀπὸ
χώρου. Sauppe has ἐν χώρῳ τῷ, *in praedio aliquo*. For this
sense of χώρος cf. below xi 108, xx 138, Vectig. iv 50 καὶ οἱ γε
χώροι οὐδὲν ἂν μέιους ἄξιοι τοῖς κεκτημένοις ἐνταῦθα ἢ τοῖς περὶ
τὸ ἄστυ. See cr. n. ἥδιον, sc. ἐστί. θερίσαι, 'to
pass the summer'. ὕδασι] above, l. 43. 46. πνεύ-
μασι, *suavibus auris*, 'soft breezes'. 48. ἀποδεικνύει,
praestat, parat; cf. vii 39, xv 8.

§ 10. l. 48. προσφιλεστέρα, sc. ἐστί. 50. εὐχαριτω-
τέρα, 'more agreeable', see cr. n.

§ 11. l. 50. ἐμοὶ μὲν] see n. to Hier. l. 36. 52. ἐπι-
μέλειαν, 'pursuit'. ὠφελιμωτέραν εἰς τὸν βίον, 'more
conducive to the means of life'. Cf. Mem. ii 2, 5 ὅσα ἂν οἴηται
συνόλσειν πρὸς τὸν βίον, 6 ἀγαθὰ πρὸς τὸν βίον, 7, 7 τὰ
χρήσιμα πρὸς τὸν βίον, iii 12, 4 παισὶ καλλίους ἀφορμὰς εἰς τὸν
βίον καταλείπουσιν.

§ 12. l. 54. θέλουσα, *libenter, benevole*, 'kindly'. Virgil
Georg. ii 500 *quos rami fructus, quos ipsa volentia rura
sponte tulere sua*. 55. δικαιοσύνην διδάσκει] Cf. xx 14,
15, Aristot. Oec. ii 2 p. 1343^a 26 ἡ δὲ γεωργικὴ μάλιστα (κατὰ
φύσιν ἐστίν) ὅτι δικαία, οὐ γὰρ ἅπ' ἀνθρώπων οὐθ' ἐκόντων
οὔτ' ἀκόντων. τοὺς—θεραπεύοντας—ἀγαθὰ ἀντιποιεῖ]
x 56, G. § 165.

§ 13. l. 56. ἐὰν ἄρα—τῶν ἔργων στερηθῶσιν, 'if they
should happen to be kept from their occupations'. 58. οἱ
ἀναστρεφόμενοι καὶ παιδευόμενοι, 'those who are employed in
agriculture and are trained to vigorous and manly exercise'.
60. οὗτοι] on the emphatic repetition of the anaphoric pro-
noun, see G. § 152 n. 3, Hier. l. 103. τὰς ψυχὰς] accusative

of specification, G. § 160, 1. 62. εἰς τὰς τῶν ἀποκω-
λύοντων, sc. χώρας. ἀφ' ὧν θρέψονται, 'booty on which
they will subsist'.

64. σὺν τοῖς ὅπλοις] see n. on I
164. μαστεύειν, an Ionic and poetical word for ζητεῖν.

65. συμπαιδεύει, *condocefacit*, 'educates at the same time'.
The word does not occur elsewhere in Xen. In the Orators
it means 'to teach with others'. See n. on XIII 4.

§ 14. 1. 66. εἰς τὸ ἐπαρκεῖν ἀλλήλοις, 'for giving mutual
aid'. Stobaeus has ἐς τὸ ἄρχειν, Schenkl conjectures εἰς
τὸ ἄρχειν ἄλλων. 67. σὺν ἀνθρώποις] n. to I l. 164.
68. ἐργασία] VI 38.

§ 15. 1. 69. τοὺς ἐργαστήρας προθύμους παρασκευάζειν,
'to make his labourers zealous and ready to obey'. Cf. Mem.
III 4, 8 τὸ μὲν τοὺς ἀρχομένους κατηκοοὺς τε καὶ εὐπειθεῖς ἑαυτοῖς
παρασκευάζειν ἀμφοτέρων (sc. τῶν οἰκονόμων καὶ τῶν στρα-
τηγῶν) ἐστὶν ἔργον. For the meaning of παρασκευάζειν see
n. to Hier. c. 5, 3.

71. ἄγοντα] absolute, as often,
without στρατόν, 'leading' (as a general). ταῦτά=τὰ
αὐτά, *eadem*.

72. δωρούμενον τοῖς ποιοῦσιν κτλ., 'making
presents to those who act as brave men ought to act'. Mem. ib.
καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφο-
τέροις οἶμαι προσήκειν.

§ 16. 1. 74. οὐδὲν ἦττον] II 45, IV 96. 76. ἐλπιδων,
'prospects'. 78. μένειν, 'to stay with their masters'. Cf.
IV 136 παραμένειν.

§ 17. 1. 80. εὖ φερομένης, 'while it goes on well, succeeds'.
So Thuc. II 60, 3 καλῶς φερόμενος) (κακοτυχῶν; ib. V 16, 2
πλεῖστα τῶν τότε εὖ φερόμενος ἐν στρατηγείαις, Xen. Ages. I
§ 35 αἴτιον τοῦ κακῶς φέρεσθαι τὰ ἑαυτοῦ, Hell. III 4, 25.
81. ἔρρωνται (ῥώννυμι), *vigent, florent*, lit. 'have become
strong'. Cf. Jelf Gr. Gr. § 399, 1 b obs. 2, Madv. Gr. Synt.
§ 112 Rem. 2. 82. χερσεύειν, 'to lie waste'. 83. σχεδόν
τι, *fere*, 'almost'.

§ 18. 1. 87. ὅτι δὲ—προνοῆσαι] See cr. n. Breitenbach
quotes two other passages in Xenophon, where the apodosis is
to be supplied mentally, viz. Anab. VII 7, 15, Cyr. V 2, 17.

τῆς γεωργικῆς, sc. τέχνης, 'agriculture', partitive genitive after τὰ πλείστα, G. § 168. ἔστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι,

ab homine provideri non possunt, 'are beyond man's foresight', the personal for the impersonal construction, see n. to Hier.

l. 515 and for the infin. after adjective, G. § 261, 2, Rem. Cf.

xii § 13 ἀδύνατοι διδαχθῆναι, § 15 ἀδύνατοι παιδεύεσθαι, Thuc.

i 1 τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὑρεῖν διὰ χρόνου πλήθος ἀδύνατα ἦν. 89. ὄμβροι ἐξαίσιοι, *nimii, intempestivi imbres*, 'excessive rains'. Cf. Hell. v 4, 17 ἄνεμος

ἐξαίσιος, Herod. iii 26, 3 νότον μέγαν τε καὶ ἐξαίσιον, Plat.

Timaeus p. 22 ε χείμων ἐξαίσιος ἡ καῦμα, Arist. de mundo

c. 6, Lucian Alcyon. c. 4 ἀνέμων ἐξαίσια μεγέθη. ἐρυσίβαι]

ἐρυσίβη=*robigo*, 'mildew', 'the red blight'. 90. τὰ καλῶς

ἐγνωσμένα, *bene provisa*, 'what has been excellently devised'.

Cf. Vect. iv 37 κατὰ γε μὴν τὸ δύνατον περαίνοντες τὰ μὲν καλῶς

γνωσθέντα καὶ αὖθις ἂν ἀνύοιμεν. 91. ἀφαιροῦνται, *cor-*

rumpunt, 'destroy'. 92. κάλλιστα τεθραμμένα, *optime*

nutrita, 'when they have been reared with the greatest care'

(G. § 75), or, if taken as proleptic predicate (xiii 27,

Arnold § 643) G. § 166 note 3, 'when they have been reared to

perfection'. 93. ἀπώλεσεν] *gnomic aorist*, i 167, G.

§ 205, 2.

24 § 19. l. 96. κύριοι, 'lords and masters'. 97. τοὺς

ἐν τῷ πολέμῳ, sc. *δοντας*, 'those who are engaged in war'.

99. ἐξαρεσκομένους] see on § 3 l. 14. ἐπερωτῶντας, 'con-

sulting them'. Cf. Mem. i 1, 9 εἴ τις ἐπερωτῶν (τοὺς θεοὺς

μαντευόμενος), ib. iv 3, 12, Symp. iv 47 πᾶσαι αἱ πόλεις διὰ

μαντικῆς ἐπερωτῶσι τοὺς θεοὺς, Hipparch. ix 9. 100.

οἰωνοῖς, 'by means of omens' drawn from birds, G. § 188, 1.

μή, sc. *ποιεῖν*.

§ 20. l. 103. ὑγρῶν καὶ ξηρῶν καρπῶν, 'succulent and

dry fruits', i.e. grapes and olives, wheat and other cereals.

104. καὶ ὑπὲρ πάντων γε δὴ, 'aye and with a view to the

preservation of all in short that they possess'. On the mean-

ing of ὑπὲρ see n. to Hier. l. 361. 'καὶ—δὴ *seriem ali-*

quam claudit cum vi' BUTTMANN, *Ind. Plat. Dial.* iv p. 212.

105. θεραπεύουσι, *colunt*, 'do service to', 'worship'.

CHAPTER VI

Kritobulus admits that the advice of Socrates is excellent, not to undertake any work without first propitiating the gods, and begs him to continue the subject. Socrates then recapitulates his preceding conclusions in praise of agriculture, adding some fresh observations to the points on which they are agreed. Kritobulus expresses his desire to learn the way to success in agriculture, which, as Socrates admits, many fail to obtain. Socrates replies that the best way to satisfy him on this point will be to recount a conversation he once held with Ischomachus, who was pronounced by all to be a type of καλοκάγαθία.

§ 1. 1. 2. *σὺν τοῖς θεοῖς*, *divino auxilio s. beneficio*. The phrases *σὺν τοῖς θεοῖς*, *σὺν θεοῖς*, *σὺν τῷ θεῷ* and *σὺν θεῷ* are common in Xen. Cf. x 65. 3. *ὡς—ὄντων*] subjectively, 'because, as you say, they are', G. § 277 note 2. 4. *οὐδὲν ἦττον*] see II 45, v 74. 6. *ἐνθεν...ἀπέλιπες*, i.e. by attraction for *ἐντεῦθεν*, *ἐνθα ἀπέλιπες*, 'from where you left off', i.e. returning to the point at which you left off speaking (Madv. Gr. Synt. § 103 note). So Plato Euthyd. § 41 ὅθεν τὸ πρότερον ἀπέλιπον, τὸ ἐξῆς τούτοις πειράσομαι—*διελθεῖν*, Phaed. p. 78 B ὅθεν ἀπελίπομεν, ἐπανεέλθωμεν, Gorg. p. 497 C ὅθεν...ἀπέλιπες, ἀποκρίνου. 7. *τὰ τούτων ἐχόμενα*, *quae eo pertinent*, 'what is connected with this subject'. *καὶ νῦν*, *nunc quoque*, 'even now'. 8. *μᾶλλον τι διορᾶν*, 'to see somewhat more clearly than before'. 9. *ὅ τι χρὴ ποιοῦντα βιοτεύειν*, 'what I must do to increase my means of living', not 'how I ought to act in life', although *βιοτεύειν* may mean either 'to live' or to 'gain a livelihood'. Hesychius *βιοῦν μὲν τὸ διάγειν, τὸ ζῆν, βιοτεύειν δὲ τὸ πορίζειν τὰ πρὸς τὸν βίον*. Cyr. III 2, 25 εἰθισμένοι ἀπὸ πολέμου βιοτεύειν, below xx 15 κλέπτων ἢ προσαιτῶν βιοτεύειν, I 69, xv 24, ix 76, x 84. With regard to the use of the participle see Madv. § 176 b and cf. viii 141, xiii 53.

§ 2. 1. 10. *τί οὖν...ἄρα, εἰ κτλ.*, 'what say you, then, if?' *πρῶτον μὲν* without *ἔπειτα δὲ* or *δεύτερον δὲ* or some equivalent

following is of very common occurrence. ἄρα = *rebus ita comparatis, igitur*, 'under the circumstances', 'then'. 11. διελθύθαμεν, *percensuimus*, 'we have gone over'. 12. ἤν πως δυνώμεθα may mean 'to try whether we can', so that ἵνα περαθώμεν may be, as Cobet suggests, only a gloss explanatory of the deliberative ἐάν πως, concerning which see Madvig Gr. Synt. 194 a Rem. 2. οὕτω is explained by συνομολογοῦντες. 13. διεξίέναι, sc. λόγῳ, xvi 4.

§ 3. 1. 14. γοῦν. The particle emphasizes the single word, marking that the assertion holds good with respect to it at least, i 10, xiii 35. ὥσπερ καὶ—οὕτω καὶ] In correlative clauses, when complete, the idiom of the Greek language prefers, if it does not require, a καὶ in each. Cf. Mem. i 6, 3, iii 5, 13, Sympos. viii 15, Plat. Phaed. p. 64 c σκέψαι δὴ—ἐάν ἄρα καὶ σοι ξυνδοκῇ ἅπερ καὶ ἐμοί, Apolog. c. 8 p. 22 d ταυτὸν μοι ἔδοξαν ἔχειν ἀμάρτημα, ὅπερ καὶ οἱ ποιηταί, καὶ οἱ ἀγαθοὶ δημιουργοί. 15. χρημάτων κοινωνήσαντας, *quibus pecuniae sunt communes*, 'when men are partners in business'. ἀναμφιλόγως διελθεῖν, sc. τὸν λόγον, *sine controversia computare rationes*, 'to go through their accounts without disagreement'.

§ 4. 1. 18. ἐπιστήμης] see i §§ 1, 5, 7, 9, iv § 1 ff. 20. 25 ἐφαίνετο sc. οὕσα, 'was seen to be'. The omission of ὧν is the usual practice with φαίνομαι, see Madv. § 177 b, Rem. 1. ἥ] that science 'by means of which', the demonstrative antecedent being omitted. 21. ὅπερ, *id quod*, 'precisely what', 'identical with'. 24. ὅποσοις τις ἐπίσταιτο χρῆσθαι, 'all that a person knew how to use'. For the optative see i 132, G. § 247.

§ 5. 1. 25. οὐτε—τε correspond to each other as the Latin *neque—et*. οἷόν τε, sc. εἶναι. 26. συναποδοκιμάζειν ταῖς πόλεσι, sc. δεῖν, *aeque ac civitates improbare oportere*, 'that we should join with states in condemning'. Sauppe quotes a precisely similar instance of brachylogy through the ellipse of δεῖν in Anab. vii 2, 28 οὐκ ἔφησθα οἷόν τε εἶναι, ἀλλὰ εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. The reading given by Stobaeus is συναπεδοκιμάζομεν which is preferred by

Schneider, Heindorf, Cobet, Hirschig and Schenkl. 28. κα-
ταγνύουσι, *debilitant*, 'enervate', explained by iv 16.

§ 6. 1. 30. ἔφαμεν] There is nothing said about this in
iv 2, whence it has been inferred that there is a gap to be
supplied there. εἰς τὴν χώραν] see n. to Hier. l. 257,
l. 262. διακαθίσας, 'making them sit apart'. 33. ἀφε-
μένους τῆς γῆς, 'giving up the open country'. Cf. l. 85 and
see n. to Hiero l. 586.

§ 7. 1. 33. οὕτως, 'in that case'. The γάρ refers to τεκ-
μήριον, iv 38, xiii 56, Madv. § 196 a, Rem. 34. τοὺς—
ἀμφὶ γῆν ἔχοντας, *agricultura occupatos*. Anab. vi 4, 1 οἱ πο-
λέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν, vii 2, 16, Hier. l. 64 οὐ μάλα
ἀμφὶ θεωρίας ἔχουσιν, where see my note. ἂν ψηφί-
ζεσθαι] G. § 211. The protasis is implied in οὕτως, see n.
to Hier. l. 16. 35. μὴ μάχεσθαι, sc. ψηφίζεσθαι ἂν.
36. ὅπερ πεπαίδευνται, 'as they have been brought up to do',
vii 6, ix 12, Cyr. i 6, 20 σὺ γάρ με εὐθὺς τοῦτο ἐκ παιδίου
ἐπαίδευες. καθῆσθαι, *otiosos esse, desiderare*, 'to sit still',
vii 1, x 10, 13.

§ 8. 1. 37. ἐδοκιμάσαμεν, *disputando effecimus, demon-
stravimus*, 'we came to the conclusion'. 38. ἀνδρὶ καλῷ
κάγαθῷ, 'the true gentleman': see § 15. 'The term καλοκα-
γαθός implies that combination of breeding (ἀγαθός) and culture
(καλός) which we require in our own aristocracy'. Mahaffy,
Social Life in Greece, p. 275, ed. 3. ἐργασίαν, 'employ-
ment'. See Index s. v. ἐπιστήμην κρατίστην] iv § 4.
'A superlative with a predicative noun, or a superlative stand-
ing alone as the predicate, never takes the article in Greek;
nor does it stand with a substantive and 'the superlative of
eminence' (denoting only a very high degree, and therefore
not distinguishing any particular object as belonging to the
highest degree of all)'. Madv. § 8, Rem. 3.

§ 9. 1. 40. μαθεῖν—ῥάστη] G. § 261, 2. Up to the present
not a word has been said about its being a science easy to
acquire. 43. παρέχεσθαι, *reddere, facere*. See Index.
ἥκιστα ἀσχολίαν παρέχειν—συνεπιμελεῖσθαι, 'to be very far

from leaving their thoughts no leisure to attend to the interests of friends and country withal'. Cf. iv l. 19.

§ 10. l. 47. τοῖς ἐργαζομένοις] The mss have τοὺς ἐργαζομένους, which must depend on συμπαροξύνειν. The intermediate clause ἔξω—τρέφουσα contains the reason why ἡ γεωργία συμπαροξύνει κτλ. φύουσα sc. *fruges*, τρέφουσα sc. *pecudes*, cf. v 12. Schneider compares Aristotle Oecon. i 2 p. 1343^b πρὸς δὲ τοῦτοις καὶ πρὸς ἀνδρίαν συμβάλλεται μεγάλη (ἡ γεωργία)· οὐ γὰρ ὥσπερ αἱ βάνανσοι τὰ σώματα ἀχρεῖα ποιοῦσιν, ἀλλὰ δυνάμενα θυραυλεῖν καὶ πονεῖν, ἔτι δὲ δυνάμενα κινδυνεύειν πρὸς τοὺς πολεμίους· μόνων γὰρ τούτων τὰ κτήματα ἔξω τῶν ἐρυμάτων ἐστίν. 48. διὰ ταῦτα refers to what precedes as well as what follows. εὐδοξοτάτη—πρὸς τῶν πόλεων] πρὸς is used to denote the person from whom some word or opinion proceeds: Xen. Hipparch. i 22 ὅτι πολὺ ἐστὶ πρὸς τῆς πόλεως εὐδοξότερον κτλ., Thucyd. i 71, 3 ἄδικον οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, Herod. vii 139 γνώμην ἐπίφθορον πρὸς τῶν πλεόνων i.e. *sententiam odio habitam a plerisque*, Xen. Anab. vii 6, 33 ἔχων ἔπαινον πολλὸν πρὸς ὑμῶν.

Observe that the agent is expressed (1) usually by ὑπό, (2) sometimes by ἐξ, indicating the source (xiii 32), (3) by παρά, (4) by πρὸς (vi l. 88), (5) by ἀπό.

26 49. βιοτεία, *vitae ratio*, 'mode of life', a late Greek word, occurring once in Polybius. 50. εὐνουστάτους τῷ κοινῷ, 'best affected towards the commonwealth'. G. § 185. With this use of τὸ κοινόν cf. Cic. or. in Verr. iii c. 38 *commune Milyadum*.

§ 11. l. 52. κάλλιστον, sc. ἐστὶ. 54. ἐφησθα καταμαθεῖν] Madv. § 147. 55. τῆς γεωργίας, 'their farming', i 119. 57. ὥς for ὥστε, to express a natural consequence, 'so that'; cf. Hier. c. 10, 1, Anab. iii 5, 7 ὁ ποταμὸς τοιοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. See Madv. § 166 c Rem. 2. 58. ἂν δοκῶ—ἀκούειν] see n. on ii 6, iv 129, Madv. § 173, Rem. 1.

§ 12. l. 61. τί οὖν...ἦν] above § 21. 10. 63. εἶναι—τούτων] G. § 168 note 2, Madv. § 51 c. 64. ἐφ' οἷς, 'in whose

case'. Cf. Plato Theaet. p. 158 D ὁμοίως ἐφ' ἐκατέροις διῶχ-
ριζόμεθα.

δ καλεῖται] καλεῖν ὄνομα is the Greek for 'to call by a name', like Latin *nomen appellare*: so you may say καλοῦσί με τὸ ὄνομα καλὸς κάγαθός with double accusative, as in vii 3, l. 19, Mem. ii 2, 1; and, as either of the two object accusatives may become the subject nominative in the passive, you can either say τὸ ὄνομα καλεῖται καλὸς κάγαθός, where τὸ ὄνομα is the subject, or καλεῖται τὸ ὄνομα καλὸς κάγαθός, where τὸ ὄνομα is the accusative. 66. πάνν ἄν—

βουλομένην ἄν] see on ii 102. 67. οὕτως, 'as you say'.

'οὕτως ad antecedentia referendum, ὡς ut respondeat' (*d'autant plus que*) (Sauppe). Schenkl after Hertlein would read τοῦτό σου ἀκούειν, comp. l. 58, vii 29, 59, and in l. 66 πάνν οὖν for πάνν ἄν. ὥς, *quoniam*.

§ 13. l. 69. ὥς, *quomodo*. 70. ἐπὶ τὴν σκέψιν αὐτοῦ, 'to the consideration of it', not, as Dindorf takes it, *ad invi-
sendum hominem illum*. 72. τὰλλα τὰ τοιαῦτα, 'everything else of the kind'. Cf. Dem. Philipp. i c. 3 § 3 p. 42 κατέπτηχε ταῦτα πάντα where likewise the reference is to persons.

On ὁ τοιοῦτος see note to xiii 3. 73. ἱκανὸς] Breitenbach reads ἱκανῶς after Rost, the mss have ἱκανὸς ἱκανῶς. The construction is χρόνος ἐγένετο ἱκανὸς περιελθεῖν τε τοὺς ἀγαθοὺς τέκτονας κτλ. καὶ θεάσασθαι ἔργα τὰ δεδοκιμασμένα αὐτοῖς (for ὑπ' αὐτῶν) εἶναι καλά, i.e. *opera quae certissimum esset ipsis pulchra esse*. The dative αὐτοῖς may also be taken for the possessive genitive, see G. § 184, 3 note 4. In that case τὰ δεδοκιμασμένα would mean 'which have been popularly esteemed'.

§ 14. l. 76. τὸ καλὸς τε κάγαθός] Cf. de rep. Lac. ix 4 ἐπὶ κλησιν μόνον ἔχει κακὸς εἶναι, Plat. Apol. 23 Δ ὄνομα δὲ τοῦτο λέγεσθαι σοφὸς εἶναι. 77. τί ποτ' ἐργαζόμενοι τοῦτ' ἀξιοῖντο καλεῖσθαι, 'what ever they did to have a claim to the name'. See above n. to l. 64, and for the use of the participle note to vi 9, vii 12.

§ 15. l. 79. ὅτι] causal. προσέκειτο, 'was added'. Cf. Eur. Alc. 1039 ἄλγος ἄλγει προσκείμενον, Isoer. Antid. § 210 ταῦτα ἐκείνοις προσκείσθω τοῖς πρότερον εἰρημένοις. On the

use of *κεῖμαι* for the perf. passive of *τίθημι* see my note to Plutarch Them. xviii § 1 l. 13, and for *πρός* below xiii 4. *τὸ καλός*, 'the word *καλός*', considered in itself as an object; so Plat. Protag. p. 345 *περὶ ἑαυτοῦ λέγει τοῦτο το ἐκών*. 80. ὄντινα ἴδοιμι] G. § 225. *καλόν*, 'beautiful to look at'.

προσῆιν] 'veteres dicebant *ἔρχομαι*, sed ἡα (brevis post aetate Menandri ἦειν) non *ἡρχόμην*, et εἶμι non *ἐλεύσομαι*, deinde ἦλθον et ἐλήλυθα in simplici verbo et in compositis omnibus. Praeterea nemo *ἔρχον* dicebat aut *ἀπέρχον*, *προσέρχον*, *εἰσέρχον* sed constanter omnes *ἴθι*, *ἄπιθι*, *πρόσιθι*, *εἰσιθι* et eodem modo *ἴοιμι*, *ἴω*, *ἰέναι* *ἰών*, numquam *ἔρχόμενος* aut *ἔρχεσθαι* aut quicquam eiusmodi. Itaque *ἰέναι*, *ἐξιέναι*, *κατιέναι* habent pro re nata aut praesentis aut futuri temporis significationem et usum, sicuti et participium *ἐξιών*, *ἀπιών*, *κατιών*, *παριών* caet. pro quibus Graeculi *ιδιώται* dicebant *ἐξερχόμενος*, et *ἐξελευσόμενος* et similiter in caeteris ad unum omnibus'. COBET *variae lectiones* p. 307. The old forms of the imperfect were ἡα, ἦεισθα, ἦει (before a vowel ἦειν), ἦμεν, ἦτε and ἦσαν.

81. εἰ πον ἴδοιμι. 'to try if haply I might see'. See n. on 12. 82. *προσηρτημένον* (*προσαρτῶν*), 'having been attached to', 'belonging to'. *τῷ καλῷ*, 'beauty'. *οὐκ ἄρα εἶχεν οὕτως*, 'it was not so after all, as I expected'. Madv. § 257 c. 84. *τῶν καλῶν τὰς μορφὰς*] G. § 160, 1. *μοχθηρούς*, *improbos*, 'depraved'. 85. *ἀφόμενον*] cf. above l. 33. 86. *ἐπ' αὐτῶν τινα*] *ἐπί* with persons in the meaning 'towards', 'in quest of', is rare and almost confined to the Iliad.

§ 17. 1. 87. *τὸν Ἰσχόμαχον*] 'Erat ille Ischomachus vir praestantissimus, animi dotibus et virtutibus dignissimus, qui a Socrate in exemplar proponeretur illius, qui patris familias muneribus egregie fungeretur, nec boni civis et veri amici officiis deesset. Cf. Oecon. vii et xi. Huic adeo contigit, ut prae ceteris *καλοῦ κάγαθῷ* cognomine ab omnibus decoraretur, Oec. vi § 17, xi § 20, xii § 2 et merito quidem, ipso Socrate iudice, vi § 12. Erat in eo animus lenis et liberalis, aequi iustique tenax, diligentia insignis, singularis rerum ad rem familiarem pertinentium peritia et sollertia. Cf. omnino c. xi. Quas laudes augebant vera erga Deos pietas et reverentia, cf. Oec. vii § 7, xi § 8, xxi § 12 et alibi; magnopere

etiam ornabant candor et modestia, VII § 3, XI § 2. Quamvis a reipublicae administratione alienus, tamen opibus, quas habebat amplissimas (XI § 20) patriae praesidio et decori esse studebat, XI § 9, cf. VII § 3, neque dicendi imperitus (XI § 23) sycophantarum, quos divitiae in ipsum excitabant, calumnias ipse diluebat, XI § 21 sq. Neque amicis deerat quorum inopiam sublevare amabat XI § 9 sq.' COBET *Prosopographia Xenophontea*, p. 72.

CHAPTER VII

Socrates relates how he first fell in with Ischomachus; and repeats the conversation he held with him on the occasion concerning his occupations and mode of life; how Ischomachus enjoined, as the first step in the formation of a domestic establishment, the acquisition of a virtuous and sensible wife; and how he then described the mode in which he had trained his own, at the time when he espoused her, an inexperienced girl of fourteen, to the duties of her position.

§ 1. 1. 1. τοῦ Διὸς τοῦ ἐλευθερίου] The cloister attached to the temple of Zeus Eleutherios or 'the Releaser' (built by freedmen (οἱ ἐξελεύθεροι) according to a statement of Hyperides quoted by Harpocration) being in the forum, was conveniently situated for Socrates to discourse in; thus Plato makes it the scene of the dialogue with Theages. The Scholiast on Aristoph. *Plutus* v. 1176 identifies the god with Ζεὺς σωτήρ: ἐν ᾧ στεί Σωτῆρα Δία τιμῶσιν, ἐνθα καὶ Σωτῆρος Διὸς ἐστὶν ἱερόν· τὸν αὐτὸν δὲ ἔνιοι καὶ Ἑλευθέριόν φασιν. 4. κάθησθαι] VI 7 l. 36. 5. τὰ πλεῖστα, *plerumque*, 'in general', G. § 160, 2. οὐ πάνυ σχολάζοντα, 'not sitting quite idle'. See my n. to Plutarch's *Them.* iv 2 l. 19 on the meaning of οὐ πάνυ.

§ 2. 1. 7. οὐδέ—γε νῦν, *ne nunc quidem*, 'no, nor now either', cf. I 53 n. 8. ἑώρας] G. § 222. συνεθέμην, 'I agreed', 'promised', is usually followed by the fut. inf.

Hence some would read ἀναμενεῖν here; but see Madv. § 171, Rem. 2.

12. τί ποτε πράττων—κέκλησαι, 'what it is you do that you are called'. On this use of the participle see Madv. § 176 b, G. § 141 note 7, and cf. vi 77, viii 141, xiii 53.

13. οὐκ ἔνδον γε διατρίβεις, 'you do not pass life indoors', 'are not a stay-at-home'. The γέ serves to call attention to the word it follows without intensifying its meaning.

14. τοιαύτη, like that of one who does lead a sedentary life, i.e. you look too healthy for that. *ἔξις*, *habitus*, 'habit of body'.

§ 3. l. 16. ἐπὶ τῷ τί κέκλησαι, 'at my (question) "what do you do that they call you gentleman"'. See above l. 12, and on the use of the article with a set of connected words

28 Madv. Gr. Synt. § 152.

19. καλοῦσί με τοῦτο τὸ ὄνομα] See n. to vi l. 64.

20. ὅταν γέ με εἰς ἀντίδοσιν καλῶνται τριηραρχίας, 'whenever they challenge me to an exchange for (a public burden such as) a trierarchy'. There was a law at Athens that if any citizen charged with a λειτουργία or εἰσφορά could point out a richer person than himself who had been passed over, he might challenge such party either to an exchange of their respective properties or to discharge the disputed liturgy himself. Cf. above ii § 6 l. 39, l. 42, Demosth. c. Mid. c. 23, Wolff Proleg. ad Leptin. p. 123.

21. χορηγίας] See n. to ii 40. 23. πατρόθεν, 'by my father's name Ischomachus', or, as others take it, *addito patris nomine*, so that he would be called Ἰσχόμαχος Φιλοστράτου.

In official acts it was the custom to designate a person by his own name and that of his father together with that of his deme, e.g. Δημοσθένης Δημοσθένους Παιανιεύς. Cf. Hom. Il. x 68, Thucyd. vii 64, 3 τῶν τριηράρχων ἓνα ἕκαστον ἀνεκάλει πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φυλῇ, Herod. iv 1, 7, viii 90, 6 ἀνέγραφον πατρόθεν τὸν τριηράρχον, vi 14, 3 ἐν στήλῃ ἀναγραφῆναι πατρόθεν, Plat. legg. vi c. 2 p. 753 B εἰς πινάκιον γράψαντα τοῦνομα πατρόθεν καὶ φυλῆς καὶ δήμον.

προσκαλοῦνται, 'summon into court'. 24. ὃ με ἐπῆ-
ρον, 'as regards the question you put to me', 'the thing you asked me', cf. xv 38, Madv. § 195 a. 26. καὶ αὐτῇ, 'even alone', without my help.

§ 5. 1. 33. καὶ τ[] π[] 46 n. ἐπισταμένην] § 2 l. 12 n., vi 9. 35. ἔζη ὑπὸ πολλῆς ἐπιμελείας, 'lived under strict surveillance'. ὑπὸ denotes the agency or cause under the accompaniment or co-operation of which anything is done. On Greek education generally see Mahaffy's *Social Life in Greece*, p. 330 ff., and on the position of women, p. 274 ff. 36. ὅπως—ὄψοιτο] not a final, but an object clause after ἐπιμελείας, see G. § 217, Madv. § 123. ὥς ἐλάχιστα, 'as little as possible', iv 107, Madv. § 26. 37. ἐροίη, loqueretur, fut. opt. of ἐρω. So Sauppe reads with Cobet. The common reading is ἐροιτο, interrogaret, which, as Cobet observes, 'et forma et significatione ab hoc loco alienum est'. Cf. Cyr. iii 1, 14 ἐπεθύμει αὐτοῦ ἀκοῦσαι ὅ τι ποτὲ ἐροίη.

§ 6. 1. 38. ἀγαπητὸν εἰ, 'a thing to be acquiesced in', 'one must be content that'. Dem. c. Timocr. § 95 p. 730, 19. 39. ἔρια παραλαβοῦσα] Cf. de rep. Lac. i 3 ὥσπερ δὲ οἱ πολλοὶ τῶν τὰς τέχνας ἔχόντων ἐδραῖοι εἰσιν, οὕτω καὶ τὰς κόρας οἱ ἄλλοι Ἕλληνες ἡρεμιζούσας ἐριουργεῖν ἀξιούσι. ἀποδείξαι, prae-stare, 'to produce', 'make', xv 8. 40. ἐωρακυῖα ὥς, 'having observed how', xvii 1. ἔργα ταλάσια, pensa lanae, 'the spinning tasks'. δίδονται, 'are apportioned'. 41. τὰ ἀμφὶ γαστέρα—πεπαιδευμένη, 'as to what concerns the appetite, having been extremely well brought up' (G. § 160, 1), 'with a well regulated appetite', not, as Brodaeus translates, rei culinariae perita, 'skilled in matters of cookery', though he is followed by Prof. Mahaffy, *Social Life in Greece* p. 276.

Γαστήρ means (1) venter, 'the belly', (2) cibis, 'food' as opposed to 'drink'. Oecon. ix 63 ἐγκρατεστάτη καὶ γαστρός καὶ οἶνου, Mem. i 5, 1 ἥττων γαστρός ἢ οἶνου, Cyr. i 2, 8 διδάσκουσι δὲ καὶ ἐγκρατεῖς εἶναι γαστρός καὶ ποτοῦ, ib. ἀπιόντας γαστρός ἔνεκα i.e. cibi capiendi causa, ib. iv 3, 45 γαστρός κρείσσους. (3) edendi cupido, 'craving for food', 'hunger', 'appetite': Mem. i 6, 8 δουλεύειν γαστρί, Oecon. xiii 48 τῇ γαστρί—προσχαριζόμενος, Mem. ii 6, 1 ζητητέον ὅστις ὀρχει γαστρός τε καὶ φιλοποσίας, Mem. ii 1, 4 τούτων (sc. τῶν ζώων) τὰ μὲν γαστρί δελεαζόμενα ...ἀλίσκεται, τὰ δὲ ποτῶ ἐνεδρεύεται, de rep. Lac. ii 1 σίτου...αὐτοῖς γαστέρα μέτρον νομίζουσιν.

42. ὅπερ] Madv. § 98 b. 43. παίδευμα, 'thing taught', 'point of instruction'. ἀνδρί] G. § 184, 3, Madv. § 34.

§ 7. l. 45. ὥστε] Madv. § 166, G. § 266, 1. ὧν προσήκει] G. § 153, Madv. § 103. 47. οὐ πρὶν γε ἔθυσαι]

G. § 240, 1. In Xen., the Orators and Plato, πρὶν with the indic. is used only after negative clauses (except Aesch. contr. Timarch. § 64), and never takes a particle except in

29 this one passage. 49. μανθάνουσιν, sc. τυγχάνειν, Madv. § 177 b.

§ 8. l. 51. σοὶ συνέθυε] XIII 4 n., G. § 187. 52. ταῦτα ταῦτα, eadem haec. 53. καὶ μάλα γε, 'yes, surely'. Other affirmative forms of answer are μάλιστα—πάνυ μὲν οὖν—πάνυ γε—ἔστι ταῦτα—ναί—δῆλα δὴ—ἀληθὴ λέγεις—τί μὴν; παντὸς μᾶλλον. Cf. I 47 n.

πολλὰ ὑποσχομένη πρὸς τοῖς θεοῖς γενέσθαι κτλ., *testibus diis studiose promittens se futuram etc.*, 'solemnly vowing before heaven to do her duty'. See cr. n.

It is doubtful whether verbs of promising and hoping can be constructed with the aorist as well as the present and future of the infinitive, as Jelf (Gr. Gr. § 405, 3 obs. 3) asserts. In the passages from Xenophon, Anab. I 2, 2 ὑποσχόμενος αὐτοῖς μὴ πρόσθεν παύσασθαι, Arnold Hug reads παύσεσθαι, as also in II 3, 27 he reads πορεύσεσθαι for the vulgate πορεύσασθαι, and in VI 5, 17 δέξεσθαι for δέξασθαι. On the other hand we find in Eur. Iph. Taur. 1016 ἐλπίζω λαβεῖν, and Herc. F. 746 ἤλπισεν παθεῖν. See Stallbaum on Plat. Rep. II c. 10 p. 363 A, Elmsley on Eur. Med. 750.

54. οἶαν δέ, sc. γενέσθαι, l. 234 n. 55. εὐδηλος ἦν δτι οὐκ ἀμελήσει] The more usual construction would be οὐκ ἀμελήσουσα, see G. § 280 note 1. On the personal for the impersonal construction see I 137, XII 70, n. to Hiero l. 515.

§ 9. l. 57. τί πρῶτον] the direct for the indirectly interrogative pronoun δτι (Madv. § 198 b). Cicero (apud Donatum in Terent. Phorm. II 3, 4) translates: *quid igitur, pro deum immortalium fidem, primum eam docebas?* 58. ἤρχου, *incipiebas*. 59. ἂν ἥδιον—ἀκούοιμι, 'I should be more pleased to hear', XI 10.

§ 10. l. 61. τί δέ;—ἡρόμην: Qu. τί δέ, εἰ μὴ—ἡρόμην? cf. IX 4. 62. χειροήθης, *mansuetus*, 'used to my hand'. Cf. Dem. Olynth. III § 31 p. 37, 9 τιθασεύουσιν ὑμᾶς χειροήθεις αὐτοῖς ποιοῦντες. ἐτετιθάσεντο] plup. pass., 'she had been tamed'. 'I feel quite at a loss' says Prof. Mahaffy l. c. p. 276,

'to render in English the forcible and affecting expressions of the original. Xen. speaks of the young creature as of a scared wild animal, which only grew tame after some period of confinement and of kind treatment. This is the prose side to the fine writing of the poets about Hymenaeus, and about the joys of the nuptial state'. *ἐτετιθάσεντο* is Schaefer's emendation for the vulgate *ἐτιθασεύετο*. 63. *ὥστε διαλέγεσθαι*, 'so as

to carry on a conversation'. See above l. 45, III 98. 65.

τίνος ποτὲ ἔνεκα, 'what ever could be the reason that?' 66.

ἔδοσαν] G. § 122 note 1.

§ 11. l. 67. *μεθ' ὅτου ἄλλου*] Madv. § 105. *ἐκατεύδομεν ἄν*, 'we (either of us) might have lived in wedlock', if we pleased.

On the suppression of the protasis see G. § 266, 2 (b). καλ

σοί, 'to you as well as to me'. 69. *τίνα*] l. 57. 72.

ὥς ἐόικασιν, for *ὥς ἔοικε*, the personal for the impersonal construction, above l. 55. *ἐκ τῶν δυνατῶν*, not *e divitibus*,

potentibus, as Heiland and Kerst explain it, comparing xi 10, or *ex iis quos poterant*, 'out of those who were possible objects of choice', as it has been rendered, but *pro eo atque licuit, quantum in ipsis fuit*, 'according as they could'. Cf. the phrases *ἐκ τῶν ἐνόντων*, *ἐκ τῶν παρόντων*, *ἐκ τῶν ὑπαρχόντων*.

§ 12. l. 74. *ὅτι βέλτιστα*, 'in the best possible manner' (l. 95), or it may be the adjective used proleptically for *ὥστε βέλτιστα γενέσθαι*. Cf. n. on iv 7. 75. *συμμάχων*] Cf.

Psalm cxxvii 7 'Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate'. 76. *γηροβοσκῶν*] The Greeks

had a strong feeling of the duty of children to tend their parents when their powers failed them in old age, in return for their own nursing when children. Cf. Soph. Ajax 567 ff., Eur. Suppl. 918 ff.

§ 13. l. 77. *νῦν δὲ δῆ*, 'at present, you know, here is a common house and home for us', Madv. § 11 Rem. 1. 78.

εἰς τὸ κοινὸν ἀποφαίνω, 'I produce and put into the common stock (from time to time)'. Dem. adv. Lept. p. 480, 11 *ἐκατὸν τάλαντ'* ἀπέφηγεν ἀπὸ τῶν πολεμίων, ib. 481, 9, c. Aphob. i

§ 19 p. 819, 16 ἐπτά ἔτη τῶν ἀνδραπόδων ἐπιμεληθεὶς ἔνδεκα μνᾶς τοῦ ἐνιαυτοῦ ἀπέφηνε. Cf. Plutarch praec. coniug. c. xxxiv δεῖ δέ, ὥσπερ οἱ φυσικοὶ τῶν ὑγρῶν λέγουσι δι' ὅλων γενέσθαι τὴν κρᾶσιν, οὕτω τῶν γαμούντων καὶ σώματα καὶ χρήματα καὶ φίλους
30 καὶ οἰκείους ἀναμιχθῆναι δι' ἀλλήλων. 79. κατέθηκας, 'you put' (once and for all). Cobet reads ἐπηνέγκω, *dotem attulisti*, comparing Lysias xix 14, Aesch. Ctesiph. § 172. 80. πότερος—

ἡμῶν] G. § 168. ἀριθμῷ πλείω] G. § 188, note 1. 81. συμβέβληται, 'has contributed'. ἐκείνο, *illud*, referring to what follows, 114. εἰδέναι, sc. δεῖ. 82. κοινωνός,

'partner in household management'.

§ 14. 1. 86. ἐν σοί, *penes te*, 'in your power', 'dependent upon you', cf. Cyr. viii 7, 11 ὅσον ἐν ἐμοί. The expression is a poetical one, see Soph. Oed. R. 314, Oed. Col. 247, Philoct. 950, Eur. Med. 228. 87. ἔργον, 'duty', 'business'.

§ 15. 1. 88. καὶ γὰρ ἐμοί] The καὶ belongs to ἐμοί. See n. on v 21, Kühner on Mem. ii 1, 3. ἀλλά—τοι, *at profecto, at sane*, 'but surely'; τοί expresses a restricted affirmation, generally qualifying a preceding statement. 89. σωφρόνων ἐστί, 'it is the part of discreet people, husband as well as wife', G. § 169, 1. 90. ὅπως—ὡς βέλτιστα ἔξει, 'in the way in which they shall be in the best possible state', G. § 217. 91. ὅτι πλείστα] above l. 74. ἐκ τοῦ καλοῦ τε καὶ δικαίου, 'by fair and just means'. 92. προσγενήσεται, *accedent*, xiii 4 n.

§ 16. 1. 93. ὃ τι ἂν ποιούσα συναύξοιμι, 'what I might do to assist in adding to our property'. See n. on l. 12, xiii 4. 94. ἔφυσάν σε δύνασθαι, 'made you naturally capable of'. Cf. 131, 163. A common meaning with the intransitive tenses, the aor. 2 and pf., as Aeschyl. Prom. V. 335 ἀμείνων τοὺς πέλας φρενοῦν ἔφυς ἢ σαυτόν, Soph. Phil. 88 ἔφυν γὰρ οὐδὲν ἐκ τύχης πράσσειν κακῆς, Thuc. iii 45 πεφύκασιν ἀμαρτάνειν, below l. 152.

§ 17. 1. 98. εἰ μὴ πέρ γε] See 1 l. 91 n. 99. ἐπ' ἐλαχίστου ἀξίοις ἔργοις ἐφέστηκεν, 'presides over things of very small importance'. The prepos. of the compound verb is often repeated with the substantive in regimen. Cf. l. 180,

Mem. III 5, 21 ἐφ' οἷς ἐφεστᾶσι, Hiero IX 1. 681 ἄρχοντες ἐφ' ἐκάστῳ μέρει ἐφεστήκασιν.

§ 18. 1. 100. ἔφη φάναι, 'he (Ischomachus) told me that he said to his wife'. 101. πολὺ διεσκεμμένως, 'with much judgment', II 2, XI 114. μάλιστα—ὅπως, 'chiefly with the view that'. 102. ζεύγος, *par*, 'couple'. συντεθεικέναι, *coniunxisse*. Cf. Cic. ap. Colum. lib. XII praef. § 1 sq.: *Xenophon Atheniensis eo libro, qui Oeconomicus inscribitur, prodidit maritale coniugium sic comparatum esse natura, ut non solum iucundissima, verum etiam utilissima vitae societas iniretur; nam primum, quod etiam Cicero ait, ne genus humanum temporis longinquitate occideret, propter hoc marem cum femina esse coniunctum: deinde ut ex hac eadem societate mortalibus adiutoria senectutis nec minus propugnacula praeparerentur.*

103. αὐτῷ, 'to itself', viz. the pair, in other words 'to each other'. Cf. I. 154.

§ 19. 1. 104. πρῶτον μὲν γὰρ κτλ.] Aristot. Oecon. I 3 καὶ ἡ τῶν τέκνων κτῆσις οὐ λειτουργίας ἔνεκεν τῇ φύσει μόνον οὔσα τυγχάνει, ἀλλὰ καὶ ὠφελείας· ἃ γὰρ αὖ δυνάμενοι εἰς ἀδυνάτους πωλήσωσι, πάλιν κομίζονται παρὰ δυνάμενων ἀδυνατοῦντες ἐν τῷ γήρῃ. τοῦ μὴ ἐκλιπεῖν] The articular infinitive in the gen. to express the final cause, 'for the sake of', so often employed in the New Testament. Cf. Thuc. I 4 Μίνως τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, II 4, 1; 22, 1; 75, 1, Xen. Cyr. I 3, 9; 6, 40 τοῦ μὴ διαφεύγειν τὸν λόγων σκόπους καθίστης. 105. κείται κτλ., *coniunctum, compositum est*, 'have been brought together'. See n. on VI 79, VIII 15. 106. ἔπειτα for ἔπειτα δέ: cf. V 23, Mem. I 4, 11; 7, 2, III 6, 2. The articular infinitive τὸ...κεκτῆσθαι is the subject of πορίζεται, G. § 141 note 6, below X 79, XII 59. 108. ἔπειτα δέ] Cicero l. c.: *tum etiam, cum victus et cultus humanus non, uti feris, in propatulo (ἐν ὑπαίθρῳ) ac silvestribus locis, sed domi sub tecto accurandus erat, necessarium fuit, alterutrum foris et sub dio esse, qui labore et industria compararet, quae tectis recondiderentur: si quidem vel rusticari vel navigare vel etiam alio genere negotiari necesse erat, ut aliquas facultates acquireremus.*

§ 20. l. 110. δῆλον ὅτι, 'assuredly'. Madv. § 193. δεῖ
 —τοῦ ἐργασομένου] G. § 172 note 2. τοῖς μέλλουσιν κτλ.] XII
 26, XIII 4. For the construction cf. VIII 56. 111. ὅ τι
 εἰσφέρωσιν] for ὅ τι εἰσείσουσιν. G. § 244. εἰς τὸ στεγνόν,
 'into a covered place', 'shelter'. Cf. Anab. VII 4, 13 ἡδίων ἀν
 ἔξω ἀνλίσσεται...ἢ ἐν τοῖς στεγνοῖς i.e. 'under cover'. 112.
 τοῦ ἐργασομένου] See n. on IV 114. ἐν τῷ ὑπαίθρῳ, *sub*
dio, 'in the open air'. Rutherford *New Phrynichus* p. 321.
 113. νεατός, 'the ploughing up of fallow land', a rare
 word. φυτεία, *plantatio arborum*, 'the planting of trees'.
 114. νομαί, 'tending of flocks'. ὑπαίθρια—ἐστίν, 'these
 are all employments for the open air', Madv. § 11 Rem. 1.
 115. τὰ ἐπιτήδεια, 'the necessaries of life'.

§ 21. l. 116. ἐπειδὴν—εἰσενεχθῇ, 'after they have been
 brought in', XI 95, 105. 117. καὶ—δέ] I 85. ἃ—
 ἔργα] Madv. § 101 a. 118. δεόμενά ἐστι] a periphrasis
 for δεῖται. Cf. below XII 7, Anab. II 2, 13 ἦν αὕτη ἡ στρατηγία
 οὐδὲν ἄλλο δυναμένη ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν, II 3, 10 οἱ ἦσαν
 ἐκπεπτωκότες, VI 1, 6 ἦν δὲ οὐδὲν πεπονθώς.

Cicero l. c.: *Cum vero paratae res sub tectum essent conges-
 tae, alium esse oportuit, qui et illatas custodiret et ea conficeret
 opera, quae domi deberent administrari. Nam et fruges cetera-
 que alimenta terrestria indigebant tecto, et ovium ceterarumque
 pecudum fetus atque fructus clauso custodiendi erant, nec minus
 reliqua utensilia, quibus aut alitur hominum genus aut etiam
 excolitur.* From which it appears that Cicero understood τέκνα
 of the young of cattle; but it is clear from § 24 that Xenophon
 meant 'children'.

§ 22. Cicero l. c.: *Quare cum et operam et diligentiam ea,
 quae proposuimus, desiderarent nec exigua cura foris acquirerent-
 ur, quae domi custodiri oporteret; iure, ut dixi, natura compa-
 rata est [opera] mulieris ad domesticam diligentiam, viri autem
 ad exercitationem forensem et extraneam.* For the sentiment cf.
 Aristot. Oecon. I 3 οὕτω προωκονόμηται ὑπὸ τοῦ θεοῦ ἐκατέρου ἡ
 φύσις, τοῦ τε ἀνδρὸς καὶ τῆς γυναικός, πρὸς τὴν κοινωνίαν. διείληπ-
 ται γὰρ τῷ μὴ ἐπὶ ταῦτά πάντα χρήσιμον ἔχειν τὴν δύναμιν, ἀλλ' ἐνια

μὲν ἐπὶ τὰναντία, εἰς ταὐτὸ δὲ συντείνοντα· τὸ μὲν γὰρ ἰσχυρότερον τὸ δ' ἀσθενέστερον ἐποίησεν, ἵνα τὸ μὲν φυλακτικώτερον ἢ διὰ τὸν φόβον, τὸ δ' ἀμυντικώτερον διὰ τὴν ἀνδρίαν, καὶ τὸ μὲν πορίζῃ τὰ ἐξωθεν, τὸ δὲ σώζῃ τὰ ἔνδον· καὶ πρὸς τὴν ἐργασίαν τὸ μὲν δυνόμενον ἐδραῖον εἶναι πρὸς δὲ τὰς ἐξωθεν θυραυλίας ἀσθενές, τὸ δὲ πρὸς μὲν τὰς ἡσυχίας χεῖρον πρὸς δὲ τὰς κινήσεις ὑγιεινόν· καὶ περὶ τέκνων τὴν μὲν γένεσιν ἰδίον, τὴν δ' ὠφέλειαν κοινήν· τῶν μὲν γὰρ τὸ θρέψαι, τῶν δὲ τὸ παιδεῦσαι ἐστίν.

124. φάναι, i. q. φάναι ἔφη
l. 132. εὐθύς, 'from the first, at the moment of birth',

Fr. tout d'abord. 126. τὴν—ἐξω] See cr. n.

§ 23. l. 128. δύνασθαι—κατεσκεύασεν, 'made it such as to be able'. G. § 265, Madv. § 148. Cic. l. c.: *Itaque viro calores et frigora perpetienda, tum etiam itinera et labores pacis et belli, id est, rusticationis et militarium stipendiorum, deus tribuit; mulieri deinceps, quod omnibus his rebus eam fecerat inhabilem, domestica negotia curanda tradidit.*

130. ἦπτον
δυνατὸν πρὸς ταῦτα, minus aptum ad haec. 131. φύσας]

l. 94. 132. φάναι ἔφη, Ischomachus told me that he said to her.

§ 24. l. 132. εἰδὼς δὲ ὅτι κτλ.] So Socrates Memor. i 4, 7 τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γειναιμέναις ἔρωτα τοῦ ἐκτρέφειν, ... καὶ ταῦτα ἔοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου. 135. πλείον ἐδάσατο, 'gave her a larger share of affection', aor. from δαίομαι, 'to divide', rare in Attic prose.

§ 25. l. 136. ἐπεὶ δὲ καὶ κτλ.] Cicero l. c. et quoniam hunc sexum custodiae et diligentiae assignaverat, idcirco timidiorem (φοβερὰν) reddidit quam virilem; nam metus plurimum confert ad diligentiam custodiendi. τὰ εἰσενεχθέντα,

'what is brought into the house', § 7, ll. 111, 116, 189, 194, 215, § 8 l. 5. 138. οὐ κάκιόν ἐστι, 'it is no bad thing'.

The comparative force is dropped, as in ἄμεινον ἐστι, βέλτιόν ἐστι, cf. Hesiod Opp. et d. l. 748 μηδ' ἐπ' ἀκινήτοισι καθίξειν, οὐ γὰρ ἄμεινον, παῖδα δυωδεκατάλῳ, properly non melius est quam si non facias h. e. non conducit. φοβερὰν, 'timid', generally applied to that which causes fear. Cf.

32 Cyr. III 3, 19, Hipparch. VIII 20. 140. ἀρήγειν δεήσει κτλ.] Cf. Cic. l. c.: *quod autem necesse erat foris et in aperto victum quaerentibus nonnunquam iniuriam propulsare, idcirco virum quam mulierem fecit audaciorem. Quia vero partis opibus aequae fuit opus memoria et diligentia, non minorem feminae quam viro earum rerum tribuit possessionem.* Cic. omits § 27 and proceeds with § 28 which he thus renders: *tum etiam, quod simplex natura non omnes res commode amplecti valebat, idcirco alterum alterius indigere voluit; quoniam quod alteri deest, praesto plerumque est alteri.* Columella adds *Haec in Oeconomico Xenophon [et] deinde Cicero, qui eum latinae consuetudini tradidit, non inutiliter disseruerunt.*

§ 26. l. 144. εἰς τὸ μέσον κατέθηκεν, *in medio posuit*, i. e. *commune illis dedit*, 'gave in equal measure', 'impartially'. 145. οὐκ ἂν ἔχοις διαλεῖν, 'you could not distinguish'. 146. τούτων πλεονεκτεῖ, 'has the larger share of them', i. e. *memory and attention.*

§ 27. l. 147. τὸ ἐγκρατεῖς εἶναι ὧν δεῖ, 'to have self-denying control in matters where they ought to have it'. Cf. II 4, IX 63, XII 86. 149. ὁπότερος ἂν ᾖ βελτίων, *utrumcumque sit robustior animo, abstinentior*, 'which ever of the two is superior in this virtue'. 150. φέρεσθαι, 'to receive'. See cr. n. to I 24. τούτου τοῦ ἀγαθοῦ, *boni sive praemii quod ex hac virtute (abstinentia) oritur* (Breitenbach).

§ 28. l. 151. The order is διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ εὖ πεφυκέναι πρὸς πάντα ταῦτά. Cf. Hier. III 1. 342 with note. 154. ἐαυτῷ] cf. above l. 103. ἃ τὸ ἕτερον ἐλλείπεται κτλ., 'wherein the one is deficient, the other being strong'. ἃ] G. § 160, 1. For ἐλλείπεσθαι 'to fail', 'to be incapable', cf. Mem. II 6, 5 πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν, *de re eq.* III 8 πολλοὶ γὰρ οὐ διὰ τὸ δύνασθαι ἀλλὰ διὰ τὸ ἄπειροι εἶναι τούτων ἐλλείπονται. The second τὸ ἕτερον is in partitive apposition to ζεύγος, in Latin the ablative abs. would have been used.

§ 29. l. 155. ταῦτα δὲ κτλ.] The order is: ταῦτα δέ, α ἐκατέρῳ ἢ. πρ. ὑπὸ τ. θ., *ειδότας ἡμᾶς δεῖ πειράσθαι, ὅπως κτλ.*

157. πειρᾶσθαι ὅπως...διαπράττεσθαι, 'to do our best to fulfil our respective duties, since we know' etc. Commentators explain the ὅπως as due to a mixture of two different constructions, πειρᾶσθαι διαπράττεσθαι and πειρᾶσθαι ὅπως διαπραξόμεθα, comparing Hell. vi 2, 32, Cyr. 2, 37; perhaps it is simpler to omit it, as Schneider and Cobet propose.

§ 30. l. 158. συνεπαινέει] l. 95. 163. ἔφυσεν ἐκά-
τερον δύνασθαι] above l. 94. 164. κάλλιον, sc. ἐστί.
165. θυραυλεῖν, *foris agere, sub dio degere*, 'to live out of doors'.

§ 31. l. 167. ἔφυσε] l. 131. ἀτακτῶν, 'violating the order of things'. 168. τοὺς θεοὺς οὐ λήθει] G. § 279, 4.
δίκην δίδωσιν ἀμελῶν, 'pays the penalty for neglecting'. G. § 277, 2.

§ 32. l. 170. τοιαῦτα, i.e. such as those named. 171.
καὶ ποῖα—ἔργα ἔχουσα—ἐξομοιοῦται τοῖς ἔργοις, 'but what duties has she, that she is like mine', for 'what duties are hers, that they are like mine'. The comparison is slightly irregular in form: it should have been either ποῖα αὐτῆς ἔργα ἐξομοιοῦται τοῖς ἐμοῖς or ποῖα ἔργα ἔχουσα ἐξομοιοῦται ἐμοί. We frequently find in both Greek and Latin a brachylogy of comparison, where the attribute of a person or thing is compared not with the attribute of another thing but to the thing itself to which that attribute belongs, as in *Cyrop.* v 1, 4 ὁμοίαν ταῖς δούλαις (for τῇ τῶν δούλων) εἶχε τὴν ἐσθῆτα. See my n. on *Cic. de off.* i § 76 l. 9.

§ 33. l. 176. ἃ ἄν—εἰσφέρει, οἶδε—ταῦτα] G. § 152 note 3.
178. ἐπειδὴν—ἤκη] xi 95, 105. 179. τὸ δίκαιον, sc. μέρος, *demensum cibi*, 'its proper allowance'.

§ 34. l. 179. καὶ—δέ, i § 3 l. 12 n. ἐπὶ—κηρίοις ἐφέστηκεν] See above l. 99 n. 181. τοῦ γιγνομένου τόκου, 'the rising progeny'. Breitenbach retains the reading of the mss τὸν γιγνόμενον τόκον, corrected by Estienne, but ἐπιμελεῖσθαι is not followed by an accusative except that of the neuter adjective, as in *Mem.* ii 9, 4 καὶ τὰ τοιαῦτα πάντα

ἐπεμελεῖτο, where the accusative is that of specification, cf. Hell. v 4, 4 τὰ ἄλλα ἐπεμελεῖτο. 182. ἐκτρέφεται, *enutritur ad maturitatem*. 183. ἀξιοεργοί, 'fit for work'. 184. ἐπιγόνων, *nepotum, subolis*, 'the young breed' is the correction of the mss reading τῶν ἐπομένων 'those immediately attendant upon her', due to H. Estienne. ἡγεμόνι, 'as leader' of the colony.

§ 35. 1. 186. δεήσει μέντοι σε, 'certainly, it will be your duty'. Columella xii 1, 5: *ea (nillica) porro persuasissimum habere debet, aut in totum aut certe plurimum domi se morari oportere: tum quibus aliquid in agro faciendum erit servis, eos foras emittere: quibus autem in villa quid agendum videbitur, eos intra parietes continere atque animadvertere, ne diurna cessando frustrentur opera; quae domum autem inferuntur, diligenter inspicere, ne debilitata sint, et ita explorata atque inviolata recipere; tum separare quae consumenda sunt, et quae superfieri possunt, custodire, ne sumptus annuus menstruus fiat*. On μέντοι see n. to xiii 6. 187. οἷς μὲν—τούτους] G. § 162 note 3. 188. ἐργαστέον, sc. ἡ G. § 281, 2.

§ 36. 1. 191. ἃ ἂν δέη] l. 24 n. περιττεύειν, *superesse*, 'to remain over', 'to be laid by'. 192. ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη, 'the resources stored up for the year'. Hesychius δαπάνη· τροφή. Cf. Cyr. i vi 9. 193. δαπανᾷται] subjunctive. 194. οἷς δεῖ, sc. ἱματίων or γίγνεσθαι. 195. ξηρὸς σῖτος, 'dried provisions'. καλῶς ἐδώδιμος, 'in a fit condition for eating'.

34 § 37. 1. 198. ἀχαριστότερον, *minus iucundum*. 199. τούτων πάντων] plural because of the collective force contained in the relative ὅς ἂν, to which θεραπεύεται refers. Cf. xii 64, xxi 48. Columella l. c.: *tum si quis ex familia coeperit adversa valetudine affici, videndum erit, ut is quam commodissime minis-tretur; nam ex huiusmodi cura nascitur benevolentia nec minus obsequium. Quin etiam fidelius quam prius servire student qui convaluerint, cum est aegris adhibita diligentia*. 200. ἐπιχαριτώτατον, *gratissimum*, 'most agreeable', from ἐπὶ χαρις. 201. μὲν οὖν, *immo vero*, 'nay rather', used in replies to state a thing more correctly, thus partially denying it. Cf. Hier.

c.10,1, below xvi 73. It is also used as commonly in assenting to a statement = *utique, profecto*, 'yes indeed', xvi 73. 202. χάριν εἶσεσθαι, 'to feel grateful'. Cf. xi 8.

§ 38. 1. 203. ἀγασθεῖς] See n. on iv 152. 205. προνομίας, 'instances of attention'. On the use of abstract substantives in plural, where several cases are implied, see note to c. 1, 21 p. 100. They are especially common in later Greek. 206. διατίθενται, 'are disposed, affected'. Cf. xxi 40, Sympos. iv 65. 207. ἐκκλίπη, sc. τὸ σμῆνος, *deserat alveum*. 208. ἀπολειπτέον εἶναι, *sibi remanendum esse*, 'that they must stay behind'. See my n. to Plutarch Them. xi § 2 l. 16. For a description of this devotion of bees to their leader see Virg. Georg. iv 210 ff.

§ 39. 1. 210. πρὸς σὲ τείνοι, *pertineat ad te*, 'concerned you'; cf. Plat. Symp. c. 13 p. 188 D ὅσα τείνει πρὸς θέμιν καὶ ἀσέβειαν. 212. γελοία τις, *ridicula quaedam*, 'particularly ridiculous'. For this use of *τις* see my note on Plutarch Themist. c. xxii § 2. 213. ὅπως—εἰσφέρουτο] G. § 217, note 1.

§ 40. 1. 214. εἰσφορά, 'bringing supplies into the house'. 215. σώζοι] G. § 235, 1. 216. εἰς τὸν τετρημένον πίθον ἀντλεῖν, *in pertusum vas ingerere* (Lucr. iii 937), 'to draw water into a bucket with holes in it', referring to the story of the Danaides. Cf. Arist. Oec. i 6 τὸ κτᾶσθαι δυνατόν χρή εἶναι (τὸν οἰκόνομον) καὶ φυλάττειν· εἰ δὲ μή, οὐδὲν ὄφελος τοῦ κτᾶσθαι· τῷ γὰρ ἡθμῷ ἀντλεῖν, τοῦτ' ἐστὶ καὶ ὁ λεγόμενος *τετρημένος πίθος*. 218. καὶ γάρ, 'for in truth'. 219. τοῦτο ποιοῦσιν, 'do so', i.e. ἀντλοῦσιν εἰς τὸν τετρημένον πίθον.

§ 41. 1. 221. ἀνεπιστήμονα, sc. τινά. Cf. i 4. 222. διπλασίου ἀξία, 'of twice as much value', cf. 83, 97. 225. παντὸς ἀξίαν, 'of inestimable value', lit. 'worth any amount'. 228. πονηρὸς φαίνεται] III 54.

§ 42. 1. 228. τὸ δὲ πάντων ἡδιστον, 'but it will be the greatest pleasure of all, if you are plainly superior to me and

become my mistress', *Madv.* § 197. 230. ποιήσῃ] ποιεῖν is *facere*: ποιεῖσθαι, *sibi facere* v. *reddere*. 231. προιούσης τῆς ἡλικίας, *provectioni aetate*, 'with the advance of years'. Cf. *Plat. Phaedr.* p. 279 A, above 162. ἀτιμότερα, 'held in less honour'. 232. ὅσῳ] *G.* § 188, 2. 234. γίγνη, *praestes te ipsam*, 'manifest yourself', 'prove', x 26.

§ 43. 1. 236. ὠραιότηας, 'good looks', see above 205 n. Cf. *Eur. Androm.* 207 οὐ τὸ κάλλος, ᾧ γύναι, ἀλλ' ἀρετὰι τέρπουσι τοὺς ξυνευνέτας. Hartland *Analecta Xen.* p. 14 observes upon this remark of *Ischomachus* 'Socratem mihi videor audire cum leni reprehensione demonstrantem, non eam esse sortem feminarum, quam esse oporteat: formosas quidem, quamdiu sint in flore aetatis, blanditiarum omni genere coli, sed natu maiores, easque quibus natura noverca fuerit, saepe indignum in modum despici et derideri, idque non a rusticis solum sed etiam ab iis, qui sibi urbani esse videantur: id est ea fere disputantem, quae pulcherrimis versibus nobilem feminam conquerentem facit *Goethius, Tasso Act II sc. 1*'. εἰς τὸν βίον 'for practical life' (not, as *Breitenbach*, *auctis vitae annis*). τοῖς ἀνθρώποις] *G.* § 184, 5. 237. ἐπαύξεται, *incrementa sumunt*, 'gain increase'. 238. μεμνήσθαι διαλεχθεῖς] *G.* § 280.

CHAPTER VIII

Ischomachus repeats to Socrates the admonitions which he addressed to his wife on the value of order and putting every thing in its own place in a house, and the illustrations he gave her of the beauty of good order in the movements of an army and in those of companies of dancers. He describes to Socrates a visit he once paid to a big Phoenician merchantman which was a model of order and neatness, and the valuable lesson he himself learnt from his inspection of it, which he also communicated to his wife.

§ 1. 1. 1. ἐπέγνως, *intellexisti*, 'did you observe?', *Cyr.* VIII 1, 33. 2. ἐκ τούτων, 'after this', or 'in consequence of this', *Plutarch Them.* xx 2 n. κεκίνημένην, *excitatam, commotam*, below XXI 63, *Plato Lysis* p. 223 A, *Rep.* I p. 329 D. 4. δηχθεῖσαν οἶδα, 'I remember that she was vexed'. Cf. XII 93, *Arist. Ach.* 1 ὅσα δὴ δέδηγμαι τὴν ἔμαντοῦ καρδίαν. So

in Lat. *mordeo*, Cic. ad Att. xiii 12 *valde me momorderunt epistulae tuae*.

6. αἰτήσαντος ἐμοῦ—μοι] See on ii 102, and cf. below l. 43.

§ 2. l. 7. καὶ—μέντοι] See n. on iv 12, x 63. 8.

εἶπον—ἔφην] This repetition of the verb of saying is common in Xenophon: Symp. i 15 καὶ ὃς ἀναστενάξας εἶπε, Ναὶ μὰ Δι', ἔφη,—μεγάλη γε, Cyr. iii 1, 8; v 4, 51, Mem. i 2, 52, i 6, 4, xvii 67.

μηδέν τι] accusative of extent, see n. to iii 64, x 21.

9. ἔστι—πενία αὕτη σαφής, i. q. τοῦτό ἐστι πενία σαφής (to be distinguished from ἡ πενία αὕτη), 'this is unmistakeable poverty'. 'A demonstrative pronoun to which a substantive is attached as predicate-noun by εἰμι or an equivalent verb, is apt to assume the gender and number of the substantive (attraction), Thuc. i 1 κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο'. Madvig § 98.

10. τὸ—μὴ ἔχειν] the articular infinitive in the nom., epexegetic of αὕτη.

11. αὕτη ἢ ἔνδεια, 'this want, viz. to look for a thing and not to be able to find it, is not so annoying as not even to think of looking for it at all, because you are sure it does not exist'.

Cic. ap. Colum. xii 2, 3: *nam vetus est proverbium, paupertatem certissimam esse, cum alicuius indigeas, uti eo non posse, quia ignoretur, ubi proiectum iaceat quod desideratur; itaque in re familiari laboriosior est negligentia quam diligentia*.

12. τὴν ἀρχήν, omnino, 'at all', see on ii 81.

14. ἀλλ' ἐγὼ οὐ τάξας κτλ., short for ἀλλ' ἐγὼ αἷτιος ὃς οὐ τάξας σοι παρέδωκα κτλ.

15. κεῖσθαι, 'to be placed'. In purely classical Greek κεῖμαι is the recognised perfect passive of τίθημι, τέθειμαι being the perfect middle. See above vi 79, vii 105 and my n. on Plut. Themist. c. 18, 1.

§ 3. l. 18. τάξις, 'order', 'arrangement'. Cic. ap. Col. xii 2, 4 *quis enim dubitet nihil esse pulchrius in omni ratione vitae dispositione atque ordine? quod etiam ludicris spectaculis licet saepe cognoscere*.

20. τύχη, sc. ποιῶν. Cf. Anab. ii 2, 17 ὡς ἐτύχχανον ἕκαστοι (sc. αὐλιζόμενοι), ἠύλιζοντο, Madv. § 177, Rem. i note 1.

21. ἀτερπές, sc. ἐστί. Cobet reads ἀγλευκές, supposing that the following note of the lexicographer Suidas (or rather Aelius Dionysius, as is

proved by Cobet Mnemos. 10, 67) must refer to the present passage: ἀγλευκές: τὸ ἀηδὲς Ξενοφῶν εἶρηκεν ἐν τῷ Οἰκονομικῷ. Δοκεῖ δὲ ξενικὸν ὄνομα Σικελικόν· πολὺ γοῦν ἔστι πάλιν παρὰ τῷ Πίνῳ, καὶ ἀγλευκέστερον ἀντὶ τοῦ ἀηδέστερον Ξενοφῶν Ἰέρωνι (I 21). Cicero apud Columellam l.c.: *nam ubi chorus canentium non ad certos modos neque numeris praeuentis magistri consensit, dissonum quiddam ac tumultuosum audientibus canere videtur. At ubi certis numeris ac pedibus, velut facta conspiratione, consensit ac concinuit, ex eiusmodi vocum concordia non solum ipsis canentibus amicum quiddam et dulce resonat, verum etiam spectantes audientesque laetissima voluptate permulcentur.*

§ 4. 1. 24. **ταραχωδέστατον**, 'all confusion'. Cf. Hier. vi 9 ὁ πόλεμος φοβερόν, below xii 85, xx 46 κόπρον λέγουσι...ὅτι ἄριστόν ἐστι. So in Latin, Virg. Aen. iv 569 *varium et mutabile semper femina*, Cic. de off. i § 11 *commune animantium omnium est coniunctionis appetitus*. 26. **ἀγλευκέστατον**, 'most unpleasing'. So Zeune, Sauppe, Schenkl read for the vulgate ἀκλεέστατον. **ὁρᾶν**] G. § 261, 2. Cic. ap. Colum. l.c.: *iam vero in exercitu neque miles neque imperator sine ordine ac dispositione quicquam valet explicare, cum armatus inermem, eques peditem, plaustrum equitem, si sint permisti, confundant*. **ὁμοῦ**, confuse, 'jumbled together', 'promiscuously'. 28. **ἐὰν ἔχοντες οὕτως ἐπικωλύσωσιν ἀλλήλους**, 'if by being in this condition they obstruct each other'.

§ 5. 1. 33. **οἷς ἀνάγκη αὐτῶν κτλ.**, 'those of them who have to retreat before the enemy's advance', i.e. the *ὄνοι, σκευοφόροι, ἄμαξαι*, as opp. to *οἱ ὅπλα ἔχοντες*.

§ 6. 1. 35. **τεταγμένη δέ**, opp. to 1. 24 *ἄτακτος μὲν οὔσα*. 36. **κάλλιστον**, se. *ἐστί*. 40. **κατὰ τάξεις**, *centuriatim*, 'in companies', not 'in set array' which would be *κατὰ τάξιν*. 41. **διευκρινημένους**, *bene dispositos*, 'arranged in distinct bodies'.

§ 7. 1. 43. **πορευομένων—πορεύονται**] irregular for *πορεύομενοι—πορεύονται*. Cf. 1. 6. 44. **ὥσπερ εἰς ἕκαστος**, 'like one man'. 46. **ἀεὶ οἱ ὅπισθεν κτλ.**] the *ἀεὶ* belongs

both to ὀπισθεν and to κενούμενον, 'the gap made from time to time'. See n. to Hier. vii 2 and cf. Hell. ii 1, 5 αἰὶ ὁ ἀκούων δεδιώς μὴ ὀφθείη ἔχων.

§ 8. l. 47. σεσαγμένη ἀνθρώπων, 'stowed with men'. For the gen. see G. § 172, and cf. Symp. iv 64 σεσαγμένος πλούτου, Aesch. Agam. 644 πημάτων σεσαγμένος, Pherecr. fr. inc. xiv τὴν γαστέρ'—ἀχύρων σεσαγμένος. 50. οἱ ἐμπλέοντες, 'those who are on board her', Thuc. iii 77, 2. διότι, *propterea quod*. 51. προνεύουσιν—ἀναπίπτουσιν, 'bend forwards and backwards', nautical terms. Polyb. i 21, 2. 52. ἐμβαίνουνσι, sc. εἰς τὴν ναῦν, 'embark'.

§ 9. l. 53. ὅμοιόν τι—οἷόν περ εἰ, *perinde—ac si*, cf. Cyr. i 4 ὅμοιον ἔμοιγε δοκεῖ εἶναι, οἷόν περ εἰ τις δεδεμένα ζῶα θηρῆ, ib. 5, 10. See Arn. § 917 c. εἰ...ἐμβάλοι κτλ., 'if he were to put into his granary a medley of barley and wheat and pulse'. 55. ὁπότε δέοι] G. § 233. μάξης] μᾶζα (from μάττειν 'to knead') was a simple dough, made of barley meal (ἄλφιτα), which when dry was moistened either with water or with wine and oil and eaten without further cooking. It seems to have been like cold porridge. Bread (ἄρτος) made of wheaten flour (ἄλευρα) was baked (πεπεμμένος). Some kind of bread was so universally considered the staple food that all additions, even meat, were called ὄψον or 'relish', just as in Scotland 'kitchen' was applied to all kinds of food beyond dry bread. See Prof. Mahaffy, *Old Greek Life*, p. 31. 56. διαλέγειν, 'to pick out grain by grain'. For the dative αὐτῷ after δέοι cf. above vii 111, Anab. iii 4, 35 δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, Mem. iii 3, 10 εἰ σοι δέοι διδάσκειν, G. § 184, 2 Note 1 b. διευκρινημένοις, 'carefully separated', l. 41.

§ 10. l. 57. εἰ τοῦ ταραχου τούτου μὴ δέοιο, βούλοιο δ' ἀκριβῶς διοικεῖν τὰ ὄντα εἰδέναι, *si hanc perturbationem non desideras, sed contra scire vis rem recte administrare* (Weiske). It is strange that none of the commentators have called attention to the irregularity of the use of εἰ with the optative and the imperative in the apodosis, instead of εἰ with the indic. or ἔάν anticipatory with the subj. 59. τῶν ὄντων] partitive

gen. after ὅτω or its implied antecedent, l. 33, G. § 168. 61. ἐν χάριτι διδόναι, 'to give by way of gratifying me', 'to oblige me by giving'. So Plat. Phaed. p. 115 B, Theocr. v 69 μήτε ἐμὲ ἐν χάριτι κρίνης, Cyr. iv 2, 11 χάριτος ἔνεκα, Mem. iv 4, 4, Hell. vi 3, 7 πρὸς χάριν. δοκιμασώμεθα, *exploremus, eligamus*. Cf. Menander inc. fab. iii 11 τῆς διὰ βίου δ' ἔνδον καθεδουμένης ἀεὶ Μὴ δοκιμάσασθαι μηδέν, ἀλλ' εἰκὴ λαβεῖν Ἀγνώμον' ὀργίλην κτλ. 62. τὴν προσήκουσαν ἐκάστοις ἔχειν = ἣν προσήκει ἕκαστα ἔχειν (Hiero l. 181) or ὥστε ἔχειν αὐτά (iv 20), the personal for the impersonal construction. See xii 70, Madv. § 165 a) Rem. 65. τὰ μὴ = εἴ τινα μὴ σὰ ἐστι. Hence μὴ is used, not οὐ, see G. § 283, 4. ἡ χώρα αὐτῇ, 'the place will itself miss (indicate the absence of) anything which is not there'. Cicero apud Columellam l. c.: *nam et unum quodque facilius consideratur, cum est assignatum suo loco, et si quid forte abest, ipse vacuus locus admonet, ut quod deest requiratur. Si quid vero curari aut concinnari oportet, facilius intellegitur, cum ordine suo recensetur*. 66. δεόμενον θεραπείας, sc. τί; 'anything requiring attention'. 67. τὸ εἰδέναι κτλ., 'the knowledge, where any particular thing is, will quickly put it into our hands, so that we shall not be at a loss for its use'. For the omission of the definite grammatical subject before ἀπορεῖν see Madv. § 157 a. Cf. Aristot. Oecon. i 6 πρὸς εὐχρηστίαν δὲ σκευῶν τὸ Λακωνικὸν χρήσιμον· χρὴ γὰρ ἐν ἑκάστον ἐν τῇ αὐτοῦ χώρᾳ κείσθαι· οὕτω γὰρ ἂν ἔτοιμον ὂν οὐ ζητοῖτο.

§ 11. l. 70. ἐπὶ θέαν, 'for the purpose of looking over her'. Observe that θέα = *spectaculum*, θεά = *dea*. 71. τὸ μέγα πλοῖον τὸ Φοινικικόν, 'the great Phœnician merchantman', probably a well-known vessel performing a regular service between Athens and some foreign port or ports. 72. ἀγγεῖον, properly 'a vessel', hence any 'receptacle'.

§ 12. l. 74. σκευῶν, 'the rigging', 'tackling', i.e. everything in the vessel except the shell, divided into ξύλινα, 'the oars', 'rudders', 'masts', 'yards' and κρεμαστά, 'sails', 'ropes', 'anchors': σκεῖν πλεκτά are 'the ropes'. Hermippus ap. Athe-

naeum Deipnos. i c. 20 p. 29 f. ἐκ δ' Αιγύπτου τὰ κρεμαστά
ιστία καὶ βύβλους.

The κρεμαστά are specially mentioned in an inscription containing the specifications for the construction of the famous Athenian naval arsenal known by the name of its architect Philon, which was found in April 1882 among some ruins near the shore of the harbour identified as the ancient Zea. The inscription begins thus:—(σ)υνγραφαὶ τῆς σκευοθήκης τῆς λιθίνης τοῖς κρεμαστοῖς σκεύεσιν, i.e. 'specifications for the construction of the stone arsenal for naval tackle and rigging'. The full text of the inscription is given in Vol. III no. 11 of that excellent publication, *The American Journal of Philology*, p. 317 ff.

75. ἀνάγεται, 'is put to sea'. διὰ πολλῶν πλεῖ, 'it requires a great deal of suspended tackle too, as they call it, for her to sail along'.
76. μηχανήμασιν, 'engines of war'.
77. τοῖς ἀνδράσι, 'with' not 'for the men'. See n. on XIII 4.
79. συσσιτία, 'company taking their meals together', 'mess'.
80. παρὰ πάντα, 'besides all this'. Cf. Cyr. i 2, 9 παρὰ τὴν φαρέτραν (ἔχειν δεῖ) ἐν κολεῷ κοπίδα. φορτίων (φέρω), 'freight', 'cargo'. G. § 172, 1. 81. ἄγεται, *secum vehit*.

§ 13. l. 82. πολλῷ μεζονί] G. § 188, 2. 83. ἐν δεκακλίῳ στέγῃ συμμέτρῳ, 'in a well-proportioned room large enough to hold ten couches'. Cf. Symp. II 18 ἀλλ' ἀρκέσει μοι οἶκος ἐπτάκλιος, ὥσπερ καὶ νῦν τῷδε τῷ παιδί ἤρκεσε τόδε τὸ οἶκημα ἐνιδρῶσαι κτλ., Plutarch Symp. v 5, 2. On the κλίνη see Becker *Charicles* p. 136 n. 8, Guhl and Koner, p. 136 Engl. Tr.
84. οὕτω—ὥς, 'in the manner in which', not for ὥστε. Cf. l. 89 and see Monro § 267. 85. μαστεντοῦ, *qui quaerat, quo quaeque res loco sit reposita*, 'some one to hunt for them', a word of very rare occurrence. Cf. v 64. ἀσυσκέαστα, 'not well-arranged', 'not ready for use', another very rare word. 86. δυσλύτως ἔχει, *difficulter expediri possunt*, 'are difficult to be unpacked', ix 68. διατριβὴν παρέχειν, *remorari*, 'to cause loss of time'. Cf. Cyneg. XIII 2.

§ 14. l. 88. διάκονον, 'mate'. On the duties of the πρῶρεὺς, also called πρῳράτης, see Aristoph. Eq. 543 ἐφασκεν | ἐρέτην χρῆναι πρῶτα γενέσθαι πρὶν πηδαλίοις ἐπιχειρεῖν, | κᾶτ' ἐντεῦθεν πρῳρατεῦσαι καὶ τοὺς ἀνέμους διαθρῆσαι | κᾶτα κυβερνᾶν αὐτὸν ἑαυτῷ. 89. ἐκάστην τὴν χώραν, 'each proper

place'. Schenkl after Stephanus reads *ἐκάστων*. 90. *ὥς*] cf. l. 84. *καὶ ἀπὼν*, 'even if not on the spot'. *ἂν εἴποι*] G. § 226, 1. 92. *Σωκράτους ὅποσα γράμματα*, sc. *ἐστί*, 'how many letters there are in (the word) 'Socrates' and in what order each comes'. The same instance is given in the Memor. iv 4, 7 and by Plato Alcib. i p. 113 A.

§ 15. 1. 94. *ἐν τῇ σχολῇ*, 'during his leisure'. 97. *τί πράττοι*] G. § 241, 3. *εἶπεν—ἔφη*] l. 8 n. 98. *εἴ τι συμβαίνει γίγνεσθαι*, 'if any thing happens', euphemistically for 'go wrong', 'in case of any accident'. So Dem. 551, 15 *ἂν τι ξυμβῇ*. HSt and most editors read *συμβαίνοι*: on the apodosis in the indicative as simply conditional, while the protasis is marked by the optative as an assumed possibility, see Madv. § 135 c R. b). *πῶς*] the direct interrogative pronominal adverb used for the indirect *ὅπως*. 99. *ἀποστατεῖ*, 'is missing'. *δυστραπέλως σύγκειται*, *ita situm, ut promi non possit*, 'awkwardly placed', 'not handy'. *δυστραπέλως* is a very uncommon word.

§ 16. 1. 100. *οὐκ ἐγχωρεῖ*, 'there is no room or time', 'it is not possible'. *ὅταν χεῖμάζῃ*] Cic. ap. Columellam l. c.: *haec eadem ratio praeparationis atque ordinis etiam in navigiis plurimum valet; nam ubi tempestas incessit, et est rite disposita navis, suo quidque ordine locatum armamentum sine trepidatione minister promit, cum est a gubernatore postulatum*. *ὁ θεός*, 'the god' who presides over the sea and storms, the genius of the sea subordinated to the power of the gods, *τοῖς θεοῖς* l. 106. 102. *διδόναι*, 'to hand out'. 103. *τοὺς βλάκας* (*βλάξ*), 'the lazy', 'negligent'. 104. *ἀγαπητόν*, sc. *ἐστί*: see n. to vii 38. 105. *καὶ πάννυ*] see n. to i 137. 106. *χάρις*, sc. *ἐστί*.

§ 17. 1. 108. *πάννυ ἂν ἡμῶν εἴη βλακικόν*, 'it would be a stupid thing in us', 'on our part'. The gen. is dependent upon the neuter pronoun understood, of which the following sentence *εἰ—λαμβάνειν κτλ.* is epexegetic. See Madv. § 53. *εἰ οἱ μὲν—ἡμεῖς δέ*] an instance of the co-ordination of contrasted clauses, where with us one of them would be sub-

ordinated and introduced by *while, whereas*. See Cyr. iv ii 46 note.

109. καὶ μικροῖς οὖσι, 'even though small'.
 χώρας, 'room for their goods', ix 49, Cyr. i 2, 4 εἰς τὰς ἐαυτῶν
 39 χώρας ἕκαστοι πάρεσιν. 110. σαλεύοντες ἰσχυρῶς ὅμως,
 'although violently tossed', xiii 40, Madv. Synt. § 175 e.
 111. τὸ δέον λαμβάνειν, *id quod opus est capere*, 'what they
 want to get'. 112. θηκῶν, 'store-rooms'. 113. βε-
 βηκυίας—ἐν δαπέδῳ, 'placed on a firm foundation'. Cf. Anab.
 iii 2, 19 ἐπὶ γῆς βεβηκότες which Hesychius explains by
 βεβαίως ἐνεστηκότες.

§ 18. 1. 116. μὲν δὴ] i 94, iv 63. ἀγαθόν, *sc. ἐστὶ*.
 τετάχθαι σκευῶν κατασκευήν, 'that there should be a regular
 arrangement of articles'. 117. χώραν—θεῖναι=ὥστε
 θεῖναι, 'a place to put them in', G. § 261, Madv. § 153.

§ 19. 1. 119. ὥς καλὸν φαίνεται, 'how fair a sight it is!'
 120. κέηται] subj. of κεῖμαι. κὰν ὅποια ἦ, for ὅποιαοῦν, Cyr.
 iii ii 22 note. κεχωρισμένα, 'sorted' cf. ix 48. 121. στρώ-
 ματα, *vestem stragulam*, 'bedding'. 122. τὰ ἀμφὶ τρα-
 πέζας, 'table-gear'. 124. ὁ σεμνός, 'your grave man'
)(κομψός, *lepidus*, 'a wit'. 125. εὐρυθμον, 'graceful'. Cf.
 i 52. It is the use of this word which it is suggested would
 tickle the fancy of the ἀνὴρ κομψός.

'The word is significant of the complete rhythm whether of sound
 or motion, that was so great a characteristic of the Greek ideal (cf. xi
 99 μεταρρυθμίζειν). The statement here, that even pots and pans may
 look fair and graceful when arranged in order, finds certain verification
 in one of the bas-reliefs at the base of Giotto's Tower. They represent
 the various trades of Florence, the subject of the one in question being
 pottery and exhibiting the potter with all his wares set out in the true
 beauty of perfect order'. (*Ruskin*.)

εὐκρινῶς, *ordine, distincte*, occurs only this once in Xen.

§ 20. 1. 125. τὰ ἄλλα, 'everything else'. 126. ἀπὸ
 τούτου, 'because of this', viz. because they are κατὰ κόσμον
 κείμενα. 127. χορὸς σκευῶν ἕκαστα φαίνεται, 'each
 sort looks like a row of vessels', not 'each sort of vessel
 looks like a chorus' in which case the Greek would require
 τῶν σκευῶν. 129. ἐκποδῶν ἐκάστου κειμένου, 'when

each kind of vessel is kept clear of it'. κύκλιος χορός, a chorus moving in measured circles round an altar in honour of the god, usually Dionysus, i.e. dithyrambic)(the dramatic, which were τετράγωνοι i.e. arranged in a square. 131. καθάρων, purum, 'clear to view'. So Liv. I 44 ut extrinsecus puri aliquid ab humano cultu pateret soli, XXIV 14, 6 puro ac patenti campo.

§ 21. 1. 131. εἰ, 'whether'. 133. πείραν λαμβάνειν αὐτῶν, periculum eorum facere, 'to make trial of them', XVII 6, Cyr. V 5, 35 ἐπειδὴν πείραν ἡμῶν λάβης πῶς ἔχομεν πρὸς σέ, de re eq. III 7 ληπτέον πείραν ἀπάντων ὅσων περ καὶ ὁ πόλεμος πείραν λαμβάνει. οὔτε τι ζημιωθέντας κτλ., 'without suffering any loss or taking any great trouble at all'. 134. οὐδὲ τοῦτο, ne hoc quidem, 'not this either'. See n. II 106, XII 10. 135. χαλεπόν, sc. ἐστὶ, XII 103. 136. τὸν μαθησόμενον] see n. to IV 114. 137. καταχωρίζειν, ordine disponere, loco suo reponere, 'to place in position', 'keep separate'. Cyr. II 2, 8.

§ 22. 1. 137. μυριοπλάσια ἡμῶν, short for μυριοπλάσια ἢ ἡμετέρα οἰκία ἔχει, 'ten thousand times as much as us', i.e. our house, Madv. § 71, G. § 175, 1 note 1, note to VII 172. 138. ἅπαντα, 'in all'. 139. ὁποῖον ἂν, qualemcumque. 40 ὁποῖον ἂν κελεύσης] G. § 207, 2. 141. εἰδὼς φανείται] III 56. ὅποι χρή ἔλθόντα λαβεῖν, 'to what place he must go to get', Madv. § 176: 'The Greeks often use a participle to denote the manner in which or generally the circumstances under which something takes place, where in other languages this statement of the manner or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a preposition)', II 6, VI 9, 77, VII 12. 142. μέντοι] adv. profecto. 143. κείται, sc. ἕκαστα, VI 79, VII 105.

§ 23. 1. 144. ἀντιζητοῦντα, vicissim et ipsum quaerentem, 'himself on his part looking for you'. 145. ἂν—ἀπείποι, sc. ζητῶν, 'would give up the search'. Cf. Ages. XI 14 οὐκ

ἀπεῖπε μεγάλων ἐφιέμενος. The protasis is contained in the participle, XIII 23. 147. τὸ μὴ εἶναι τεταγμένον] VII 106, VIII 10, 67. 148. μὲν δὴ] I 94, IV 63. 149. χρήσεως] the reading χωρίσεως has been suggested, and would be much more appropriate, but there is no such word found in the lexicons. διαλεχθεῖς μεμνήσθαι] G. § 280.

CHAPTER IX

Ischomachus, in reply to a question by Socrates, says that his wife was highly delighted with his remarks on the value of order and begged him to arrange his own house as it should be. Accordingly he began by showing her the plan and construction of their dwelling-house and the adaptation of its several rooms and apartments to their special purposes; and pointed out how the main front was made to face the south, in order that in winter they might have as much sun as possible, and in summer as little as possible, how the gynækonitis was separated from the adjoining andronitis, so that communication might be cut off at any time between them, and the female slaves kept in seclusion from the other parts of the house (§ 1—§ 5). They then proceeded to classify the various articles of household property, furniture, men's and women's wardrobes and, after properly arranging them, to put them in their proper places, taking care to keep those required for everyday use separate from those required for state occasions and the stores for monthly consumption apart from those destined for a year (§ 6—§ 8).

Their next task was to commit the ordinary kitchen, larder, bakehouse and workroom utensils to the care of the servants, pointing out where each should be kept, making them answerable for any loss or damage. They then made a list of such as are not used except on particular occasions and these they gave in charge to the stewardess, to be dealt out by her when required (§ 9—§ 10).

A well-qualified stewardess was their last care, one who should be temperate, thoughtful, trustworthy and obliging, and whom they could take into their confidence and inspire with

feelings of loyalty towards themselves and with a desire to promote the general prosperity of the house, by making her acquainted with all its concerns and a partner in all their joys and sorrows, and lastly with a due sense of justice by showing their own appreciation of that virtue in their treatment of others (§ 11—§ 13).

But I warned my wife, added Ischomachus, that she must not allow any undue confidence in our stewardess to interfere with her own habits of personal superintendence, without which they could not be sure of order being kept up. She must consider herself a guardian of the laws, strictly enforcing their observance, signifying approval or disapproval, rewarding or punishing, according to circumstances; or as the commander of a garrison, whose business it is to inspect his sentinels whenever he thinks proper (§ 14—§ 15).

I cautioned her that she must not mind this extra trouble imposed upon her, which was but natural since she was more interested than any servant could possibly be in the security of her husband's property (§ 16—§ 17).

§ 1. 1. 1. καὶ τί δὴ; 'what, pray, was the result?', I 134, III 46. 2. πῶς τι ἐπακούειν, 'to give any kind of heed to'. ὦν] G. § 153. ἐσπούδαζες διδάσκων, *studiose diligenterque docebas*, 'tried earnestly to teach her'. 4. τί δέ, εἰ μὴ, *quid (aliud), nisi*, 'what else but?' See on II 91. ὑπισχνέτο] mark the tense. γε] XIV 5. 5. φανερά ἦν ἡδομένη] G. § 280 n. 1. ἰσχυρῶς] see n. to IV 30, XII 5, XIII 2. ὥσπερ—εὐρηκυῖα] G. § 277 n. 3. ἐξ ἀμηνχανίας] a frequent use of ἐκ to denote the change from one condition to another: below XX 23, Cyr. I 4, 28 γελάσαι ἐκ τῶν ἔμπροσθεν δακρύων, III 1, 17 ἐξ ἄφρονος σώφρων γεγένηται, Soph. Oed. R. 454 τυφλὸς ἐκ δεδορκότος, Thuc. I 120 ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι. 7. ἥπερ, *quemadmodum*, III 66. διατάξαι, *sc. suppellectilem in aedibus*, cf. III 24.

§ 2. 1. 10. τὴν δύναμιν, *rationem, commoditatem, capacitatem* (Sturz), 'the capability', XVI 4. 11. ποικίλμασι, 'de-

corations'; according to Becker *Charicles* (Excursus I sc. iii), 'stucco-work' on the cornices and roof. He compares Plat. Rep. VII p. 529 B ἐν ὀροφῇ ποικίλματα. The same thing is meant by ποικιλίαι Mem. III 8, 10. 12. οἰκήματα, 'rooms'. 13. πρὸς αὐτὸ τοῦτο ἐσκεμμένα, 'planned with a view to this simply'. Cf. Xen. Hell. III 3, 8 ἐσκεμμένα λέγειν, Thuc. VII 42 πάντα ἐσκεμμένα ἡτοίμασται, Dem. c. Mid. p. 576 τάχα τοίνυν ἐρεῖ ὡς ἐσκεμμένα...πάντα λέγω, Erot. p. 1403 οὐδὲ τὰ μετρίως ἐσκεμμένα διαμαρτάνεσθαι πέφυκεν. Cf. Aristot. Oecon. I 6 οἰκίαν δὲ πρὸς τε τὰ κτήματα ἀποβλέποντα κατασκευαστέον καὶ πρὸς ὑγίειαν καὶ πρὸς εὐημερίαν αὐτῶν. λέγω δὲ κτήματα μὲν, οἶον καρποῖς καὶ ἐσθῆτι ποῖα συμφέρει, καὶ τῶν καρπῶν ποῖα ξηροῖς καὶ ποῖα ὑγροῖς, καὶ τῶν ἄλλων κτημάτων ποῖα ἐμψύχοις καὶ ποῖα ἀψύχοις καὶ δούλοις καὶ ἐλευθέροις καὶ γυναιξὶ καὶ ἀνδράσι καὶ ξένοις καὶ ἀστοῖς. καὶ πρὸς εὐημερίαν δὲ καὶ πρὸς ὑγίειαν δεῖ εἶναι εὐπνουν μὲν τοῦ θέρους, εὐήλιον δὲ τοῦ χειμῶνος. ἀγγεῖα, 'receptacles', 'repositories', VIII 72. 14. ὡς συμφορώτατα, 'as convenient as possible', IV 107, Madv. § 96. 15. ὥστε αὐτὰ ἐκάλει τὰ πρέποντα ἐν ἐκάστῳ, ut ipsae (sc. cellae) eas res, quibus una quaeque conservandis idoneae erant, vocarent sive invitarent, i. e. cui loco quale rerum genus conveniret, prima species docebat (Breitenbach).

§ 3. 1. 16. ὁ θάλαμος] not in the Homeric sense of 'store-room', as Schneider takes it, but 'the matrimonial chamber', adjoining the προστάς or παστάς, i. e. the open hall in which the μέταυλος or μέσαυλος θύρα was placed. ἐν ὀχυρῷ, in loco tuto, np. interiore (Sturz). Cic. ap. Columellam XII 2 § 2: quod excelsissimum (?) est conclave, pretiosissima vasa et vestem desiderat; quod denique horreum siccum atque aridum, frumentis habetur idoneum; quod frigidum, commodissime vinum custodit; quod bene illustre, fragilem supellectilem atque ea postulat opera, quae multi luminis indigent. 17. παρεκάλει, desiderabat. 19. τὰ φανά, 'the well-lighted portions'. δεόμενα—ἔστι] VII 118.

1 § 4. 1. 20. διαιτητήρια κτλ., conclavia, 'dwelling rooms' (cf. διαίτας Arist. Ran. 114) furnished' (cf. Hier. XI 767 οἰκίαν ὑπερβαλλούσῃ δαπάνῃ κεκαλλωπισμένην) 'so as to be

cool in summer and sunny in winter'. See *cr. n.* Cf. *Mem.* *iii* 8, 8 f., where it is said that a house ought to be constructed so as to be *ἡδίστη τε ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη*, and *θέρους μὲν ψυχρινή, χειμῶνος δὲ ἀλεεινή*.

21. *ἐπεδείκνυον*] notice the tense: 'I showed her one after another', below *l.* 23 it is *ἐπέδειξα*.

24. *ἀναπέπταται*] perf. pass. from *ἀναπετάννυμι*, 'lies open', 'faces'. See Index and *n.* on Plutarch *Them.* *viii* 2 *l.* 7, and add to the passages there quoted *Xen. Sympos.* *v* 6 *ἀναπέπτανται μυκτῆρες*, *de re eq.* *i* 10 *μυκτῆρες οἱ ἀναπεπταμένοι*) (*τοῖς συμπεπτωκόσι* = *angustis*.

εἴδηλον] here used in the impersonal construction, above *vii* 1. 55 in the personal.

25. *τοῦ δὲ θέρους εὐσκίος*] This is explained by *Mem.* *iii* 8, 9 *ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει*, and therefore Socrates continues *οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλότερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι. ὥς δὲ συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτὸς τε ἂν ἡδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τιθεῖτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι*.

§ 5. 1. 26. *θύρα βαλανωτή*, 'fastened with bar and bolt'. The *μέσαυλος*, or *μέταυλος*, *θύρα*, was the door connecting the men's and women's apartments (*Becker Charicles Excursus* *i* sc. *iii*) which was fastened with a *βάλανος* or 'bolt-pin', Lat. *pessulus*. This bolt-pin passed through a hole in the wooden bar (*μόχλος*) which was put across the inside of the door and went into a hole (*βαλανοδόκη*) in the door-post, so that the *μόχλος* could not be stirred till the pin was taken out by means of a hook (*βαλανάγρα*), *Arist. Vesp.* 200.

27. *ὠρισμένην* (*ὀρίζειν*), *separatam*. *Τὸ κεχωρίσθαι ἄνδρας γυναικῶν* was an established principle among the Greeks (*Herod.* *v* 18). *ἵνα μήτε ἐκφέρηται κτλ.*] because the valuables were kept in the women's apartments. On the mood see *G.* § 216, 2.

29. *ἀνευ τῆς ἡμετέρας γνώμης* may mean either *nobis insciis* or *nobis invitis*, 'without our knowledge' or 'without our con-

sent': cf. Anab. i 3, 13 ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι, Hell. vi 5, 4 ἡγούντο, εἰ τοῦτο ἄνευ τῆς σφετέρας γνώμης ἔσοιτο, χαλεπὸν ἔσεσθαι. 30. ὥς ἐπὶ τὸ πολὺ, *plerumque*, iii 86, xi 120. 31. συζυγέντες] cf. vii 159. εὐπορώτεροι, *maiores facultatem habent* (Sturz), 'have more opportunity', or perhaps 'are more ready'.

§ 6. 1. 32. ἐπεὶ διήλθομεν, *cum perlustrassemus*. 33. οὕτω δῆ, *tum demum*, 'then and not till then'. Cf. below xi 42, xxi 41. κατὰ φυλὰς διεκρίνομεν, 'we set about classifying'. Cicero apud Colum. cap. 3 § 1: *praeparatis idoneis locis instrumentum et supellectilem distribuere coepimus: ac primum ea secrevimus, quibus ad res divinas uti solemus, postea mundum muliebrem, qui ad dies festos comparatur, deinde ad bella virilem, item dierum sollemnium ornatum, nec minus calceamenta utrique sexui convenientia; tum iam seorsum arma ac tela seponebantur et in altera parte instrumenta, quibus ad lanificia utuntur*. Plutarch de curiositate p. 515 E refers to this passage: ὥς γὰρ Ξενοφῶν λέγει τοῖς οἰκονομικοῖς ἴδιον εἶναι τῶν ἀμφὶ θυσίαν σκευῶν, ἴδιον τῶν ἀμφὶ δεῖπνα τόπον, ἀλλὰ-χοῦ κείσθαι τὰ γεωργικά, χωρὶς τὰ πρὸς πόλεμον, οὕτω σοι τὰ μέν ἐστιν ἀπὸ φθόρου κακὰ κείμενα, τὰ δ' ἀπὸ ζήλοτυπίας, τὰ δ' ἀπὸ δειλίας, τὰ δ' ἀπὸ μικρολογίας. 34. ἡρχόμεθα πρῶτον] Cyr. i 5, 5 ἐπεὶ δὲ ἡρέθη τάχιστα, ἡρχετο μὲν πρῶτον ἀπὸ θεῶν. ἀθροίζοντες, *colligentes, uno in loco ponentes*, cf. xx 50. 36. εἰς ἑορτάς, 'for festivals', v 4. διηροῦμεν, *seponebamus*, cf. viii 112. 37. στρώματα, 'bedding', viii 121.

§ 7. 1. 39. ὅπλων, 'armour'. 41. σιτοποικῶν, 'for bread-making', Cyr. vi 2, 31. 42. ἄλλη ἀμφὶ μάκτρας] elliptically for τῶν ἀμφὶ μάκτρας, 'another (of those) for kneading bread'. Cic. ap. Colum.: *post quibus ad cibum comparandum vasis uti solent, constituebantur; inde quae ad lavationem, quae ad exornationem, quae ad mensam quotidianam atque epulationem pertinent, exponebantur*. 43. διεχωρίσαμεν, 'we divided into two sorts', viii 72. 44. τὰ θοινατικά, 'those suited for festal occasions'.

§ 8. 1. 44. χωρὶς—ἀφείλομεν, 'we set apart'. There is a curious mistranslation of this passage by Cic. ap. Columellam

l. c.: *postea ex iis, quibus quotidie utimur, quod menstruum esset, seposuimus, annum quoque in duas partes divisimus: nam sic minus fallit, qui exitus futurus sit.* 45. *δίχα κατέθεμεν* can only mean *seorsim seposuimus in futuros usus*, 'we stored in a separate place', xvi 79. *τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα*, *quae rei familiaris ratione subducta in annum destinata sunt*, 'those estimated to last for a year'. 47. *λανθάνει*, sc. *ἡμᾶς*, or more generally the person concerned. *ὅπως πρὸς τὸ τέλος ἐκβήσεται*, not *qui exitus futurus sit*, as Cic. translates, but, as Gesner renders it, *quousque sint suffecturae*. *πρὸς τὸ τέλος*, sc. *anni*. 49. *χώρας*] above III 22, viii 117. *διηνέγομεν*, *huc illuc disposuimus*. See Critical Notes.

- 42 § 9. l. 51. *οἷον*, 'for example', i 88. *σιτοποικοῖς*] Cic. ap. Colum. xii c. 3 § 2—4 translates the passage thus: *haec postquam omnia secrevimus, tum suo quaeque loco disposuimus; deinde, quibus quotidie servuli utuntur, quae ad lanificia, quae ad cibaria coquenda et conficienda pertinent, haec ipsis, qui his uti solent, tradidimus et, ubi ea ponerent, demonstravimus, et, ut salva essent, praecepimus*. Schneider compares Arist. Oecon. i 6 *ἐν μὲν οὖν ταῖς μικραῖς κτήσεσιν ὁ Ἀττικὸς τρόπος τῆς διαθέσεως τῶν ἐπικαρπιῶν χρήσιμος· ἐν δὲ ταῖς μεγάλαις, διαμερισθέντων καὶ τῶν πρὸς ἐνιαυτὸν καὶ τῶν κατὰ μῆνα δαπανωμένων. ὁμοίως δὲ καὶ περὶ σκευῶν χρήσεως τῶν καθ' ἡμέραν καὶ τῶν ὀλιγάκις, ταῦτα παραδοτέον τοῖς ἐφεστῶσιν*. 52. *εἴ τι*, 'whatever', i 43. *τοιούτων*] Gr. § 87 note. 53. *αὐτοῖς*] intensive. 54. *σᾶ*] iii 15, viii 64 n.

§ 10. l. 56. *διὰ χρόνου*, *subinde, raro*, 'at intervals', 'occasionally'. Cyneget. v 3 *οἱ ὄμβροι οἱ γιγνόμενοι διὰ χρόνου*. I cannot agree with Sturz's observation that the phrase might also mean *quae temporis ratio postulat*. Cicero l. c.: *Quibus autem ad dies festos et ad hospitum adventum utimur et ad quaedam rara negotia, haec promo tradidimus et loca omnium demonstravimus et omnia annumeravimus atque annumerata ipsi exscripsimus, eumque admonuimus ut, quodcumque opus esset, sciret unde daret; et meminisset atque annotaret, quid et quando et cui dedisset, et, cum recepisset, ut quidque suo loco reponeret.* *ταῦτα δέ*] When the opposition denoted

by μέν and δέ lies in a relative sentence, and to this a demonstrative reference is annexed ὅς—οὗτος, μέν and δέ or one of them is often put twice, first with the relative, then with the demonstrative. See Buttmann Excurs. on Demosth. Mid. p. 129, and my n. on Hier. 662, and cf. iv 61. 58. γραψάμενοι ἕκαστα, 'after making an entry or list of each'. Ages. i 18 τοὺς λαφυροπώλας ἐκέλευσε γραφομένους, ὅπόσου τι πρίαιντο, προτεσθαι τὰ χρήματα. 60. ἀπολαμβάνουσιν, 'when receiving them back'. 61. ὁθενπερ, 'to the exact place from which'; the antecedent is omitted, as is usual with relative adverbs of place.

§ 11. 1. 61. τὴν ταμίαν] Cicero ap. Columell. xii c. 1 § 3 in primis considerandum erit, an a vino, ab escis, a superstitionibus, a somno, a viris remotissima sit, et ut cura eam subeat, quid meminisse, quid in posterum prospicere debeat—et tam malum vitare, quam praemium recte factorum sperare. 63. ἐγκρατεστάτη γαστρός] Cyrop. i ii 8. 66. παρ' ἡμῶν, i.e. indirectly nostro iussu, and so different from ὑφ' ἡμῶν, which would imply a direct agency. 67. σκοπεῖν, i.e. τὸ σκοπεῖν governed by ἔχειν, cf. vii 136, 147, xv 1, 3. ὅπως ἀντιτιμῆσεται] iii 71, iv 76, vii 74.

§ 12. 1. 68. εὐνοϊκῶς ἔχειν] See Index s. v. ἔχειν. 69. ὅτ' εὐφραϊνόμεθα] G. § 233. τῶν εὐφροσυνῶν] G. § 170. 1: on the use of the word itself see my n. to Hier. vii 4. 70. εἴ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες, in societatem tristitiae advocantes. Cf. Xen. Symp. iv 50 ὅταν τι ἀγαθὸν ἔχωσι, παρακαλοῦσί με ἐπὶ ταῦτα, below vii 199. 71. τὸ προθυμείσθαι—ἐπαιδεύομεν αὐτήν] G. § 164. συναύξειν] iii 82, vii 93. 72. ἐπιγιγνώσκειν, cognoscere (res et rationes nostras), 'to be acquainted with our concerns'; viii 1. 73. τῆς εὐπραγίας μεταδιδόντες] probably by the addition of small luxuries, as they grew richer themselves. Cf. xii § 6. C. W.

§ 13. 1. 74. αὐτῇ ἐνεποιούμεν] G. § 187, xv 1, 2. τιμιωτέρους τιθέντες] Ionic expression for διὰ πλείονος τιμῆς ἄγοντες, pluris aestimantes, plus honoris tribuentes, 'by making them more honoured'. Cf. vii 234. 76. πλουσιώτερον καὶ ἐλευθεριώτερον βιοτεύοντας, 'living in greater

luxury and style'. Cf. Mem. i 6, 3 χρήματα—κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδίων ποιεῖ ζῆν. 77. καὶ αὐτὴν δὲ ἐν

ταύτῃ τῇ χώρᾳ κατετάττομεν, atque eam ipsam etiam in hoc loco (iustorum) ponebamus, h. e. ea in conditione ut posset splendide et liberaliter, ut homines honestiores, vivere (Breitenbach). Others take it to mean 'we installed her in this position'. χώρα is found with the same meaning in Anab. v 6, 13 ἐν ἀνδραπύδων χώρᾳ 'in the position of slaves', v 7, 28 ἐν οὐδεμιά χώρᾳ ἔσονται, Cyr. ii 1, 18 ἐν μισθοφόρου χώρᾳ εἶναι.

§ 14. l. 78. ἐπὶ τούτοις πᾶσιν, 'after all this', 'besides
43 all this'. 80. ὄφελος, sc. ἐστίν. 81. διαμένῃ,

duret, 'should last', G. § 217 note 1. 84. νομοφύ-

λακας, 'guardians of the law', officers appointed to watch over the laws and their observance at Sparta and elsewhere, they are mentioned by Plato de legg. vi p. 755 A, p. 770 c, and Aristotle Pol. vii c. 8 extr. p. 1323, vi 14 p. 1298, mentions it as an institution of an aristocratical character. It is doubted whether there were any such officers at Athens: at any rate, if they existed, they must have been an inferior order of functionaries, whose business it was to keep order in the public assemblies. See Hermann, *Political Antiquities*, § 129 note 15. Cicero ap. Colum. xii c. 3 § 10 sq. Postremo his rebus omnibus constitutis, nihil hanc arbitror distributionem profuturam, nisi, ut iam dixi, villicus saepius et aliquando tamen dominus aut matrona consideraverit animadverteritque, ut ordinatio instituta conservetur. Quod etiam in bene moratis civitatibus semper est observatum; quarum primoribus atque optimatibus non satis visum est bonas leges habere, nisi custodes earum diligentissimos cives creassent, quos Graeci νομοφύλακας appellant. Horum erat officium, eos, qui legibus parerent, laudibus prosequi nec minus honoribus: eos autem, qui non parerent, poena multare. Comp. also Cic. de legg. iii c. 20 § 46 legum custodiam nullam habemus. Itaque eae leges sunt, quas apparitores nostri volunt: a librariis petimus, publicis litteris consignatam memoriam publicam nullam habemus. Graeci hoc diligentius (sc. instituerunt), apud quos νομοφύλακες creantur, nec ei solum litteras—nam id quidem etiam apud maiores nostros erat—, sed etiam

facta hominum observabant ad legesque revocabant, and he recommends that this office should be given to the censors. *προσαιροῦνται*, *insuper creant*, 'they choose besides'. *πρός* = *praeterea*, 'in addition', 'thereto', is the only preposition that is used, as an adverb, without its case in Attic prose, mostly in *πρὸς δέ*, *προσέτι*, *πρὸς δ' ἔτι*, also *καὶ πρὸς*, *πρὸς δὲ καί*, *καὶ πρὸς γε*, and sometimes at the end of the sentence.

§ 15. 1. 89. *φρούραρχος*, 'commandant of a fortress', IV 83. 90. *φυλακάς*] see above IV 45. *ἐξετάζει*, 'reviews', 'inspects'. *δοκιμάζειν εἰ*, 'to try whether' (G. § 282, 4), better than 'to signify his approval if'. 91. *ὥσπερ ἡ βουλή κτλ.*] Hipparch. I 13 *τούς γε μὴν ὄντας ἱππέας ἢ βουλή ἂν μοι δοκεῖ προειποῦσα ὡς τὸ λοιπὸν δεήσει διπλάσια ἱππάζεσθαι καὶ ὡς τὸν μὴ δυνάμενον ἵππον ἀκολουθεῖν ἀποδοκιμάσει ἐπιτεῖναι ἂν τρέφειν τε ἄμεινον καὶ ἐπιμελεῖσθαι μᾶλλον τῶν ἵππων. καὶ τοὺς βιαίους δ' ἵππους ἀγαθὸν μοι δοκεῖ εἶναι προρρηθῆναι ὅτι ἀποδοκιμασθήσονται· αὕτη γὰρ ἡ ἀπειλή πωλεῖν ἂν τοὺς τοιοῦτους μᾶλλον παρορμήσειε καὶ ἱππωνεῖν σωφρονέστερον*, i.e. 'as for those who are in the cavalry now, the senate would, I think, incite them to keep their horses better and give more heed to them, if they were to give notice that horse exercise will be doubled, and that they will reject horses that cannot keep pace with the others. It seems to me also that it would be a good thing to give notice that restive horses will be rejected: for such a threat would stimulate the owners of such horses to sell them and purchase others with greater judgment'. 93. *ἀπὸ τῆς παρούσης δυνάμεως*, *pro facultatibus*, 'according to her existing means'. Cf. III 6, VI 55, Hiero XI 761. 94. *τούτων*, sc. *τοῦ λοιδορεῖν καὶ κολάζειν*, *vituperio poenaeque dignum*.

§ 16. 1. 95. *πρὸς τούτοις*, 'in addition to this', II 46. *οὐκ ἂν ἄχθοιτο δικαίως, εἰ...προστάττω*, 'she would not do right to feel displeased at my imposing on her more trouble'. On the use of *εἰ* for *ὅτι* after a verb expressive of indignation see G. § 228, M. T. § 56. 99. *τοσοῦτον ὅσον*, *tantum quantum*, 'only so far as', 'no further than', Cic. de off. I § 11 l. 13. *θεραπεύειν*, *curare*, 'to keep in order'. 100. *οὐδενὶ αὐτῶν*] dependent on *χρῆσθαι*. 101. *μὴ δῶ*, sc. *χρῆσθαι*. 102. *ὅτι*

ἂν βούληται ἐκάστῳ χρῆσθαι, *ita ut ad quodcumque velit unaquaque re utatur* (Kerst).

§ 17. l. 104. βλάβῃ, sc. ἐστὶ, 'who sustains most damage by their destruction'. μάλιστα προσήκουσαν ἀπέφαινον, 'showed her that it most properly belongs', G. § 280.

§ 18. l. 107. ἡ γυνὴ πῶς σοι ὑπήκουε; 'was your wife in any degree for obeying you?' II 1, VI 2, VII 10, XV 6. The old reading was πῶς, 'how was your wife disposed to comply with your wishes?' 108. τί δὲ εἰ μὴ...γε] above l. 4, l. 10 on which see cr. n. 109. εἰ οἰοίμην χαλεπὰ ἐπιτάττειν, 'if I

44 fancied that I was setting her a disagreeable task'. 111. χαλεπώτερον ἂν, sc. ἦν or ἐπέταττον, 'it would have been (or 'I should have imposed') a more disagreeable task', G. § 222. ἔφη φάναι, *dixit Ischomachus dixisse uxorem*.

§ 19. l. 113. πεφυκέναι ῥᾶον, 'that it is naturally easier'. The position of the contrasted words τέκνων and κτημάτων is for the sake of greater emphasis. The grammatical order is as follows:—ὥσπερ γὰρ τὸ ἐπιμελεῖσθαι τῶν ἑαυτῆς τέκνων δοκεῖ πεφυκέναι ῥᾶον τῇ σώφρονι ἢ ἀμελεῖν, οὕτω καὶ ἔφη νομίζειν τὸ ἐπιμελεῖσθαι τῶν κτημάτων τῶν ἑαυτῆς, ὅσα ἴδια ὄντα εὐφραίνει, ἥδιον εἶναι τῇ σώφρονι ἢ ἀμελεῖν. On ὥσπερ καὶ see n. on I 14. 116. ἴδια ὄντα, 'as being her own'.

CHAPTER X

Socrates expresses to Ischomachus his admiration of his young wife's spirit and character, as shown by her replies to her husband, whereupon Ischomachus offers to give him other instances of her unselfishness and nobleness of mind. He tells him what arguments he used to induce her to give up the habit of wearing high-heeled boots in order to appear taller than she really was, and of colouring her face with white-lead and other pigments. She soon, he says, became convinced and willingly gave up the use of factitious dress and painting and other artificial aids to beauty, and then asked him whether he could recommend her any

natural methods of improving her personal appearance, upon which Ischomachus said he advised her not to lead a sedentary indoor life, but, if she wished to preserve her health and good looks, to take active exercise, of which she would find abundance in her walks to and from different parts of the premises, in dusting clothes and carpets and baking bread or pastry. He made her feel that she would more effectually secure her husband's attachment by an active and faithful discharge of her duties as mistress of his household than by affectation of manner and ostentation in dress.

§ 1. 1. 2. εἶπον—ἔφην] see n. on viii 8. νῆ τὴν
 "Ἡραν] the same formula in swearing is put into the mouth of a man by Xen. below xi 19, Sympos. iv 45, 54 and very often by Plato e.g. Laches p. 253. 3. ἀνδρικήν] predicative adjective, G. § 142, 3: γε emphasizes the word without intensifying its meaning. 5. καὶ—τοῖνυν, 'and withal'; see v 8, Hier. l. 210. ἄλλα μεγαλόφρονα αὐτῆς] partitive genitive, viii 108, n. on Hier. l. 184. μεγαλόφρονα, *animi magni documenta, dum spernit res leves et vanas* (Sturz), 'proofs of high-mindedness'. 6. ἃ, 'in which', G. § 160, 1. 8. τὰ ποῖα; i.q. ποῖα ταῦτά ἐστι; The article is used with ποῖος proleptically with reference to a definition or explanation to be given. Cf. below xv 2, Arist. Pac. 696 εὐδαιμονεῖ πάσχει δὲ θαυμαστόν. EPM. τὸ τί; Plat. Alcib. i c. 52, p. 130 A τόδε γε οἶμαι οὐδένα ἂν ἄλλως οἰσθῆναι. Τὸ ποῖον; Phaed. p. 89 C εὐλαβηθῶμέν τι πάθος μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ i.e. ποῖόν ἐστι τοῦτο τὸ πάθος ὃ λέγεις; cf. xv 14, Madv. § 11 Rem. 5. 9. καταμανθάνειν, 'to hear of', de rep. Lac. xi 1 εἰ τις βούλεται καταμαθεῖν ὃ τι καὶ εἰς τὰς στρατείας . . . ἐμνηχανήσατο, ἔξεστι καὶ τούτων ἀκούειν. 9. ἢ εἰ, 'than (it would have been) if etc.' Ζεῦξις, the famous Greek painter, of Heraclea, who flourished B.C. 417—400. His master-piece was the picture of Helen, painted for the temple of Hera at Croton. 10. εἰκάσας γραφῇ, 'exhibiting a representation of in a picture'.

§ 2. 1. 11. ἐντεῦθεν, 'thereupon', xi 1. τοῖνυν (from τῷ 'wherefore' and νύν 'then') is used to mark a transition, when a person takes up another quickly and replies to him decidedly.

12. ἐντετριμμένην, 'painted'. Breitenbach quotes Aristot. Oecon. I 4 περὶ δὲ κοσμήσεως ὥσπερ οὐδὲ τὰ ἡθῆ δεῖ ἀλαζονευόμενους ἀλλήλοις πλησιάζειν, οὕτως οὐδὲ τὰ σώματα. On the use of ψιμύθιον = *cerussa* 'white lead', as a pigment, to whiten the skin of the face, cf. Plin. Nat. Hist. xxxiv 54, Aristoph. Eccl. 878, 929, 1072, Plut. 1064; and of ἔγχουσα = *anchusa*, 'alkanet', the root of which yields a red dye, Plin. Nat. H. xxi 20, Arist. Lys. 48, Eccl. 929, Thesm. II fr. 6, Alexis ap. Athen. p. 568, Eubul. ibid. p. 557. It appears to have been a custom of Eastern origin.

ἐντρίβειν, *infricare* (*fucum*), *cerussa faciem illinere*, *fucare* 'to rub in (unguents or cosmetics)', 'to paint'. Lucian de hist. conser. c 8 p. 11 ὥσπερ εἴ τις (τοῦ ἀθλητοῦ) φυκίον ἐντρίβει καὶ ψιμύθιον τῷ προσώπῳ, Xen. Cyr. VIII 8, 20 τοὺς κοσμητὰς οἱ ὑποχρίουσιν τε καὶ ἐντρίβουσιν αὐτούς. Hence middle (or passive) ἐντρίβεσθαι is *cerussa oblinere* (or *oblini*) *faciem*, 'to paint oneself', 'to be painted'. Athenaeus XII c. 24 p. 523 A de Iapygibus εἰς τοῦτο τρυφῆς ἦλθον, ὥστε πρῶτοι τὸ πρόσ-ωπον ἐντριψάμενοι στολὰς ἀνθίνας φορῆσαι, Aristoph. Lys. 149 εἰ γὰρ καθοίμεθ' ἔνδον ἐντετριμμένοι, Eccl. 732 ὅπως ἂν ἐντετριμμένη κνηφορῆς, Hermippus (*Com. Attic. fragm.* ed. Koch vol. I p. 231, 26) ὥσπερ αἱ κνηφόροι λευκοῖσιν ἀλφίτοισιν ἐντετριμμένος i.e. *farina conspersus*, Alexis ap. Athenae. XIII p. 568 A (*Mein. Fr. Com.* III p. 423 l. 18) παιδέρωτ' ἐντρίβεται, Lucian bis acc. p. 830 A c. 30 οὐκέτι σωφρονοῦσαν οὐδὲ μένουσαν ἐπὶ τοῦ κοσμίῳ σχήματος, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθετίζουσιν ἐς τὸ ἐταιρικὸν καὶ φυκίον ἐντριβομένην, dialog. deor. xx c. 10 p. 261, 28 (where Pallas is speaking of Venus) καίτοι γε ἐχρῆν μηδὲ οὕτω κεκαλλωπισμένην παρῆναι μηδὲ τοσαῦτα ἐντετριμμένην χρώματα καθάπερ ὡς ἀληθῶς ἐταῖραν τινά, ἀλλὰ γυνὸν τὸ κάλλος ἐπιδεικνύνειν, de merc. cond. c. 33 p. 692 φῦκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς ὀφθαλμούς.

The pigment or cosmetic itself was called ἐντριμμα and the use of it ἐντριψις, see Cyr. I 3, 2 quoted in note on I l. 155, Aeliani var. hist. XII 1 διαπεποικιλμένοι τὰ πρόσωπα ἐντοίψεσι καὶ φαρμάκοις, Themist. Orat. XIII p. 167 ὥσπερ ἂν εἴ τις γυναικὸς ἐρασθεὶς καλῆς καὶ γενναίας, φυκίων μὲν ἐπιμεληθείη καὶ ἐγχούσης καὶ ἐντριμμαίων, Clem. Alex. Paedag. III p. 253, 18 (in comparing women with the magnificence of the Aegyptian temples, as contrasted with the idol abominations within them) ἣν ἀποκαλύψῃ τις τὸ καταπέτασμα τοῦ νεώ, τὸ φῦκος λέγω... τὰ ἐντρίμματα,.....ὡς ἔνδον εὐρήσων τὸ κάλλος τὸ ἀλήθινον, μυσάζεται, οἷδ' ἐγώ, ib. p. 257, 7 τὰ ἐντρίμματα καὶ αἱ βαφαὶ νοσοῦσαν ἐν βάθει τὴν ψυχὴν αἰνίττονται.

13. πολλῶ μὲν—πολλῇ δέ] I l. 88 n.
usual construction is with the accusative.
'still', yet.

ψιμυθίῳ] the
ἔτι, *etiam*,

14. ἑγχοῦση, orcanète, nom que portent deux plantes de la famille des Borraginées, la Buglosse teignante (*Anchusa tinctoria*) et le Grémil des teinturiers (*Lithospermum tinctorium*). L'une et l'autre renferment dans la portion corticale de la racine un principe colorant. La buglosse fournit une jolie couleur vermeille, peu tenace; le grémil, un principe colorant d'un blanc rouge. Les dames grecques ou romaines qui se fardaient ne connaissaient pas d'autre rouge que ces deux substances végétales (*Ch. Graux*).

15. τῆς ἀληθείας, *quam revera erat*, 'than reality'. 16. μείζων, 'taller'. 'Cork was often used for the stronger sole, κάττυμα; it formed the middle layer; and women were very partial to such shoes, as they added to their apparent height and yet were not heavy', Becker *Charicles* Exc. II sc. XI, p. 452 ed. 5. Alexis ap. Athenaeum XIII p. 568 τυγχάνει μικρά τις οὔσα· φελλὸς ἐν ταῖς βαυκίσιν ἐγκεκάρτυται· μακρά τις, διάβαθρον λεπτόν φορεῖ. ἥ ἐπεφύκει, 'than she naturally was'.

§ 3. 1. 17. ποτέρως, *utro modo*, 'in which of the two circumstances?' 18. ἀξιοφίλητον, *amore dignam*, not found elsewhere. 19. αὐτὰ τὰ ὄντα, i. q. τὰ ἀληθῶς ὑπάρχοντα

(τὰ δοκοῦντα, 'my possessions themselves', i.e. 'what I really possess'. 20. ἀποκρυπτοίμην] ἀποκρύπτεσθαι means 'to conceal something that belongs to oneself'. Cf. below xv 11, 12, Mem. II 3, 14, Sympos. I 6 ἀπεκρυπτόμην ὑμᾶς ἔχων πολλὰ καὶ σοφὰ λέγειν. 21. τι—μηδέν] See on III 64.

For the transposition of τι cf. Plato *Sophist*. p. 227 B σεμνότερον δέ τι τὸν διὰ στρατηγικῆς ἢ φθειριστικῆς δηλοῦντα θηρευτικὴν οὐδὲν νενόμκεν. 23. [δηλόην σε], rejected as spurious by

most commentators since Stephanus except Weiske who thinks that Xen. may have used δηλεῖν in the sense of *in fraudem illicere*, forgetting that the middle only, δηλεῖσθαι, is used in Greek. 24. ὄρμους ὑποξύλους, 'sham necklaces', lit.

'wooden underneath', i.e. made of wood covered with a coat of gold or some precious metal. The word is used by Aristophanes ap. Etym. M. in the sense of 'spurious, counterfeit'.

ἑξιτήλους (ἐξιέναι), *facile delebiles*, 'that fade', 'lose their colour' (δευσοποιούς, 'deeply grained', 'fast'. Coloured robes were not unusual among the higher classes of the Greeks in common life at a later period, especially on festive occa-

sions. The ordinary colour worn was white. See Athen. ix p. 374, xii p. 525, Aelian V. H. xii 11, Aristoph. Plut. 533.

25. ἀληθινάς, 'genuine'.

§ 4. 1. 26. εὐφήμει, *bona verba, quaeso*, 'hush!' as if his words shocked her. μὴ γένοιο σὺ τοιοῦτος, 'may you never behave in such a way', vii 234, G. § 251, 1. 27. ἀσπασσθαι ἐκ τῆς ψυχῆς, *amare ex imo pectore*, 'to love with all my heart'. Cf. Anab. vii 7, 43 σοὶ ἐκ τῆς ψυχῆς φίλος ἦν, i.e. *verus et sincerus amicus*. 29. ὤς—κοινωνήσοντες] G. § 277, 3.

§ 5.1. 33. ἐπιμελόμενος ὅπως ἔσται] G. § 217. 34. ἐρωμένον] xi 63. 35. εὖχρως, 'of a good complexion', Arist. Eq. 1171. μίλτω, 'with red lead', Lat. *minium*. 36. τοὺς ὀφθαλμοὺς ὑπαλειφόμενος] G. § 160, 1. Cf. Arist. Ach. 1029 ὑπάλειψον... τῷ ὀφθαλμῷ, Γῆρας fr. 1 ὀφθαλμιάσας. ... ἔπειθ' ὑπαλειφόμενος παρ' ἰατρῷ. ἀνδρικήλω, 'a flesh-coloured pigment', Fr. *incarnat*, from ἀνδρικήλον = τῷ ἀνδρὸς χρώματι ἔκελον. Becker would read μίλτω ἢ ἀνδρικήλω ἀλειφόμενος καὶ τοὺς ὀφθαλμοὺς ὑπαλειφόμενος on the ground that ἀνδρικήλον would not be used for the eyes. 38. παρέχων ὁράν] sc. μίλτον, 'presenting to your sight'. G. § 265, cf. i 161.

§ 6. 1. 40. ἡδιον, *libentius*, vi 58, viii 38, xi 10. 43. ὑγιαίνοντας, 'healthy', i.e. in their natural condition.

§ 7. 1. 47. ἡδιστον] see on i 52, viii 125. 48. καθαρόν, *non fucatum*, 'genuine', 'in its natural state': cf. below l. 77, Mem. ii 1, 22 φύσει κεκοσμημένην τὸ σῶμα καθαρότητι.

§ 8. 1. 49. τοὺς ἔξω) (τοὺς συνόντας, *eos qui foris sunt*, cf. vii 166. 50. ἀνεξέλεγκτως, *ita ut convinci non possint*, 'without being questioned'. 51. ἀλίσκεσθαι, *convinci, deprehendi*, 'to be found out', xviii 21, Cyr. ii 2, 22 τοῦτο ψευδόμενος

46 ἐάλωκα. ἂν for ἑάν. 53. πρὶν παρασκευάσασθαι, 'before they get ready', 'make their toilet'. 55. ἀληθινῶς κατωπτεύθησαν, *lavando (per lavationem) conspici solent quales revera sunt* 'are wont to be observed in their real and genuine state'. For the gnomic aorist or aorist of habit see above i 167, v 93, below xi 101, xx 159.

§ 9. 1. 58. τοῦ λοιποῦ, sc. χρόνου, 'for the future', 'thenceforward', cf. Herod. i 189, Arist. Pax 1084, Ran. 586.
 59. ἐπραγματεύσατο, *moliebatur* (Sturz), 'troubled herself about', practised. Cf. below xi 91. πρεπόντως ἔχουσιν] ix 68 n.
 61. καὶ—μέντοι] iv 12 n. ἔχοιμι, *possem*, i 7, ii 8.
 62. ὥς ἂν—φαίνοντο, 'how she might be seen to be beautiful in reality and not in appearance only'. ὥς ἂν with optative is always modal; cf. xix 18 αὐτὴ διδάσκει ὥς ἂν κάλλιστά τις αὐτῇ χρῶτο, Xen. Cyr. i 3, 8; iii 1, 1 τὰ βασιλεια οἰκοδομεῖν ἤρχετο ὥς ἂν ἱκανὰ ἀπομάχεσθαι εἴη ('in such wise as they might be'), Dem. c. Phil. ii § 3 ὥς ἂν εἴποιτε δικαίους λόγους παρεσκεύασθε, Nicostr. ap. Stobae. Florileg. lxxiv 62 τοῦτοις ὑποθήσομαι ὥς ἂν εὐδαιμόνως διάγοιεν τὸν βίον.

§ 10. 1. 64. μὴ δουλικῶς αἰεὶ καθῆσθαι, 'not to be ever leading a sedentary life, like a slave'. On καθῆσθαι cf. above vi 36, vii 2. Cic. ap. Col. xii c. 3 § 8: *denique uno loco quam minime oportebit eam consistere; neque enim sedentaria eius opera est, sed modo ad telam debet accedere ac, si quid melius sciat, docere; si minus, addiscere ab eo qui plus intellegat; modo eos, qui cibum familiae conficiunt, invisere: tum etiam culinam et bubilia nec minus praesepia mundanda curare; valetudinaria quoque, vel si vacent ab imbecillis, identidem aperire et immunditiis liberare, ut, cum res exegerit, bene ordinata et salubria languentibus praebeantur; promissis quoque et cellariis aliquid appendentibus aut metientibus intervenire.*

There is an apposite passage of Nikostratos in Stobaeus Tit. lxxiv 62 (iii p. 66 Mein.): εἰ γὰρ μηδὲν τι ὀκνήσαι αὐτὴν καὶ περὶ γυμνασίας ἔχειν ἀναπείσαις, ἐνταῦθα εὖροις ἂν καὶ οὐ πάλαι ἐπεθυμοῦμεν, τὸν κόσμον τῷ σώματι. Τοῦ μὲν γὰρ ὑγιαίνειν οὐδὲν ἔμοιγε δοκεῖ ἄλλο τι περίηθη καὶ περιδέραιον κρεῖττον. πόρρω δ' ἂν εἴη καὶ τοῦ δεηθῆναι γυνὴ ὑγιαίνουσα καὶ ψιμυθίου καὶ ὑπ' ὀφθαλμῷ ὑπογραφῆς καὶ ἄλλον χρώματος ζωγραφούντος καὶ ἀφανίζοντος τὰς ὀψεις. τὰ γε μὴν γυμνάσια ἄλλα μὲν ἂν ἔξω γένοιτο ἐν περιπάτοις, τὰ δὲ ἐνδον περὶ τὸν ἰστὸν ἰοῦσα εὖροι ἂν τι πονῆσαι δυνάμενον ἢ τιθέμενον, καὶ τοῦτο τὸ κάλλος τὸ ἀπὸ τῶν πόνων οὐδὲν ὅ τι ἡλεγγέ τε καὶ ἐβασάνισεν οὔτε ἰδρῶς οὔτε δάκρυα.

65. σὺν τοῖς θεοῖς, *ope deorum*, 'with the help of the gods', vi 1, xi 120, Cyr. iii 1, 15. δεσποτικῶς, 'like a mistress'.

66. προσστᾶσαν (from προσίστημι) *adstantem*: προστᾶσαν

would be from προῖστημι. 67. ἐπιδιδάξαι, *addere docendo*, 'to teach besides or after', i.e. something new. Sturz takes it to mean no more than the simple διδάσκειν.

χείρον, sc. ἐπίσταιτο. ἐπιμαθεῖν, *addiscere*, 'to learn something new'.

68. σιτοποιόν] for the omission of the article Breitenbach compares below l. 77 ὁπόταν ἀνταγωνίζεται διακόνῳ.

70. εἰ κατὰ χώραν ἔχει ἢν δεῖ ἕκαστα, 'whether each thing is in the place it should be'. When the relative ought to have before it the same preposition as its antecedent, this preposition is usually dropt, or rather absorbed by attraction. Madv. § 103 Rem. 4. Cf. Mem. II 1, 32 τιμῶμαι παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει for παρ' οἷς, Conviv. IV 1 ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω ἀπορούντων, Cyr. II 4, 11 ὁ for εἰς δ, Hier. I. 60 n., Anab. IV 5, 22.

§ 11. l. 72. ἀγαθὸν γυμνάσιον, 'an excellent exercise', or perhaps 'a good thing as an exercise'. Cf. de re equ. VII 18 ὅταν ἱκανῶς ἤδη δοκῇ τὸ γυμνάσιον τῷ ἵππῳ ἔχειν, Athenaeus I c. 37 p. 20 f. πολλάκις καταλαμβάνόμενος ὀρχούμενος (Σωκράτης) ἔλεγε τοῖς γνωρίμοις παντὸς εἶναι μέλους τὴν ὀρχησιν γυμνάσιον. In this sense the plural is generally found, as Cyr. VIII 8, 12, de re eq. IV 3, de rep. Lac. XII 6. 73. δεῦσαι, 'to moisten', 'mix a dry mass with liquid, so as to make it fit to knead (μάξαι)'. See above VIII 55.

74. ἀνασεῖσαι, i. q. ἐκτίναξαι, *excutere*. Cf. Arist. Ach. I. 347. συνθεῖναι, 'to fold'.

γυμναζομένην—ἂν ἐσθλείν, i. q. ἔφην ὅτι, εἰ γυμνάζοιτο, ἂν ἐσθλοί. See G. § 211, § 226.

75. οὕτως serves to indicate more exactly the relation of the participle to the principal action, Madv. § 175.

76. εὐχρωτέραν] above l. 35.

§ 12. l. 76. καὶ ὅψις δέ—ὑπηρετεῖν, *corporis vero etiam species, dum modo munditia vestituque elegantiore uxor certet cum proma, allectat virum, praesertim cum laeto animo obsequitur, non autem necessitate coacta servit* (Breitenbach), 'the look of a wife, too, whenever in comparison with a servant she is more really fair and more becomingly dressed, is something attractive (to a husband), especially whenever the desire also of pleasing him is shown instead of serving him from

compulsion'; lit. 'there is also the doing of his pleasure with a good will, instead of doing only his compulsory service'.

77. ἀνταγωνίζεται (sc. ἡ γυνή), *certet*. 'Magna cum cautione', says Schneider, 'Ischomachus loquitur, dum uxoris animum a timore ζηλοσυνίας avertere conatur'. For καθαρωτέρα cf. above l. 48, l. 59.

78. πρεπόντως τε] 'A single τε for καί, by which the second member is joined to the first as an addition, is poetical and very rarely occurs in prose. Thucydides uses τε to connect a new sentence which serves to corroborate, continue or enlarge upon, the preceding one (almost in the manner of καί—δε)'. *Madv. Gr. Synt.* § 185 Rem. 1, *Jelf Gr. Gr.* § 754, 6. Cf. *Anab.* I 5, 14, I 9, 5, III 2, 16, VII 6, 3, VII 8, 11.

ἡμφισμένη, perf. pass. part. from ἀμφιέννυμι. κινή-
τικόν, 'inciting to love', cf. VIII 24. 79. χαρίζεσθαι,

sc. τῷ ἀνδρὶ. 80. προσῆ, *accedat*, 'is added', XIII 4 note.

Cf. *Mem.* I 2, 10 τῇ βίᾳ πρόσσεισιν ἔχθραι καὶ κίνδυνοι. ἀντὶ

τοῦ—ὑπηρετεῖν] *G.* § 141 note 6, *Madv.* § 156. Cf. I 56 and see *Index* I s. v. Infinitive.

§ 13. 1. 81. σεμνῶς, 'with an affectation of dignity', 'like fine ladies, in a high and mighty fashion'; cf. *Mem.* I 2, 24 Ἀλκιβιάδης διὰ κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώ-
μενος, *Hell.* V 4, 4 γυναῖκας τὰς σεμνοτάτας καὶ καλλίστας τῶν
ἐν Θήβαις. πρὸς τὰς κεκοσμημένας κρίνεσθαι παρέχουσιν

ἑαυτάς, 'lend themselves to a comparison with, cause themselves to be estimated by the standard of, women that are decked out for show and appear under false colours'. *G.* § 265, *Madv. Gr. Synt.* § 148 b Rem. 1. The infinitive denoting the intent of an action rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive, as here and in *Plato Charmides* c. V p. 157 v:

ὅπως μηδεὶς σε πείσει τὴν ἑαυτοῦ κεφαλὴν θεραπεύειν, ὃς ἂν μὴ τὴν
ψυχὴν πρῶτον παρασχῇ τῇ ἐπωδῇ ὑπὸ σοῦ θεραπευθῆναι. We
have several instances of the active inf. with παρέχειν in this
sense, *Cyr.* I 2, 9 παρέχουσι δὲ καὶ τὴν ἡμέραν ἑαυτοὺς τοῖς
ἄρχουσι χρῆσθαι, *de re eq.* VI 16 μὴ παρέχοντος ἵππου δύνα-
σθαι ἀναβαλίνειν, *Ages.* II 23 παρέχων μάχεσθαι *Θηβαίοις εἰ*
βούλονται. πρὸς, *secundum*, 'by the standard of', cf. *Hier.*

7 l. 392. 83. εὖ ἴσθι, parenthetically, 'be sure'. See n.

to Hiero l. 581.

84. κατεσκευασμένη, *bono et decoro vestitu ornata, non fucata* (Sturz). It might also mean 'behaving herself', as in Cyr. vii 5, 37 ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι...ὥς βασιλεῖ ἡγεῖτο πρέπειν.

CHAPTER XI

'Having heard enough of the doings and character of his wife', continues Socrates, 'I wished also to hear something concerning Ischomachus' own doings, that having learnt all about the proceedings and occupations of a model gentleman, I might try to imitate them, as far as a poor man could (§ 1). Ischomachus consented to give me an account of his daily life, begging me to set him right if I thought anything amiss in it (§ 2); I was amused at the idea of a finished gentleman being set right on any point of conduct by myself, at whom men sneer as an idle talker and poverty-stricken, incapable dreamer, though to be sure that poverty is not always a bar to goodness, even in the eyes of an undiscerning public, I had learned not long before from a conversation with the groom of Nikias, which I repeated to Ischomachus (§ 3—§ 6).

He then gave me a general outline of his daily life; how his first care was to pay pious court to the gods and pray for their gracious blessing, without which it were vain to look for prosperity; how, so far as was possible consistently with the exact discharge of his religious duties, he made it the end and aim of his life to preserve bodily health and vigour; to earn the respect of his fellow-citizens and conciliate the goodwill of his friends; to avoid the perils of war without forfeiting his honour, and to increase his fortune, if he could, by honest means (§ 7—§ 8).

I was surprised to hear that he cared for wealth and the troubles that attend on it, but he acknowledged that the reason why he did care for it was that it gave him pleasure to be able to make magnificent offerings to the gods and to contribute to the necessities of his friends and to works of public utility (§ 9).

I admitted that these were doubtless laudable objects of ambition, and then asked for fuller details of his daily mode of life, and wished to know by what method he attained the ends which he represented that he proposed to himself (§ 10—§ 11).

He replied in general terms that there was a mutual connexion between them, since work, painstaking and exercise was necessary for the attainment of all (§ 12).

His answer being too vague to satisfy me, I enquired what particular kind of work, exercise and labour he meant, whereupon he gave me a charming and graphic description of his ordinary out-door occupation (§ 13—§ 18).

On my expressing my admiration of his combination of means and his successful prosecution of his ends, of which such practical proof was seen, he confessed that such course of conduct exposed him to much obloquy, so anticipating my question whether he ever troubled himself, if occasion arose, to justify his conduct. He replied that it was his constant employment to vindicate himself from any suspicion of injustice, and to prove his desire to do good as widely as possible, and generally to promote justice at home and abroad. For which purpose he added that he invariably kept up the habit of speaking and debating, accomplishments which he found of great service in the daily intercourse of life. Sometimes he confessed that he was in the wrong and had to be tried accordingly. ‘By whom?’, I asked. ‘By my own wife’, he humorously replied, ‘to whom I can never make the worse appear the better reason’ (§ 19—§ 25).

§ 1. 1. 1. ἐντεῦθεν, *ibi tum*, ‘thereupon’, x 11.

Servius on Virgil Georg. I 42 says: ‘sane sciendum Xenophontem scripsisse unum librum Oeconomicum, cuius pars ultima agriculturam continet; de qua parte multa ad [suum] hoc opus Virgilius transtulit, sicut etiam de Georgicis Magonis Afri, Catonis, Varronis, Ciceronis quoque libro tertio Oeconomicorum, qui agriculturam continet. Nam primus praecepta habet, quemadmodum debeat materfamilias domi agere; secundus, quemadmodum foris paterfamilias’.

μὲν δῆ] See n. to I 94.

3. τὴν πρώτην, sc. ὁδόν, ‘for a commencement’, ‘to begin with’. G. § 160, 2, Madv.

§ 31 d. Cf. Mem. III 6, 10 οὐκοῦν καὶ περὶ πολέμου συμβουλευεῖν τήν γε πρώτην ἐπισχῆσομεν, Lucian Piscator c. 39 p. 608 ε προσεκύνησα τήν γε πρώτην. ἄξια—πάνυ κτλ., 'very creditable to both of you'. On the position of πάνυ see n. to

Hier. I l. 7. 5. ἐφ' οἷς, 'on what grounds', xiv 18, 19.

διηγησάμενος ἡσθῆς] G. § 279, 1. 7. τελέως, 'fully', below § 6 l. 29. διακούσας] Hier. I. 583. καταμαθών,

ἦν δύνωμαι, 'when, if I can do so, I have succeeded in learning'. The verb καταμανθάνειν is of frequent occurrence in this dialogue. See Index II s. v. 8. χάριν εἰδῶ,

'may feel indebted', vii 202.

§ 2. I. 9. καὶ πάνυ ἡδέως, 'right gladly', see on I 137.

10. ποιῶν διατελῶ] G. § 279, 1. 11. μεταρρυθμίσης (μετά, ῥυθμός), lit. 'remodel', hence 'amend'.

§ 3. I. 13. πῶς ἂν δικαίως μεταρρυθμίσαιμι, 'how should I have the right to correct?' The protasis is contained in δικαίως 'justly' (i.e. if I had justice), G. § 226, 2, G. M. T. § 52, I p. 111 who quotes Soph. Antig. 240 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι.

14. ἀπειργασμένον καλόν τε κάγαθόν, *perfecte probum*. Cf. below xiv § 6, Cyr. viii 1, 35 ἡ θήρα ἀπὸ τῶν ἵππων ἐνεργοὺς μάλιστα ἀπεργάζεται, Symp. viii 35 οὕτω τελέως τοὺς ἐρωμένους ἰγαθοὺς ἀπεργάζονται, Plat. Rep. p. 566 A ἀπειργασμένος τύραννος, 'a finished tyrant', Phaedr. p. 272 A τέχνη ἀπειργασμένη.

15. καὶ ταῦτα ὦν, 'and that too, when I am a person who am thought to be' etc., Hier. I. 51.

16. ἀερομετρεῖν, 'to measure the air', hence 'to lose oneself in idle and vague speculations (μετέωρα) above the comprehension of man'. Cf. the words put into the mouth of Socrates by Aristophanes in the Clouds l. 225:—ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. It was one of the charges against Socrates, on which he was condemned to death, that he was τὰ μετέωρα φροντιστὴς καὶ τὰ ὑπὸ γῆς ἅπαντα ἀνεζητηκῶς καὶ τὸν ἥττω λόγον κρείττω ποιῶν Plat. Apol. p. 18 B, and again ib. p. 19 B Σωκράτης ἀδικεῖ καὶ περιεργάζεται, ζητῶν τὰ τε ὑπὸ γῆς καὶ τὰ ἐπουράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν. τὸ...δοκοῦν εἶναι ἐγκλημα]

'An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposi-

tion. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject' (as here πένης) Madvig § 19 Rem. 3; cf. Hiero l. 689. ἀνοητότατον, *inertissimum*, not, as Weiske translates it, *gravissimum*.

§ 4. l. 17. καὶ—μέντοι] iv 12, x 63. ἦν ἂν ἐν πολλῇ ἀθυμίᾳ, 'I should have been in great despair at this charge': τῷ ἐπικλήματι is in the dative as if the verb σφόδρ' ἂν ἠθύμουν had been used: cf. Anab. vi 2 l. 4 σφόδρ' ἠθύμουν τοῖς γεγενημένοις, Madv. § 44 a l. 25.

τῷ ἐπικλήματι τούτῳ, quod mihi paupertatem obiciunt. Nam in contumeliam Socrates dicebatur πένης. Maximus Tyrius Diss. XXXIX extr. πῶς οὐκ αἰσχυρὸς καὶ ἄτιμος καὶ δυσγενὴς καὶ ἄδυστος καὶ πένης ὁ τοῦ λιθοξόου, ὁ σιμός, ὁ προγαστῶρ, ὁ κωμωδοῦμενος, ὁ εἰς δεσμωτήριον ἐμβαλλόμενος καὶ ἀποθνήσκων ἐκεῖ, ἐνθα καὶ Τιμαγόρας ἀπέθανεν. WEISKE.

19. εἰ μὴ—εἶδον] ii l. 106. πρῶην, *nuper*, 'lately', 'the day before yesterday', probably for πρῶτην (sub. ὥραν) acc. of πρῶιος. 20. τοῦ ἐπηλύτου, i.q. ἐπήλυδος, *advenae*, 'the foreigner'. Cobet *Prosopogr. Xenoph.* p. 87.

22. καὶ δῆτα, 'and, let me tell you'. Quod accedit per καὶ δῆτα particulas, non sine graviore adseveratione adiungitur, qua omni dubitationi, quæ moveri posse videatur, iam ante occurratur, ut in Arist. *Acharnensibus* v. 141:

τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον
καὶ δῆτα φιλαθήναιος ἦν ὑπερφνῶς,

quod Latine dicas *atque adeo*, et in *Vespis* v. 11 sqq.

κάμοι γὰρ ἀρτίως ἐπεστρατεύσατο
Μηδὸς τις ἐπὶ τὰ βλέφαρα νυστακτῆς ὕπνος,
καὶ δῆτ' ὄναρ θανμαστὸν εἶδον ἀρτίως.

Adde Thucydidis lib. vi c. 38 καὶ δῆτα, ὁ πολλάκις ἐσκεψάμην, τί καὶ βούλεσθε, ὦ νεώτεροι; R. Klotz ad Devar. *de particulis* II 442.

ἠρόμην...εἰ...εἶ] 127, xv 9. G. § 282, 4.

§ 5. l. 25. τῷ ἐρωτήματι] the causal dative after the notion of surprise contained in the expression προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα, 'staring at me as if I were not even in my right mind to ask such a question'. Cf. above l. 18. 26. οὕτω δῆ, *sic demum*, ix 33. ἀνέκυψα, prop. *emersi*, 'I came up out of the water', hence *animum recepi ex despera-*

tionē, 'recovered my spirits', 'breathed again'. Cf. Herod. v 91 ὅς ἐπεὶ τε δι' ἡμέας ἐλευθερωθεὶς ἀνέκυψε. ἐστὶν ἄρα θεμιτόν, 'it is possible, it appears'. Cf. vi 83 and Madv. § 257.

- 48 27. ἀγαθῷ γενέσθαι] on the conformity of the case of the predicate-noun to that of the definite grammatical subject see G. § 136 Note 3, Madv. § 158 b. Cf. Hiero l. 724. εἰ τὴν ψυχὴν—ἀγαθὴν ἔχοι] see n. on i 19. 28. ἀγαθήν] predicate adjective, G. § 142, 3.

§ 6. 1. 28. ὡς θεμιτόν (sub. ὄν), i. q. νομίζων ὅτι θεμιτόν (i. e. δυνατόν) ἐστι. So Cyr. v 1, 13 ὡς οὐκ ἀνάγκαιον (sc. ὄν) τὸ κλέπτειν. G. § 277, 6 Note 2 (b). 29. ἀγαθῷ ἀνδρὶ γενέσθαι] above l. 27. 30. ἵνα—μιμῆσθαι] The order is ἵνα ἀρξάμενος ἀπὸ τῆς αὐριον ἡμέρας καὶ ἐγὼ πειρώμαι μιμῆσθαι σε, ὃ τι αὖ δύνωμαι καταμαθεῖν ἀκούων. Translate: 'in order that I may on my part from and after to-morrow endeavour to follow your example, in whatever I am able to learn from hearing you'. 32. καὶ γὰρ ἀγαθὴ—ὥς ἄρχεσθαι, 'for it (to-morrow) is an excellent day for entering upon a course of virtue', or perhaps, as Weiske understands it, *quaeque dies idonea est ad virtutis studium incipiendum*. For ὡς in the sense 'so that' = ὥστε, cf. above vi 57, Madv. § 166 b Rem. 2. 'Placet Schneideri opinio', says Breitenbach, 'per ironiam alludere Socratem ad superstitionem vulgarem, quae auspican-dis operibus dies quosdam peculiare dicabat'.

§ 7. 1. 34. μὲν—δ' ὅμως, 'although—yet nevertheless'. 35. ἃ—ἐπιτηδεύων, sc. ταῦτα ἃ, 'those pursuits, studies, in which I endeavour to pass my life'. 36. διαπερᾶν τὸν βίον, *vitam traducere*.

§ 8. 1. 37. γὰρ which serves to introduce the subject will not be translated in English. Cf. iv 38, xii 56. καταμαθηκέναι δοκῶ] Madv. § 160. 38. ἀνευ τοῦ γινώσκειν] cf. i 56, x 80. 39. ὅπως ταῦτα περαινῆται, 'that this (sc. ἃ δεῖ ποιεῖν, their duty) should be fulfilled'. G. § 217 note 1. For the omission of the article before ἐπιμελεῖσθαι cf. ix 67. οὐ θεμιτόν, *illicitum, nefas*, 'impossible'. 40. φρονίμοις οὔσι, 'if they are prudent'. 41. διδῶσιν εὐδαιμονεῖν]

Madv. § 146. τοῖς δ' οὐ] οὐ is used before a vowel without the final κ when it stands at the end of a clause and when it is emphatic; cf. Hell. II 2, 2, Cyr. II 3, 8, V 5, 31, VIII 1, 5, Mem. IV 7, 7. 42. οὕτω δὴ] l. 26 n.

ἀρχομαι θεραπεύων, 'I begin by worshipping'. ἀρχεσθαι is used with the infinitive when the notion of the dependent verb is only in intention, not in act; with the participle, when the action is already begun. Cf. Cyr. VIII 8, 2 ἀρξομαι διδάσκων ἐκ τῶν θείων, Plat. Sympos. p. 186 B ἀρξομαι δὲ ἀπὸ τῆς λατρικῆς λέγων.

43. ὥς ἂν θέμις ᾖ μοι κτλ.] Weiske translates, *ut possim, votis et precibus factis, bene valere* and adds 'nempe non tam precibus quam opera hominis talia sunt acquirenda', similarly Leunclavius *conor ut mihi precanti fas sit et valetudinem bonam contingere et corporis robur*.

According to Goodwin M. T. § 44 Note 2 ἂν with the final particles ὥς, ὅπως and ὅφρα (but not ἵνα) adds nothing to the sense which can be conveyed in English. Madvig Gr. Synt. § 302 says that it refers to a condition implied either in the protasis or in the apodosis. Thus ὥς ἂν μάθης, ἀκουσον means *ut discas, audi: disces autem si audias*, Soph. Phil. 818 ἐάσωμεν...ἔκκληρον αὐτόν, ὥς ἂν εἰς ὕπνον πέσῃ = 'that he may fall asleep', as he will, if we leave him quiet.

46. πλούτου καλῶς αὐξομένου, 'an increase of wealth by honourable means'.

§ 9. l. 47. μέλει γὰρ δὴ σοι ὅπως πλουτήῃς, 'why, do you really care so much to grow rich?'

49. ἔχῃς πράγματα ἐπιμελόμενος, *negotia tibi facessas dum ea curas*, 'may have the trouble of taking care of it'. Cf. XIII 37, Cyr. VIII 2, 21 φυλάττοντες πράγματα ἔχουσι, *ib. τὰ περιττὰ χρήματα πράγματα ἔχουσιν*, where however πράγματα ἔχουσιν may bear a different meaning, see my n. to Hiero l. 526, Cyr. VIII 3, 40 δεῖ πλείονα ἐπιμελούμενον πράγματα ἔχειν.

50. καὶ πάνυ γε, 'most certainly', see n. to I 47. τούτων, sc. χρημάτων.

51. ὧν ἐρωτᾷς, 'about which you ask'. 52. μεγαλειῶς, *magnifice i.e. splendido sacrificiorum apparatu*.

53. κατ' ἐμέ, 'as far as depends on me'. Cf. [Demosth.] adv. Polycl. § 59 ἵνα μηδὲν ὑμῶν κατ' ἐμέ ἐλλείπηται, Eur. Iph. Aul. 1441 σέσωσμαι κατ' ἐμέ δ' εὐκλεῆς ἔσει.

μηδὲν χρήμασιν ἀκόσμητον εἶναι, *opum ornamento non carere*, 'should not be in any thing unfurnished with money'.

- § 10. l. 56. **καλ—γέ]** i 16, iii 23. **δυνατοῦ ἰσχυρῶς**, 'highly influential', 'very rich'. For the meaning of *δυνατός* cf. xvii 9, for *ἰσχυρῶς* iv 30 and for the gen. after *εἰμί* see Madv. § 54 a and cf. above i 10. **πῶς γὰρ οὐ;** 'how can it not be so?', i.e. 'of course', 'undoubtedly', an emphatic affirmative answer.
- 49 57. **ὅτε**, *quandoquidem*, 'seeing that'. Cf. Arist. Nub. 7 ἀπόλοιο—ὦ πόλεμε—ὅτ' οὐδὲ κολάσ' ἐξεστὶ μοι τοὺς οἰκέτας, Eq. 1121 νοὺς οὐκ ἐν ταῖς κόμαις ὑμῶν ὅτε μ' οὐ φρονεῖν νομίζετε. **πολλοὶ μὲν—πολλοὶ δέ]** i 88. 58. **ἀνευ τοῦ ἄλλων δεῖσθαι**, 'without requiring the assistance of, depending on others'. Cf. l. 38. 59. **ἀγαπῶσιν ἣν δύνωνται**, 'are satisfied if they be able'. Cf. vii 38, viii 104, Cyr. i 1, 4 ἀγαπή η̄ αν̄ εἰ τοῦ ἑαυτοῦ ἔθνους ἄρχων διαγένοιτο, iv 3, 16, viii 2, 5 ἀγαπᾷ ἣν καὶ οὕτως ἱκανοὺς αὐτὸν τρέφειν ἐργάτας λαμβάνη. It is also used sometimes but more rarely with *ὅτι* and with a participle, and also with an accusative of the object, Thuc. vi 36, Anab. v 5, 13 ἤκομεν ἀγαπῶντες ὅτι διεσώσαμεθα, Plato Rep. 475 b ἀγαπᾷ τιμώμενος, Cyr. iii 3, 38 τοῦτο ἀγαπῶν, Dem. de cor. § 109 τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἡγάπησα. **τὰ ἑαυτοῖς ἀρκοῦντα πορίζεσθαι**, 'to provide themselves with what is sufficient for them', vi 40. 60. **οἱ δὲ δὴ—πῶς τούτους]** an anacoluthon, cf. on i 96. 61. **περιποιεῖν**, 'to make to remain over and above', 'have a surplus' of income over expenditure, ii 72. **ὥστε**, i.e. *τοσοῦτο ὥστε*, 'money enough to'. 62. **ἐπικουφίζειν**, *opibus suis sublevare*, 'to relieve'. It occurs in its literal sense in xvii 99. 63. **βαθεῖς τε καὶ ἐρρωμένους ἄνδρας**, 'men of substance and power', 'opulent and strong', *ἐρρωμένος* part. perf. pass. from *ῥώννυμι*. For this sense of *βαθύς* cf. Tyrtæus xii 5 οὐδ' εἰ... πλουτοῖη Μίδεω καὶ Κινύρεω βάθιον (where, however, Bergk reads μάλλον = μάλλον), Soph. Aiac. 130 εἰ τινος πλεόν ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει (where again others read βάρει), Aelian var. hist. iii 18 ἐν εἰρήνῃ καὶ πλούτῳ βαθεῖ, Philostratus vit. Apoll. Tyan. i c. 4 p. 6 πλούτος ὑπὲρ τοὺς ἐκεῖ, τὸ δὲ ἔθνος βαθύ, Callimach. Cer. 114 ἀλλ' ὅτε τὸν βαθὺν οἶκον ἀνεξήραινον ὀδόντες i.e. *abundantem*.

§ 11. l. 64. **ἀλλὰ γάρ**, 'but be that as it may', 'but the truth is', meets what has preceded not by a simple opposition but by

going back to a reason for the opposite. The clause with γάρ must not be treated as a parenthesis, I 113. See Monro's *Homeric Gr.* p. 254, Riddell *Dig. Plat. id.* § 147 f. p. 174—5. Cf. I l. 113.

65. πολλοὶ δυνάμεθα, 'there are many of us who can pay that compliment to such men'. 66. ἀφ' ὧν περ ἤρξω sc. ταῦτα, 'that which you began with'.

67. πῶς θέμις εἶναι σοι κτλ., i.e. πῶς ἐπιμελῇ θέμις εἶναι σοι σῶζεσθαι; *quomodo curas ut iure tuo sperare possis saluum te esse rediturum* (Mosche), 'how do you manage that it shall

be possible for you to find an honourable escape even from war?' Cf. Plat. Gorg. c. 131 p. 505 D ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν, where likewise θέμις is indeclinable. See Buttmann *Gr. Gr.* § 129, 12 obs. 7. The

reading θέμις οἶει εἶναι, proposed by H. Estienne and adopted by Schenkl, besides having no MS authority, spoils the sense of the passage. 69. τῆς χρηματίσεως—ἀκούειν, 'as to the money-making, it will be time enough to hear about that after all this'. The word more commonly used in this

sense is χρηματισμός. Cf. xx § 22. Schenkl follows Estienne in reading τῆς χρηματίσεως πέρι; the genitive may perhaps be explained in the same way as in III 89.

§ 12. I. 72. ἀκόλουθα—ἀλλήλων, 'dependent upon', 'connected with one another'. Cf. III 12. 73. ἐσθλείν—τὰ

ικανά] G. § 261, 2, *Madv. Gr. Synt.* § 150 b. 74. ἐκπο-

νοῦντι, 'if he works it off'. Cf. *Mem.* I 2, 4 τὸ δέ, ὅσα γ' ἡδέως ἢ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε, *Cyr.* I 2, 16 τὸ ὑγρὸν ἐκπονοῦντες ἀνήλισκον. It might also mean simply 'if he work hard', as in *Cyr.* VIII 8, 8. 76. ἀσκοῦντι

τὰ τοῦ πολέμου, 'if he practise military exercises'. κάλλιον σῶζεσθαι, 'to ensure his safety with greater honour'. 77.

μὴ καταμαλακιζομένῳ, *si non remissus ignavusque fiat*, 'if he do not relax into idle habits'. A word peculiar to late Greek.

78. μᾶλλον, to be taken with αὔξεσθαι, not with εἰκός.

§ 13. I. 79. μέχρι τούτου ἔπομαι, *huc usque mente assequor*, 'so far I follow, understand you'. 82. χρῆ, *uteris*, G. § 98 Note 2, § 188 Note 2.

πρὸς τὴν εὐξίαν, 'with a view to keeping up your constitution'. 84. τοῦ περιούσιον ποιεῖν,

'securing a surplus'. See n. to XIII 32. ὥς, i. q. ὥστε, to express the result, not purpose. Cf. VI 57, Hier. c. 10, 1, Madv. § 166 Rem. 2. 85. ἐπισχύειν, 'to strengthen', 'to add to the resources of'. I do not understand why Sauppe in his *Lexilogus* should class this word among the *dubia et suspecta*. On the use of ἐπὶ to give a causative meaning to verbs see Rutherford, *The New Phrynichus* p. 216, who instances ἐπιλανθάνω, ἐπιψηφίζω. ἡδέως] above l. 9.

50 § 14. l. 88. εἰθισμαι, 'I have been in the habit of', perf. pass. of ἐθίζομαι (v 17), G. § 104. ἦν(κ' ἄν... καταλαμβάνοιμι... εἰ... τυγχάνοιμι] The order is ἦν(κα, εἰ τυγχάνοιμι δεόμενος ἰδεῖν τινα, καταλαμβάνοιμι ἄν ἔτι ἔνδον sc. ὄντα, 'at an hour when, if I happened to want to visit anyone, I should be sure to find him still at home'.

This sense of ἰδεῖν, *visere*, is uncommon. 'It does not seem to have any right to be called an Atticism, although Thucydides once uses it IV 125 τὸν Περδίκκαν ἠνάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν προαπελθεῖν. So Xen. An. II 4, 15 ἡρώτησε τοὺς προφύλακας ποῦ ἄν ἴδοι Πρόξενον, Philem. ap. Stob. Flor. 113, 10 τί ποτ' ἐστὶν ἄρα διότι βούλεται μ' ἰδεῖν; ἡ καθάπερ οἱ νοσοῦντες ἀλγοῦντες σφόδρα, τὸν ἱατρὸν ἄν ἴδωσιν, οὐκ ἀλγοῦσ' ἔτι'. W. G. Rutherford n. to Babrius XI 9 p. 17.

90. κἄν] l. 49. κατὰ πόλιν] as we say 'in town' or 'in the town', so the Greeks use indifferently κατὰ πόλιν and κατὰ τὴν πόλιν. See Madv. § 8 d and cf. below l. 108. 91. περιπάτῳ τούτῳ χρῶμαι, 'I make this (sc. τῷ πραγματεύεσθαι ταῦτα) serve as a walk': περιπάτῳ being a predicate noun is without the article, cf. VIII 10.

§ 15. l. 92. ἦν μὴδὲν ἀναγκαῖον ἦ, 'should I have no business of importance'; cf. Mem. IV 2, 40 οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη, Cyr. VI 3, 3 κατὰ τάξιν λέναι, εἰ μὴ τι ἀναγκαῖον ἀποκωλύοι. 93. ὁ παῖς, 'my servant'. Mem. III 13, 6 ἦττον τοῦ παιδὸς δύνασθαι πονεῖν, where he was before called ἀκόλουθος. προάγει, *educit*, 'leads' or 'leads in advance of me'. εἰς ἀγρόν, 'into the country', v 46, xx 81, above l. 90. 94. ἄμεινον κτλ., 'with more benefit than if I were to pace up and down in the arcade'. Such covered colonnades (κατάστεγοι δρόμοι) were on the sunny

side of the gymnasium, where athletes exercised in winter, and which served as a walking-place. Cf. Plat. Phaedr. p. 227 A σῶ καὶ ἐμῶ πειθόμενος Ἀκουμένῳ κατὰ τὰς ὁδοὺς ποιούμεαι τοὺς περιπάτους· φησὶ γὰρ ἀκοπωτέρους τῶν ἐν τοῖς δρόμοις εἶναι, Cels. de Medicina 1 2 *ambulatio melior est sub dio quam in porticu*. The name probably arose from the floor being polished (ξύω). See Becker's *Charikles* Excursus to Scene v. p. 308—9 Engl. Tr. ed. 5, 1880. 95. εἰ—περιπατοῖν] the apodosis is implied in the context. See G. M. T. § 95 note 2.

§ 16. 1. 95. ἐπειδὴν ἔλθω, 'after I have arrived'. 'When the aor. subj. depends on ἐπειδὴν 'after that', is referred by the meaning of the particle to a moment of time that precedes the action of the leading verb. In such cases it is to be translated by our Future Perfect when the leading verb is Future; and by our Perfect, when the leading verb denotes a general truth and is translated by the Present'. G. M. T. § 20 note 1. 96. ἦν τέ μοι φυτεύοντες τυγχάνωσιν ἦν τε κτλ., 'whether I happen to find them planting trees or working on fallow land or sowing or gathering in the produce, I observe how each of these operations is being carried on and change the method, if I have any improvement to suggest' (lit. if I have anything better than the existing one). On μοι the dativus ethicus implying that the person has some peculiar interest in the action, see xviii 44, G. § 184, 3 n. 6. 97. νειοποιούντες (νειός, *novale*, 'new land'), *vervactum facientes, agrum novantes* (Sturz), 'taking the green crop off a field so as to prepare it for sowing corn'. 'Les Grecs laissaient reposer la terre une année sur deux, ne la travaillant cette année-là que pour détruire les mauvaises herbes: c'est ce qui s'appelait νειὸν ποιεῖν'. CH. GRAUX. Cobet reads νειὸν ποιοῦντες. 98. προσκομίζοντες, 'bringing home', 'harvesting'. Cobet says 'sententia loci et rei natura et dicendi usus συγκομίζοντες requirunt'. 99. μεταρρυθμίζω] cf. above l. 11, l. 14.

§ 17. 1. 100. ὥς τὰ πολλά, *plerumque*. Cf. the similar phrases ὥς τὸ πολὺ, ὥς ἐπὶ τὸ πολὺ, ὥς ἐπὶ πλεῖστον, ὥς ἐπὶ τὸ πλῆθος. 101. ἵππασάμην, *equitare soleo*; on the use of the aorist to denote a customary action, cf. x l. 55. ἵππα-

σ[αν] G. § 159. 102. ὥς ἂν δύνωμαι ὁμοιοτάτην, 'as nearly resembling as I can', lit., in whatsoever manner I may be able. The relative clause serves as an adverb, the demonstrative antecedent (τῶς) being omitted, so that ὥς = 'in the manner in which'. See Monro's *Homeric Grammar* § 267, and comp. III 100. ταῖς ἐν τῷ πολέμῳ, 'military'. Cf. below

I. 116, Cyr. VIII 8, 27 ἀνανδροτέρους τὰ εἰς τὸν πόλεμον, Mem. III 1, 6 παρασκευαστικὸν τῶν εἰς τὸν πόλεμον, Cyr. I 2, 10 μελέτη τῶν πρὸς τὸν πόλεμον, V 1, 30 τὰ πρὸς τὸν πόλεμον ἐκπονεῖν, Mem. III 12, 5 ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον.

Cf. de re equestri III 7, 8: ἐπεὶ δὲ πολεμιστήριον ἵππον ὑπεθέμεθα ὠνεῖσθαι, ληπτέον πείραν ἀπάντων ὅσων περ καὶ ὁ πόλεμος πείραν λαμβάνει. ἔστι δὲ ταῦτα, τάφρους διαπηδᾶν, τειχία ὑπερβαίνειν, ἐπ' ὄχθους ἀνοροῦειν, ἀπ' ὄχθων καθάλλεσθαι· καὶ πρὸς ἀναντες δὲ καὶ κατὰ πρανοῦς καὶ πλάγια ἐλαύνοντα πείραν λαμβάνειν, i.e. 'when we undertake to purchase a charger, we must try him in all the manoeuvres in which war tries him: these are, jumping across ditches, leaping over walls, springing on to mounds and again down from them; again we must try him in riding up and down steep places and along them'; ib. c. VIII where Xen. gives general rules to the rider for training and exercising his horse: Hipparch. I 18 ὅπως γε μὴν ἐν παντοδαποῖς χωρίοις ἔποχοι οἱ ἵππεῖς δυνήσονται εἶναι, τὸ μὲν πυκνὰ ἐξάγειν μὴ πολέμου ὄντος ἴσως ὀχληρόν· συγκαλέσαντα δὲ χρὴ τοὺς ἱππέας συμβουλευσάμενοι αὐτοῖς μελετᾶν, καὶ ὅταν εἰς χώραν ἐλαύνωσι καὶ ὅταν ἄλλοσέ ποι, ἐκβιβάζοντας τῶν ὁδῶν καὶ ταχὺ ἐλαύνοντας ἐν τόποις παντοδαποῖς· τοῦτο γὰρ ὠφελεῖ μὲν παραπλησίως τῷ ἐξάγειν, ὄχλον δ' οὐχ ὅμοιον παρέχει, i.e. 'moreover to lead out the cavalry frequently, with a view to the riders being able to keep their seat on every sort of ground, may perhaps be inconvenient: but the riders must be called together and advised to exercise themselves, whether they ride into the country or anywhere else, quitting the beaten roads and galloping their horses over ground of all sorts, for this is of the same use as leading them out and does not cause so much trouble'.

103. πλαγίου, *obliqui*, 'alongside a hill'. 104. ὄχετοῦ, 'canal'. Dindorf reads ὄχθου 'a bank' or 'hill', proposed by Courier (Hipparch. VI 5 p. 68). 105. ὥς μέντοι δυνατόν κτλ., 'as far as is possible, however, I take care not to lame my horse while he is doing so'. Hirschig, followed by Schenkl, reads ποιῶν 'while I am doing so'.

ἐπιμέλομαι μὴ ἀποχωλεῦσαι] The construction of ἐπιμελεῖσθαι or ἐπιμέλεσθαι with the simple infinitive or with the accusa-

tive and infinitive (as in Thucyd. VI 54, ὁ αἰετὶς τινὰ ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι, Mem. IV 7, 1 αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο) is very uncommon. The articu- lar infinitive is generally used in the genitive, as above l. 84, Mem. I 2, § 5 παρακάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι, ib. III 7, 7 τῶν ἐπιμελομένων τοῦ τῇ πόλει διαλέγεσθαι, or very rarely in the accusative, as in de rep. Lac. V 7 ἀναγκάζονται τὸ ὑπὸ οἶνον μὴ σφάλλεσθαι ἐπιμελεῖσθαι (where, however, the τό may perhaps depend on ἀναγκάζονται).

§ 18. 1. 106. ἐπειδὴν ταῦτα γένηται, 'after this is over'. See n. on l. 95. 107. ἐξάλισας (ἐξαλίνδω), 'after allowing him to have a roll'. Cf. Arist. Nub. 32 ἄπαγε τὸν ἵππον ἐξάλισας οἰκαδε i.e., as the scholiast explains, ἐκκυλισθῆναι ποιήσας, Xen. de re eq. V 3 εἰδέναι δὲ χρὴ τὸν ἵπποκόμον καὶ τὸν κημὸν περιτιθέναι τῷ ἵππῳ καὶ ὅταν ἐπὶ ψῆξιν καὶ ὅταν ἐπὶ καλίστραν ἐξάγῃ, i.e. 'the groom should also know how to put the muzzle on his horse, whenever he takes him out whether to be rubbed down or for a roll'. 108. ἦν τι δεώμεθα, 'if we have any need' (of something). Cf. Cyr. VI 2, 36 ἦν τι δέωμαι, VIII 2, 18 λόγισαι πόσα ἐστὶν χρήματα, ἦν τι δέωμαι χρῆσθαι. See Index II s. v. δεῖσθαι. 109. τὰ μὲν βάδην] πορευόμενος or some equivalent participle is to be understood from the following ἀποδραμών, 'sometimes at a walking pace, sometimes running'. Cf. de re equestri x 14 οὐδεὶς βάδην πορεύεται ἀλλὰ θεῖ, Anab. IV 6, 25 οἱ μὲν δρόμῳ ἔθεον, Χειρίσοφος δὲ βάδην ταχὺ ἐφέλπετο, VI 5, 25 ἔπεσθαι βάδην καὶ μὴ δρόμῳ διώκειν. Cf. VIII 29, XVI 32. 110. ἀπεστλεγγισάμην, sudorem pulveremque soleo detergere strigili, 'I am wont to scrape myself clean'. Cf. Arist. Eq. 580 ἀπεστλεγγισμένοι. The στλεγγίς, called also ξύστρα, Lat. strigilis, was an instrument used by the ancients after the bath or gymnastic exercises to scrape and clean the skin. The mode of using the instrument is shown by the beautiful statue of the Ἀποξυόμενος in the Museo Chiaramonti. See Becker's *Charikles*, p. 150. ἀριστῶ, 'I take my morning meal'. 111. ὅσα—διημερεύειν κτλ., i. q. τοσαῦτα ὥστε—διημερεύειν κτλ., 'just enough to get through the day without either an empty or overlaid stomach'. On ὅσα = tantum quantum, 'so much and no more than', see G. M. T. § 93 note 1, Anab. IV 1, 5 ἐλείπετο τῆς νυκτὸς ὅσον σκοταλοὺς διελθεῖν

τὸ πεδίον, VII 3, 22 τὰ κρέα (διέκλα καὶ διερρίπτει) ὅσον μόνον γεύσασθαι ἐαυτῷ καταλιπών, de rep. Laced. XII 4 οὔτε ἀλλήλων οὔτε τῶν ὄπλων πλέον ἢ ὅσον μὴ λυπεῖν ἀλλήλους ἀπέρχονται, de rep. Athen. II 15 (δοκεῖ) ἐκείνους (τοὺς συμμάχους) ἔχειν ὅσον ζῆν καὶ ἐργάζεσθαι, in all which passages there is a similar ellipsis of the antecedent. Cf. Horace Sat. I 6, 127 *pransus non avide, quantum interpellat inani ventre diem durare*.

§ 19. 1. 112. ἀρεσκόντως μοι] G. § 185. 114. συσκευασμένως, *simul, confertim, collectim*, 'combined', 'at once', from συσκευάζεσθαι, *vasa colligere*, 'to pack up'. See crit. n. and n. to II 2. 115. παρασκευάσμασι, *apparatu*, 'arrangements'. 116. τοῖς εἰς τὸν πόλεμον ἀσκήμασι, 51 'military exercises'. See n. to I. 102. ταῖς τοῦ πλούτου ἐπιμελείαις, *curatione opum*, 'cares for the improvement of your fortune'. Vide Index II s. v. ἐπιμέλεια. 117. ἀγαστά, *admirabilia, laude digna*, 'deserving admiration'.

Anab. I 9, 24 τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων..., ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστά εἶναι, Hell. II 3, 56 ἐκεῖνο κρίνω τοῦ ἀνδρὸς ἀγαστόν, Cyr. VIII 8, 24 ὁ τιμαῖς αὐξήσας τοὺς ἡνιόχους καὶ ἀγαστοὺς ποιήσας τοὺς εἰς τὰ ὅπλα ἐμβαλοῦντας (ex corr. Dindorfi pro v. ἀγαθοὺς), de re equestri XI 9 ἔστιν ὁ μετεωρίζων ἐαυτὸν ἵππος σφόδρα ἢ καλὸν ἢ θαυμαστόν ἢ ἀγαστόν ὡς πάντων τῶν ὁρώντων τὰ ὄμματα κατέχει.

§ 20. 1. 120. ὡς ἐπὶ τὸ πολὺ] III 86, 113. σὺν τοῖς θεοῖς] VI 1, x 65. 121. ἐν τοῖς ἵππικωτάτοις, 'among the, one of the, best riders'.

Cyr. III 1, 16 ἰσχυρῷ ἢ ἀνδρείῳ ἢ ἵππικῷ, VI 2, 4 ἐπεμελεῖτο ὅπως αὐτοὶ ἕκαστοι φανοῦνται καὶ εὐοπλότατοι καὶ ἵππικώτατοι, VII 5, 63 οὐδ' ἥττόν τι ἵππικοὶ (γίνονται οἱ εὐνοῦχοι), Sympos. II 10 ὁρῶ τοὺς ἵππικοὺς βουλομένους γίγνεσθαι οὐ τοὺς εὐπειθεστάτους ἀλλὰ τοὺς θυμοειδεῖς ἵππους κτωμένους, Hipparch. I 6 ὅπως τὰλλα δυνήσονται ποιεῖν ἃ δεῖ τοὺς ἵππικούς, 12 ὡς ἂν ταχὺ ἵππικοὶ γίνωνται, V 1 κακείνῳ γε μὴν εἰδέναι ἵππικου ἀνδρός.

§ 21. 1. 123. ταῦτα ποιῶν, *haec cum agam*, 'while' or 'though my manner of life is such'. 125. εἶπὲν ὡς] Madv. § 159 Rem. 3.

§ 22. 1. 126. ἀλλὰ καὶ ἔμελλον δέ, *sane quidem, sed id etiam ex te quaesiturus eram* (Breitenbach). 127. εἴ τινα καὶ

τούτου ἐπιμέλειαν ποιῇ, ὅπως δύνῃ, 'whether you make a study of this also, viz. that you may be able', 'take pains to be able also'. For the construction cf. vii 35. 128. λόγον δίδοναι καὶ λαμβάνειν, 'to give an account of your actions and to require an account from others of theirs'. ἤν τινί ποτε δέῃ, sc. λόγον δίδοναι, 'if it ever be necessary to give an account to any one'. To make the sentence complete, we must add καὶ ἀπό τινος, sc. λαμβάνειν. 130. οὐ γὰρ δοκῶ κτλ., 'why, is this not the very subject that you see me persistently practising, viz. to vindicate myself against any charge of injustice?' 131. διατελεῖν μελετῶν] above l. 9. μελετᾶν, *meditari, commentari*, 'to practise', 'con over'. ἀπολογεῖσθαι] epexegetic of αὐτὰ ταῦτα. 134. ἀδικοῦντας—καταμανθάνων] cf. ii 17, vi 83. 135. τινάς, sc. ἀδικοῦντας. Ischomachus is directing his reply to the second part of Socrates' question ὅπως δύνῃ λόγον λαμβάνειν.

§ 23. l. 136. ἀλλ' εἰ καὶ ἐρμηνεύειν—μελετᾷς, 'well, explain to me one thing more—whether you practise also putting such sentiments into words'. Cf. Cyr. iv 1, 23 νῦν δὴ σὺ δηλώσεις, εἰ ἀληθῆ ἔλεγες. 138. μὲν οὖν, *immo vero*. οὐδὲν παύομαι, 'I never leave off at all'; a stronger form of negation than οὐ παύομαι, i 77, ii 12, Mem. iv 4, 10 ἃ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀποδεικνύμενος, Cyr. i 6, 16 λέγοντες οὐδὲν παύονται οἱ ἄνθρωποι. 140. ἐλέγχειν, *erroris convincere*, 'to prove him in the wrong', unless it means *interrogando verum elicere*, 'to cross-examine'. 141. πρὸς τοὺς φίλους, 'before my friends'. Cf. vii 53, Mem. i 2, 31 διαβάλλων πρὸς τοὺς πολλούς. 142. διαλλάττω, 'I try to reconcile'. 143. συμφέροι αὐτοῖς φίλους εἶναι] Examples of this kind with the predicate-noun to εἶναι in the accusative, instead of the case of the subject, which is here the dative, are rare. See Madv. § 158, 6.

§ 24. l. 144. ἐπιτιμῶμέν τινι] a remarkable asyndeton, cf. xx 38. Others think that there are some words lost here. στρατηγῷ συμπαρόντες, 'when we are present with a general'. 146. αἵτιαν ἔχει=αἵτιᾶται, 'is the subject of a charge'.

52 See above iv 18 with note.
we have consultations together'.

147. βουλευόμενοι, 'when

§ 25. l. 150. ἤδη δὲ καὶ διελλημμένως κτλ., *iam vero etiam distincte saepius iudicium de me est factum, quae poena aut multa sufferenda esset*, 'and many a time ere now have I been put on my trial individually on charges involving punishment or fine'. The usual formula in assessing damages or determining punishment, after judgment had been pronounced, is applied in joke also in Symp. v 8 διαφερόντων τὰς ψήφους ἵνα ὥς τάχιστα εἰδῶ ὅτι με χρὴ παθεῖν ἢ ἀποτῖσαι.

διελλημμένως (διαλαμβάνω), 'distinctly', not as Weiske takes it *duplici illa formula*, viz. ὅτι χρὴ παθεῖν ἢ ἀποτῖσαι. 152.

τοῦ, i. q. τίνος; G. 84, l. ἐμέ—τοῦτο ἐλάνθανεν, *hoc me fugiebat*, 'this was unknown to me'. Cf. i 137. 155.

πῶς...ἀγωνίζῃ, *quo modo causam agis?* 'how do you fight against the charge', 'plead your cause?' cf. Plato Euthyphr.

p. 3 E ἀλλ' ἴσως οὐδὲν ἔσται πρᾶγμα, ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιεῖ τὴν δίκην, οἶμαι δὲ καὶ ἐμέ τὴν ἐμήν. It is generally applied to speaking in a public assembly, as in Mem. iii 7, 4.

156. ἐπιεικῶς, *satis bene*, 'fairly', 'tolerably'. 157. τὸν

ἥττω λόγον κτλ., 'I cannot make the weaker argument stronger', 'the worse appear the better reason', as Socrates was often accused of doing. Cf. above l. 16, Arist. Nub. 114 ff., Plato Apolog. p. 23 D τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς καὶ θεοῦς μὴ νομίζειν καὶ τὸν ἥττω λόγον κρείττω ποιεῖν, Aul. Gell. Noct. Att. v 3.

CHAPTER XII

Socrates expresses his fear lest he should be detaining Ischomachus from his business; Ischomachus replies that he trusted his land-stewards to look after his affairs in his absence, and this gives occasion to Socrates to put some questions about land-stewards in general, how Ischomachus procured them. Ischomachus replies that he considers it better for the landlord to train them for himself than purchase them in the market, and

then proceeds to give an account of the qualities necessary to the formation of a good bailiff, viz. goodwill, carefulness, temperance in all things and continence. The master should encourage good conduct by rewards and punish offenders with more or less severity according to their demerits. Above all the master's personal supervision and good example are essential, if he wishes to have careful bailiffs. Anecdote concerning the King of Persia's horse and 'the master's eye' in illustration of this.

§ 1. 1. 1. μή σε κατακώλύω, 'am I detaining you?' G. § 253. βουλόμενον] G. § 277, 4. 3. μὰ Δία, i. e. οὐ με κατακώλύεις. The particle μὰ is in itself neither affirmative nor negative, but made so either by some word *ναί*, *οὐ* added or implied (as here) from the context. See Kühner on Comm. i 4, 9. 4. πρὶν ἢ ἀγορὰ λυθῇ, 'until the market is quite over'. The time for resorting to the market was the forenoon, which is therefore called πλήθουσα ἀγορά, περὶ πλήθουσας ἀγοράν, πληθώρη ἀγορᾶς. The end of the market was called ἀγορᾶς διάλυσις. Becker's *Charikles* p. 278. Schenkl after Dindorf reads πρὶν ἂν, but conf. Stallbaum on Plat. Phaed. p. 62 c, G. M. T. § 67, 1, Ridd. *Dig.* § 63 β p. 141.

§ 2. 1. 5. ἰσχυρῶς] cf. iv 30, xi 56. 6. τὸ—κεκλήσθαι κτλ.] in apposition to τὴν ἐπωνυμίαν, Madv. § 157. Cobet thinks the words are *scioli cuiusdam additamentum*. Cf. de rep. Lac. ix 4 ἐπὶ κλησιν ἔχει κακὸς εἶναι, Plat. Phaed. p. 102 c ἐπωνυμίαν ἔχει σμικρὸς τε καὶ μέγας εἶναι. 7. πολλῶν ὄντων ἐπιμελείας δεομένων, 'though there are many things, no doubt, requiring attention'. Cobet would read ὄντων τῶν δεομένων, but this is not necessary. Cf. viii 66, and for the combination with ὄντων Hell. i 2, 2 διεσπαρμένους ὄντας, ii 1, 28 διεσκεδασμένων ὄντων. 8. σύνεθου τοῖς ξένοις] see vii 8. 9. ἵνα μὴ ψεύσῃ, 'that you may not break your engagement'. 10. ἀλλὰ τοι, *at hercle*, *atqui*, below l. 29, vii 88. οὐδ' ἐκεῖνα—ἀμελεῖται, *ne illa quidem—negleguntur*, 'those many things you speak of are not neglected either'. 11. ἐπιτρόπους, 'bailiffs', 'land-stewards', who were themselves of the servile order, hence ὠνεῖσθαι l. 15. See Becker's *Charikles* p. 363.

§ 3. 1. 13. πότερα—ἤ;] vi 32. 14. ἐπιτροπευτικός, 'qualified for, with the making of, an ἐπίτροπος'. 16. εὖ οἷδ' ὅτι] parenthetical like εὖ ἴσθι x 83. ΤΕΚΤΟΝΙΚΟΝ sc. ὄντα.

53 § 4. 1. 20. ἀρκέσειν—ἐπιμελόμενος, i. q. ἀρκούντως ἐπιμελήσεσθαι. See n. to Hiero l. 591 and Eur. Hel. 1274 οὐκοῦν σὺ χωρὶς τῆσδε δρῶν ἀρκεῖς τάδε. 21. τί καὶ δεῖ; 'what need at all is there?' On καὶ expletive, preceding and indicating the emphatic word in relative, interrogative and conditional sentences, see the remarks of Ridd. p. 168 f, and add the following passages from Xen., Hell. i 7, 26 τί δὲ καὶ δεδιότες σφόδρα οὕτως ἐπείγεσθε; de re dit. iv 21 πῶς καὶ φωράσειεν ἄν τις; Hell. ii 3, 47 τί ποτε καὶ καλέσαι χρή; 23. καὶ ἄλλον δυναίμην, i. q. καὶ ἄλλον ἂν δυναίμην, xviii 64. In i 49, xi 90 it stands for καὶ ἑάν. Columella xi 1, 5: itaque in Oeconomico Xenophontis, quem M. Cicero Latino sermoni tradidit, vir egregius ille, Ischomachus Atheniensis, rogatus a Socrate, utrumne, si res familiaris desiderasset, mercari villicum, tamquam fabrum, an a se instituere consueverit: 'Ego vero' inquit 'ipse instituo, etenim qui me absente in meum locum substituitur et vicarius meae diligentiae succedit, is ea, quae ego, scire debet'.

§ 5. 1. 25. πρῶτον, 'as the first thing'. 26. εἰ μέλλει, 'if he is to', 'wishes to'. See xiii 4, Hier. 647 and cf. Index II s. v., de re eq. ii 2 ταῦτα ὑποδείγματα ἔσται τῷ πωλοδάμνῳ ὧν δεῖ ἐπιμεληθῆναι, εἰ μέλλει τὸν μισθὸν ἀπολήψεσθαι. 27. ἄνευ γὰρ εὐνοίας κτλ.] Columella xi 1, 7: nec solum an perdidicerit (vilicus) disciplinam ruris, sed an etiam domino fidem ac benevolentiam exhibeat; sine quibus nihil prodest vilici summa scientia. τί ὄφελος—γίγνεται; 'what is the good of a steward's having ever so much knowledge?' Cf. above ix 79, below xiii 8, xv 76, Cyr. i 6, 18 γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, iii 1, 16 δοκεῖ μοι ἄνευ σωφροσύνης οὐδ' ἄλλης ἀρετῆς οὐδὲν ὄφελος εἶναι, Anab. i 3, 11 ἄνευ τούτων (τῶν ἐπιτηδείων) οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδὲν, Mem. ii 1, 3 τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων, iii 3, 8 ἄνευ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν οὐδὲν ὄφελος, Hipparch. i 7 ἄνευ τούτου οὔθ' ἵππων ἀγαθῶν οὔτε ἱππέων ἐπόχων οὔτε ὄπλων ὄφελος οὐδὲν. See Stallbaum on Plato Apol. c. xvi p. 28 B. 28.

ὅποιας τινὸς οὖν, 'of any kind whatever', an indefinite relative emphasized by οὖν, which exactly answers to the enclitic *cumque* of Latin pronouns, denoting the completeness of the relation, Clyde § 30 c. Cf. ὅστισοῦν, ὅποσοσοῦν, and the adverbs ὁπωσοῦν, ὁπωστιοῦν. The form δὴποτε imparts still greater force to this signification. 29. τὸ εὐνοεῖν ἐμοί] See note to XIII 20. Cobet *oratio de arte interpretandi* p. 94 asserts that εὐνοεῖν and κακονοεῖν were not used in Attic Greek, but only εὔρους, κακόνους εἶναι.

§ 6. 1. 32. καὶ πῶς;] I 130. 34. εὐεργετῶν] G. § 277, 2. For the sentiment cf. ix § 12. ὅταν—διδῶσιν] G. § 207, 2, § 231 note. 35. ἀφθονίαν, 'abundance' (II 54), esp. of the fruits of the earth, Hier. l. 440.

§ 7. 1. 37. ἀγαθόν—πράττειν] See Ind. II s. v. πράττειν. 39. τοῦτο γάρ κτλ., 'yes, for I perceive that this i.e. τὸ ἀπολαύειν τῶν σ. ἀ. is the best instrument for securing goodwill'.

§ 8. 1. 41. ἦν δὲ δὴ, 'well and suppose', I 27. 43. ἐαυτοῖς εἶναι πάντες ὄντες,—πολλοὶ αὐτῶν, 'although all are well affected to themselves, yet there are many of them who etc.'; an instance of partitive apposition, concerning which see n. to I 125, III 36, VII 28, XIV 30, XVII 14, or it may be explained as a nominative absolute as Cyr. IV 5, 37 καὶνὰ γὰρ ἡμῖν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἐστὶν ἀσύντακτα. See Madv. § 182. πάντες ὡς εἰπεῖν ἄνθρωποι, 'all, so to say', 'almost all', III 29 n., Madv. § 151. 45. ἐπιμελεῖσθαι, ὅπως ἔσται] G. § 217. ταῦτα] to be taken with τὰ ἀγαθὰ.

46. σφίσι, *sidi*, only used in good Attic prose in reflexive signification, chiefly where there is no emphasis and when it would be the enclitic με in the first person, Hell. v 4, 11 and in about eight other passages of Xen.; combined with αὐτοῖς not so often. Observe that in l. 45 where αὐτοῖς is used, σφίσιν or αὐτοῖς might also have been used. The choice between the three pronouns was regulated by distinctness, emphasis and euphony. See Buttmann *Gr. Gr.* x § 127, 3.

§ 9. 1. 47. τοιούτους—ἐπιτρόπους—καθιστάναι, 'to appoint such men foremen', IV 62.

§ 10. 1. 51. τὸ ἐπιμελῇ ποιῆσαι, sc. τινά. Heindorf, followed by Cobet and Hirschig, would read τὸ ἐπιμελῇ εἶναι, or

else omit the words altogether. 53. οὐδὲ γὰρ ἐστὶν... ἐφεξῆς γε οὕτως οἶόν τε κτλ., 'no more it is; it is not possible to teach all without exception'. ἐφεξῆς, lit. 'in order', 'one after the other'. Cf. Hell. iv 6, 4 ὡς δηλώσει πᾶσαν τὴν γῆν αὐτῶν ἐφεξῆς, Demosth. de reb. Chers. § 56 p. 103, 15 τὴν Ἑλλάδα πᾶσαν ἐφεξῆς οὕτως ἰ ἀρπάζων, Prooem. p. 1447, 5 μὴ τοῖς αἰτίοις ἀλλὰ πᾶσιν ἐφεξῆς ὀργίζεσθαι. 54. οἶόν τε, sc. ἐστὶ διδάξαι ἐπιμελεῖς εἶναι.

§ 11. l. 55. πάντως, 'by all means', iii 93, xvii 43, Cyr. viii 3, 27 πάντως τοίνυν δείξόν μοι. 56. διασήμνητον, 'signify', Anab. ii 1, 23 ὃ τι δὲ ποιήσοι οὐ διεσήμνηε. 57. οἶνου ἀκρατεῖς, 'intemperate in the use of wine'. Cf. Mem. i 2, 2 ἀφροδισίων ἀκρατεῖς, Cyr. v 1, 14 τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἶμαι, τῶν ἐπιθυμιῶν ἀκρατεῖς εἰσι. 58. ἐπιμελεῖσθαι ποιῆσαι] ix 72, Cyr. iii 3, 12 ἐκείνους ἐποίησεν ἐρωτικῶς ἔχειν τοῦ ἤδη ποιεῖν τι, iv 5, 48 μάλα ἀσχύνεσθαι ἡμᾶς ἐποιήσατε. Cicero apud Columell. xi 1 § 13: *somni et vini sit abstinentissimus, quae utraque sunt inimicissima diligentiae: nam et ebrioso cura officii pariter cum memoria subtrahitur, et somniculosum plurima effugiunt: quid enim possit aut ipse agere aut cuiquam dormiens imperare?* 59. ἐμποιεῖ, sc. τοῖς μεθύουσι. Cf. ix 74, xv 1, 2, xxi 46. τῶν πράττειν δεομένων, 'that need doing'. The active infinitive for passive, which Dindorf would substitute here, comparing Cyr. ii 3, 3 οὐδὲν αὐτοῖς ἀργεῖται τῶν πράττεσθαι δεομένων, de rep. Lac. xiii 7 τῶν δεομένων γίγνεσθαι οὐδὲν ἀπορεῖται. But see Hell. vi 1, 16 οὐδὲ διὰ ταῦτα ἀσχολίαν ἔχει τὸ μὴ πράττειν τὸ δεόμενον sc. πράττειν, Cyneget. ii 9 ἵνα ἡ τῆς ὕλης τέμνοντα φράττειν τὰ δεόμενα sc. φράττειν.

§ 12. l. 61. τούτου, sc. τοῦ οἶνου. 63. καὶ οἱ γε] i 16, iii 23, iv 128. τοῦ ὕπνου, sc. ἀκρατεῖς ὄντες. 64. αὐτός] referring to οἱ γε τοῦ ὕπνου. On such transitions from the plural to the singular and *vice versa* see n. to Hier. l. 508, and cf. ix 70, xxi 48. 65. ἄλλους παρέχεσθαι, sc. ποιοῦντας τὰ δέοντα, 'to make others attentive to their duties'. Cf. below xiv 2 πειθομένους παρέχεσθαι,

Cyr. I 6, 20, IV 68 συνοικουμένην τὴν χώραν παρεχομένους, 88, V 39, VI 43, 50, XV 70, XXI 23, 56.

§ 13. 1. 66. ἀδύνατοι—διδασθῆναι, 'incapable of being taught', for ἀδύνατον ἔσται αὐτοὺς διδασθῆναι, the personal for the impersonal construction, as below I. 80. Madv. 7b Rem.

3. 67. ἡμῖν] *dativus ethicus*, see n. to XI 96. 68.

πρὸς τούτοις] II 46, IV 99. 69. οἱ τῶν ἀφροδισίων

δυσέρωτες, *qui amasias perditte amant*, 'those who are passionately in love with the objects of their attachment'; τὰ ἀφροδίσια not *res venereae* but i. q. τὰ παιδικά, *amasiae vel amasii*: cf. Mem. I 3, 8 ἀφροδισίων τῶν καλῶν. δύσερως, *perditte*,

misere amans, 'love-sick', a poetical word. Cic. ap. Colum.

XI 1 § 14: *tum etiam sit a venereis amoribus aversus; quibus si se dediderit, non aliud quicquam possit cogitare, quam illud quod diligit. Nam vitiis eiusmodi pellectus animus nec prae-mium iucundius, quam fructum libidinis, nec supplicium gravius, quam frustrationem cupiditatis, existimat.* 71. τούτου,

sc. τοῦ ἐρᾶν or τῶν ἀφροδισίων.

§ 14. 1. 72. ἐπιμέλεια, *studium*, 'pursuit', 'employment'.

ῥάδιον, sc. ἔστί. 74. ὅταν παρῇ τὸ πρακτέον, 'whenever

business arises'. 75. εὐπετές ἐστίν, sc. εὐρεῖν. εὐπετές

is a poetical word, not found elsewhere in Xen. τοῦ

κωλύεσθαι ἀπὸ κτλ., 'than to be kept away from the object of

their love'. Cyr. I 3, 11 πολλάκις με πρὸς τὸν πάμπαν ἐπιθυμοῦντα

προσδραμεῖν—ἀποκωλύει, III 3, 51 ἀπὸ τῶν αἰσchrῶν κωλύσαι.

76. ὑφίεμαι...μηδ' ἐπιχειρεῖν, *quoscumque tales esse animadverto*,

de iis remissius ago, ut ne coner quidem ipsos procuratores consti-

tuere (Leunclavius), *omnino non cogito de his constituendis*

(Sturz), 'I give up, am indifferent to, even attempting to appoint

any of them also, whom I observe to be such, as stewards'. On

the use of μὴ with the infinitive after verbs of negative mean-

ing, see Madv. § 156 Rem. 3, 4, § 210 R. 1, G. § 283, 6, G. M. T.

§ 95, 2. τοιούτους, sc. δυσέρωτας τῶν ἀφροδισίων.

γνῶντας] G. § 280. 77. ἐπιμελητὰς καθιστάναι] above

I. 47.

§ 15. 1. 79. τί δέ; 'again'. ἐρωτικῶς ἔχουσι τοῦ

κερδαίνειν, 'are in love with lucre'. See note to XIII 32.

80. *eis* ἐπιμέλειαν παιδεύεσθαι, 'to be trained to carefulness'. *Eis* is used of progress along or in a certain route, hence 'with a view to'. Cf. Mem. II 1, 2 τὸν *eis* τὸ ἄρχειν παιδευόμενον, 17 οἱ *eis* τὴν βασιλικὴν τέχνην παιδευόμενοι, so with ἐπὶ Cyn. XIII 3, περὶ Apol. XXIX, πρὸς Cyr. II 3, 13, Mem. I 2, 1. 81. τῶν κατ' ἀγρὸν ἔργων, 'farm-work', 'rural occupations', V 46. 83. καὶ πάν] I 37. εὐάγωγοι, *dociles*, 'easy to lead', not found elsewhere in Xen. 84. οὐδὲν ἄλλο δεῖ ἢ δεῖξαι] on the omission of the verb of doing with this phrase see Madv. § 215 b Rem. 1. 85. κερδαλέον ἐστὶν ἢ ἐπιμέλεια] VIII 24, XX 40.

§ 16. 1. 87. ὦν σὺ κελεύεις, sc. αὐτοὺς ἐγκρατεῖς εἶναι. πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι] see n. to I 147. 88. ἐκδιδάσκεις, *edoces*, a poetical word. 90. ἀπλῶς, *sine multa arte, facile* (Sturz), 'by simple means'. 93. ὅποια δῆξεται, 'such things as will wound their feelings'. Cf. VIII 4 n.

§ 17. 1. 94. παρατραπόμενος τοῦ λόγου, *digressus a coepto sermone*. 96. περὶ τοῦ παιδεύεσθαι] Schenkl follows Jacobs in omitting these words as the addition of a copyist. But Heiland rightly observes 'In prioribus de educatione sermo est, quatenus pertinet ad eos qui educantur, in posterioribus, quatenus pertinet ad eum ipsum qui educat'. Leunclavius translates the passage: *Age vero, inquam, Ischomache, nonnihilo ab hac oratione de eis, qui ad diligentiam instituuntur, deflectens, etiam illud mihi de instituendi ratione declarato*. 97. εἰ, 'whether', XI 135. αὐτόν, *ipsum*. The subject of the infinitive is indefinite.

§ 18. 1. 99. οὐδὲν γε μᾶλλον κτλ., h. e. οὐδὲν μᾶλλον οἷόν τέ ἐστιν ἀμελῇ αὐτὸν ὄντα ἄλλους ποιεῖν ἐπιμελεῖς ἢ οἷόν τέ ἐστιν αὐτὸν ὄντα ἄμουςον ἄλλους μουσικοὺς ποιεῖν, 'no, it is not possible for a man, if he is himself careless, to make others careful, any more than it is possible for a man if he be himself illiterate to make others scholars'. Cf. Mem. III 9, 4 προσερωτώμενος δέ, εἰ τοὺς ἐπισταμένους μὲν ἃ δεῖ πράττειν, ποιούντας δὲ τὰναντία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζοι, οὐδὲν γε μᾶλλον, ἔφη, ἢ

ἀσόφους τε καὶ ἀκρατεῖς. On οὐδὲν μᾶλλον see III 63, 76 n. and cf. Cyr. VII 1, 6, Plat. Phaed. § 83 p. 137, Phaedr. p. 260 D, Rep. I p. 346 B, Theaet. p. 169 B. 102. ἀμελεῖν ὑποδεικνύοντος, 'when he sets a pattern of negligence'. Aristot. Oec. I 6 οὐ γὰρ οἶόν τε, μὴ καλῶς ὑποδεικνύοντος, καλῶς μμεῖσθαι οὗτ' ἐν τοῖς ἄλλοις οὗτ' ἐν ἐπιτροπείᾳ, ὡς ἀδύνατον μὴ ἐπιμελῶν δεσποτῶν ἐπιμελεῖς εἶναι τοὺς ἐφ' ἐστῶτας. 103. χαλεπόν, sc. ἐστί.

§ 19. I. 104. ὡς συντόμως εἰπεῖν, 'to speak concisely, briefly', I. 43. 105. μὲν—μέντοι] μέντοι is used and not δέ (1) when particular emphasis has to be given to the opposition; (2) where δέ could not be conveniently used, as in I. 107; (3) in expressing opposition to a clause which is itself introduced by δέ. Ridd. Dig. p. 180. οὐ δοκῶ καταμεμαθηκέναι, 'I don't think that I have noticed, observed'. 107. οὐ μέντοι ἀζημίους γε, 'not, however, without suffering for it', 'with impunity'. Leunclavius and Zeune wrongly translate 'not without detriment to their master'. ἐπιμελητικούς, 'qualified to be overseers'. The word does not occur elsewhere in Xen. 108. ἐφορατικόν, 'qualified to supervise and examine their work'. The termination -ικός (G. p. 185, 13), corresponding to our -ive, appears to have been affected by young Athenian fops, see Aristoph. Equit. 1378 sq., who coins several such words in ridicule of the practice. 109. χάριν ἐθέλοντα τῶν καλῶς τελουμένων ἀποδιδόναι, 'ungrudgingly repaying them with gratitude for what is done well'. Cf. Cyr. IV II 12 αὐτὸς δυνασθῆναι χάριν αὐτοῖς ταύτης τῆς προθυμίας ἀποδοῦναι, VI 21 for the construction, and for τελεῖν, a rare word in prose in this sense, above I 25 τελεῖν τε ὅσα δεῖ, below XX 113 τὰ ἔργα μὴ τελεῖσθαι λυσιτελούντως πρὸς τὴν δαπάνην, Cyr. VIII 1, 2 τί ἂν ἄλλο ἀγαθὸν τελεσθεῖη ὑπὸ μὴ πειθομένων, VIII 6, 3 οἷτινες ἄλλο τελέσουσιν ὅ τι ἂν δέη. 111. δίκην τὴν ἀξίαν ἐπιθεῖναι (sc. τῶν μὴ καλῶς τελουμένων), poenam irrogare, 'to impose the penalty he deserves'. Cf. Anab. V 6, 34 ἡπείλουν αὐτῷ ὅτι, εἰ λήφονται ἀποδιδράσκοντα, τὴν δίκην ἐπιθήσοιεν, Plat. Critia p. 106 B δίκην τὴν πρέπουσαν ἐπιτιθέναι, Legg. II 662 B ὅταν ἐκατέρω τις τὴν δίκην ἐπιτιθῇ.

§ 20. 1. 112. καλῶς ἔχειν] see Index s. v. ἔχειν. 113. ἡ τοῦ βαρβάρου ἀπόκρισις] Aristot. Oecon. i 6 καὶ τὸ τοῦ Πέρσου καὶ τὸ τοῦ Λίβυος ἀπόφθεγμα εὖ ἂν λέγοι· ὁ μὲν γὰρ ἐρωτηθεὶς, τί μάλιστα ἵππον πιαίνει, ‘ὁ τοῦ δεσπότου ὀφθαλμός’ ἔφη· ὁ δὲ Λίβυς ἐρωτηθεὶς, ποία κόπρος ἀρίστη, ‘τὰ τοῦ δεσπότου ἵχνη’ ἔφη. Aesch. Pers. 165 δμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν. Cf. Cato de agricultura iv (referred to by Plin. N. H. xviii 5, 6, 31) *frons occipitio prior est*, Columell. vi 21, 4 *quocumque domini praesentis oculi frequentes accessere, in ea parte maiorem in modum fructus exuberat*, iv 18, 1 *oculi et vestigia domini res agro saluberrimae*. 114. ἐπιτυχών, *nactus*, ‘when he had met with’. 115. παχύναι, *pinguem reddere*. ‘The aorist infinitive is here used without preterite meaning, and differs only from the present, as denoting a single transient action’, Madvig § 172 b. 116. δεινῶν—δοκούντων εἶναι] G. § 136 note 3 b, Madv. § 158 b). 117. ὅτι δεσπότου ὀφθαλμός] Of the redundant use of ὅτι introducing a direct answer in the *oratio recta* we have several other instances in Xen., Anab. i 6, 8 ὁ δὲ ἀπεκρίνατο ὅτι, οὐδ’ εἰ γενοίμην, σοὶ γ’ ἂν ἔτι ποτε δόξαιμι for οὐδ’ εἰ γένοιτο οὐκ ἂν δόξαι, ii 4, 16 Πρόξενος εἶπεν ὅτι αὐτός εἰμι δν ζητεῖς, v 4, 10. 119. τὰλλα ‘in all other matters’.

CHAPTER XIII

Ischomachus continues his discourse on the training of a steward. When the steward has obtained sufficient knowledge of his several duties, the time and manner of their performance, he must then be taught how to manage those who work under him. Socrates expresses his surprise at hearing that the difficult art of government can be taught, but Ischomachus professes that he can teach it very easily to his stewards. If the lower animals may be trained to habits of obedience by a regular system of rewards and punishments, a fortiori men may be so trained because we can appeal to their sense of what is for their own interest and advantage, and especially slaves, with whom much may be done by an appeal to their lower appetites and occasionally with some of them to their love of praise. Ischomachus says that he not only

teaches his stewards to employ this method of dealing with those over whom they are set in authority, but also gives them practical help and furthers their efforts in this direction by himself not letting merit go unrewarded.

§ 1. 1. 1. ὅταν παραστήσης τινὲ κτλ., 'when you shall have impressed upon a man, put into his head, ever so earnestly, the fact that he must etc.' For a similar use of παριστάναι cf. Plato Rep. x c. 4 p. 600 c Πρωταγόρας καὶ ἄλλοι πολλοὶ δύνανται τοῖς ἐφ' ἑαυτῶν παριστάναι...ὥς οὔτε οἰκίαν οὔτε πόλιν τὴν αὐτῶν διοικεῖν οἷοί τ' ἔσονται, which Stallbaum translates *aequales suos in eam sententiam adducere ut putent*. For τοῦτο followed by the epeexegetic clause ὅτι κτλ. cf. below xv 7, xviii 10, Hiero l. 99. 2. καὶ πάνν] ι 137.

ισχυρῶς] ιν 30, xi 56.

3. βούλῃ, sc. αὐτὸν ἐπιμελεῖσθαι. 4. προσμαθητέον αὐτῷ ἔσται, *addiscendum ei erit*, 'will have to be learned by him in addition'. The impersonal construction of the verbal in -τέος, G. M. T. § 114, 2.

οἱ τοιοῦτος, 'such a man', i.e. a man who has been thus impressed, Madv. § 11 Rem. 3.

The prepositions πρὸς and σύν are to be considered separate and distinct though in compounds. Any verb, whether a compound or not, may receive the addition of either of these prepositions, merely to show that the thing happened in addition to something (πρὸς) or 'in connexion with' some one else (σύν τινι). BUTTMANN Gr. Gr. § 147 Obs. 11. See Index s. vv.

εἰ μέλλει—ἔσεσθαι, 'if he means' or 'is to be', xii 26 n.

§ 2. 1. 6. μέντοι, 'yes, indeed, as you suggest'. When μέντοι is thus used in an affirmative answer, there is generally a repetition of the verb or other emphatic word. See on xv 16.

8. εἰ δὲ μή, sc. γινώσκεται or rather γνῶι. τί ὄφελος, sc. ἐστὶ or ἂν εἴη. Cf. ix 79, xii 27. ἄνευ τούτων, i. q. ἄνευ τοῦ γινῶναι ταῦτα.

9. ἐπιμελοῖτο] optative by assimilation; ι 132, vi 24, xvi 15. 10. ὅ τι—ποιεῖν, *quid utile factu esset*, 'what it was to the benefit of his patient to do', not 'what to do for the benefit of his patient'. Cf. xv 54.

συμφέρον εἴη=συμφέροισι. Cf. Anab. vi 1, 26 τὸ ἐμὲ προκρι-

θῆναι ἄρχοντα...οὔτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι κτλ. 11.
τοῦτο] G. § 152 Note 3.

§ 3. 1. 12. τὰ ἔργα μάθη ὥς ἔστιν ἐργαστέα, 'if he shall have learned with respect to his various works, how they are to be done'. The anticipatory accusative, as in xvi 30, Anab. II 4, 6 τὸν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι. See n. to Hieron c. 1, 38, c. 8, 2. 13. ἔτι τινός, 'anything besides'. προσδεῖσεται] II 10, 50, above l. 4 note.

ἀποτετελεσμένος, omnibus numeris absolutus, 'perfect', 'thoroughly accomplished'. Cf. xi 14 ἀπειργασμένος. 14. σοί] 'according to your idea', dativus ethicus, xi 96, xii 67. See G. § 184, 3 Note 6, Madv. § 38 f.

57 § 4. 1. 17. ἄρχειν ἱκανούς] II 26, G. § 261, 1, Madv. § 149. 19. πειρώμαί γε δή, enitor quidem certe. On the difference between γε δή and γέ τοι see Klotz on Devarius de particulis II p. 339, Kühner Gr. II § 500, 6 and cf. v 20.

20. τὸ ἀρχικοὺς εἶναι—παιδεύεις] 'Now and then the article is found with the infinitive after verbs which denote a working upon others in order to move them to action, after which the simple infinitive usually stands, such as teaching, commanding, accustoming, etc. in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence, almost as if it were 'as regards the'. Soph. Trach. 545 τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύναιτο; Madv. § 154 b Rem. Cf. xii 29, below l. 32.

22. φαύλως πάνυ, i. q. ἀπλῶς, 'quite easily'. See n. on II 52. 23. ὁκούων=εἰ ἀκούοις, 'if you were to hear how'.

§ 5. 1. 24. οὐ μὲν δή γε, minime vero, 'certainly not'. Cf. Plat. Phaedr. c. 90 p. 259 B οὐ μὲν δὴ πρέπει γε φιλόμουσον ἄνδρα τῶν τοιούτων ἀνῆκοον εἶναι, Xen. Anab. II 2, 3 οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε, III 2, 14 οὐ μὲν δὴ τοῦτό γε ἐρῶ, where γε serves to call attention to the preceding word (in the present passage ἄξιον καταγέλωτος) as an appropriate one; not as intensifying its meaning but as distinguishing it from others. Cf. also Cyr. v 5, 18, vi 3, 10. 25. γάρ τοι] 'The enclitic τοι seems properly to express a restricted affirmation, generally qualifying a preceding statement; 'at least', 'yet surely'. It

is especially used where a speaker wishes to imply that he is saying as little as possible'. Monro § 346. 26. δῆλον,

sc. ἐστίν. Madv. § 177 b Rem. 2.

27. δεσποτικούς διδάσκειν = 'to qualify them for exercising a master's power by teaching them', the accusative of effect, on which cf. v 92 and see Clyde § 63 obs. 2 c, G. § 166 Note 3. On the gen. after δεσποτικούς see Madv. § 63 c.

28. δεσποτικούς, sc. δύναται ποιεῖν.

§ 6. 1. 31. οὐκοῦν, *ut igitur incipiam*, 'to begin, then'.

Cf. xvi 49. τὰ μὲν ἄλλα ζῶα, answered by ἀνθρώπους δὲ l. 44.

32. ἐκ δυοῖν τούτοις—ἐκ τε τοῦ, 'by these two means—by', etc.

We have the expression μαθάνειν ἐκ τινος also in Cyneget.

xiii 2 τοῖς ἐλπίσασί τι ἐξ αὐτῶν μαθήσεσθαι. τὸ πείθεσθαι]

see n. to l. 20.

μαθάνουσιν] The occurrence of a

plural verb with a plural subject of the neuter gender is a rare

exception: see Madv. § 1 a Rem. 1.

ἐκ τοῦ—κολάζεσθαι]

On the interposition of a clause between the article and the

articular infinitive, cf. l. 36, xvii 15, de rep. Lac. i 6 ἀποπαύ-

σας τοῦ ὅποτε βούλονται ἕκαστοι γυναῖκα ἄγεσθαι, ib. viii 2 τῷ

ὅταν καλῶνται τρέχοντες ἀλλὰ μὴ βαδίζοντες ὑπακούειν.

The articular infinitive is used with genitive after the prepositions ἀντί, ἀπό, διά, ἐκ, ἐπί, μετά, περί, πρό, ὑπέρ, with dative and accusative after πρὸς, with dat. after ἐν and ἅμα, acc. after εἰς, and gen. after ἀνευ (xi 38, 58), ἔνεκα, μέχρι, ἐγγύς. Those not found with the articular infinitive are ἀνά, κατά with genitive, ὑπέρ with accusative, περί with dative, παρά with gen. or dat.; παρά followed by accusative is rare. The gen. of comparison occurs frequently with the articular infinitive. Among the verbs frequently combined with the gen. of the art. inf. are αἰτιάσθαι, ἐπιμελεῖσθαι (xi 84), ἀμελεῖν, μετέχειν, ἐπιθυμεῖν, ἀποστερεῖν, ἀπαλλάττειν, ἀπέχειν, ἀφίστασθαι. Among the adjectives are αἰσιος, ἄξιος, κύριος. Among the substantives to which it is used as an attribute are ἀδυναμία, ἄδεια, ἀπειρία, δόξα, δύναμις, ἐξουσία, ἐπιθυμία, ἔρως, καιρός, πρόφασις, σημείον, τεκμήριον, φόβος, χρόνος. The dramatic poets, though they vary in their use of the articular infinitive, use it chiefly in the acc. and nom., keeping to the present and aorist tenses and with only a few prepositions and those very sparingly. In prose, Herodotos uses it very rarely in comparison with Thukydides, who was the first writer to appreciate its possibilities. The tenses used are the present and aorist, the perfect once of resulting condition, nearly=present (iv 6). There are few prepositions and the examples increase towards the end of the work. The bulk of Thukydides is only

six to Herodotos' seven, and yet he uses the articular infinitive more than eight times as often and with great freedom. The genitive and dative are liberally employed. Instead of a sparing use of prepositions he indulges in the construction without stint (fifteen different prepositions) and absolutely riots in the use of *διὰ τό*. Present and aorist tenses preponderate, but the perfect is also used, and, which is especially worthy of note, the articular future infinitive and the articular infinitive with *ἄν*. The tenses in Xen. are mostly the present and aor. and in a few instances the fut. infin. and the infin. with *ἄν* due to the influence of *oratio obliqua*. Of the cases the nom. and acc. largely predominate. Then comes the gen. which is freely used. See Prof. B. L. Gildersleeve in *American Journal of Philology*, vol. III p. 193—p. 205.

34. *εὖ πάσχειν*, 'to be treated well'. Cf. xx 76(?).

§ 7. l. 35. *γοῦν*, 'at all events'. This particle, compounded of the argumentative *γε* and the limitative *οὖν*, has various shades of meaning according to the predominance of the *γε* or *οὖν* in its compound sense. Here, as frequently, it is used to confirm a general assertion by giving a particular instance of the truth of it. See Kuehner on Xen. Mem. i 6, 2.

36. *τῷ—γίνεσθαι*] 'The dative articular infinitive is far less common than the genitive: the most important is the dative of cause' (B. G. Gildersleeve l. c.).

37. *τῷ...πράγματα ἔχαιν*, 'by getting into trouble'. Cf. xi 49.

38. *ἔστ' ἄν*] not *quamdiu* 'as long as' as in i 171, but in its usual sense of *donec* 'until'.
κατὰ γνώμην, 'according to his will'. Cf. xxi 50.

§ 8. l. 39. *καὶ τὰ κυνῖδια δέ*] i 85, iv 7. The diminutive is used in a contemptuous sense, as in Arist. Ach. 542, Pac. 482, Daetal. fr. 12. See n. on Cic. or. p. Planc. § 51 l. 2.
τῇ γνώμῃ, 'in their intelligence'. G. § 188 note 1.

40. *ὄντα ὁμῶς—μανθάνει*] xvi 22, 31.
 41. *περιτρέχειν*, in *gyrum currere*, 'to run round and round'.
κυβιστᾶν, 'to gambol', lit. 'to turn heels over head'. Zeune, misled perhaps by Suidas, explains it 'to dive in the water'.
 43. *ὅταν ἀμελῇ*, 'whenever they are heedless', 'neglect their duty'.

§ 9. l. 44. *ἀνθρώπους δέ* answers to *τὰ μὲν ἄλλα ζῶα* l. 31.
ἔστι, 'it is possible', i 19, xi 26.
καὶ λόγῳ, 'merely by a word'. The *καὶ* indicates that stress is to be laid on the word which it precedes. See Ridd. § 132.

45. *ἐπιδεικνύ-*

οντα] indefinite subject. Cf. de rep. Ath. II 4 ἐὰν δὲ προσίωσιν (οἱ πολέμιοι), ἀναβάντα ἀποπλεῖν (ἔξεστι). τοῖς δούλοις, 'as to slaves', G. § 184, 5. 46. ἡ δοκοῦσα θηριώδης παιδεία εἶναι, *ratio qua bestiae coguntur obsequi*, 'the training which seems fit only for beasts'. 47. πάνυ ἐστὶν ἐπαγωγός, *valde utilis est, multum confert*, 'is very attractive'. 48. ἐπὶ, i. q. ἐν. 49. προσχαρίζομενος, *si gratificeris*. This contains the protasis of the sentence, G. § 226, 1. ἂν πολλὰ ἀνύτοις, 'you may succeed in getting much'. Cobet would read ἀνύτοις. 50. αἱ φιλότιμοι τῶν φύσεων, 'ambitious natures', III 95, Madv. § 50, G. § 168. 51. πεινῶσι τοῦ ἐπαίνου, 'hunger after praise'. G. § 171, 2, Madv. § 57. Cf. Cyr. VIII 3, 39 πεινήσας χρημάτων πεπλούτηκας, Symp. IV 36, Plat. Rep. x c. 7 p. 606 A τὸ πεπεινηκὸς τοῦ δακρύσαι τε καὶ ἀποδύρασθαι. Cf. the similar metaphorical use of διψῶ in Cyr. V 1, 1 οὕτως ἐγὼ ὑμῖν διψῶ (*vehementer cupio*) χαρίζεσθαι, Plato Rep. p. 562 c πόλις ἐλευθερίας διψήσασα.

§ 10. I. 53. ὅσαπερ αὐτὸς ποιῶν οἶμαι...χρῆσθαι, 'exactly what I do myself in the expectation of finding'. Cf. VI 9, VIII 141, Madv. § 176. For this sense of χρῆσθαι cf. III 91. 55. ἐπιτρόπους καταστήσαι] XII 47. καὶ τάδε συλλαμβάνω αὐτοῖς, *insuper hoc quoque adiumenti ipsis a me adfero*, 'I second their efforts in the following ways'. HA. § 716 b. Cf. Mem. II 3, 18 τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλαιν ἐποίησεν, Cyr. III i, 28, Arist. Lys. 540 ἡμεῖς τι ταῖς φίλαισι συλλάβωμεν. The γὰρ 'namely' is expegetic of the demonstrative pronoun τάδε, cf. IV 38, VI 33, Mem. I 1, 6 ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδεῖους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε πράττειν κτλ. See Madv. § 196, and for the government of τάδε and αὐτοῖς see G. § 159, § 193 respectively.

57. ἐργαστήρσι] an un-Attic form for ἐργάταις. 'Xenophon', says Mr Rutherford in *The New Phrynichus* p. 59, 'was significantly fond of the forms in -τηρ, e.g. θεραπευτήρ for θεραπευτής in Cyr. VII 5, 65; λυμαντήρ for λυμαντής in Hier. III 3, and ἄρμοστήρ for ἄρμοστής in Hell. IV 8, 39'. To these may be added ἀλεξητήρ Oec. IV 21, γνωστήρ=ἐγγυητής Cyr. VI 2, 39, δοτήρ, ἀποδοκτήρ VIII 1, 9, ἐπιτακτήρ II 3, 4, μνηστήρ VIII 4, 15, ὀπτήρ, φραστήρ IV 5, 17.

οὐχ ὅμοια πάντα] Cf. Aristotle Oecon. I 5 ὥσπερ δὲ καὶ τοῖς

ἄλλοις, ὅταν μὴ γίγνηται τοῖς βελτίοσι βέλτιον μηδὲ ἄθλα ἢ ἀρετῆς καὶ κακίας, γίγνονται χείρους, οὕτω καὶ περὶ οἰκέτας. διὸπερ δεῖ ποιεῖσθαι σκέψιν, καὶ διανέμειν τε καὶ ἀνίεναι κατ' ἀξίαν ἕκαστα, καὶ τροφήν καὶ ἐσθῆτα καὶ ἀργίαν καὶ κολάσεις. He goes on to recommend that emancipation should be offered as a reward of merit to a good steward: δίκαιον γὰρ καὶ συμφέρον τὴν ἐλευθερίαν κεῖσθαι ἄθλον. 59. ἵνα ἦ, *ut liceat*, 'that I may be

able', II 104. τὸν κρείττω, *potiorem*. τοῖς βελτίοσι τιμᾶν] cf. Anab. I 9, 14 τούτους δώροισ ἐτίμα, Cyneg. I 1 ἐτίμησαν τούτῳ (*arte venandi*) Χείρωνα.

§ 11. 1. 61. ἐγγίγνεσθαι τοῖς ἀγαθοῖς] G. § 187, § 193.

62. δι' αὐτῶν, *sua ipsorum opera*, xxi 60, Hier. ix 670 τὸ τὰ ἄθλα ἀποδιδόναι δι' αὐτοῦ ποιητέον, Cyr. I 1, 4 τῶν ἀρχᾶς δι' ἑαυτῶν κτησαμένων, Mem. I 2, 14 βουλομένῳ πάντα δι' ἑαυτῶν πράττεσθαι. Reisig compares Aristot. Oecon. I 5 ὁμιλία δὲ πρὸς δούλους ὡς μήτε ὑβρίζειν ἑᾶν μήτε ἀνιέναι, καὶ τοῖς μὲν ἐλευθεριώτεροις τιμῆς μεταδιδόναι, τοῖς δ' ἐργάταις τροφῆς πλήθος. 63.

τῶν ὁμοίων—ἑαυτοῖς] G. § 186. τοὺς μήτε πονεῖν ἐθέλοντας κτλ.] G. § 283, 4.

§ 12. 1. 65. οὐδ' ὅπως τι οὖν, 'not even in any way whatever'. See n. on xii 28, and for meaning of τι cf. iv 37. τῶν ἴσων—τοῖς κακίοσι] G. § 186. 67.

ὅταν εἰδῶ διαδεδωκότας, 'when I know that they have distributed', G. § 280. τοῖς πλείστου ἀξίοις, 'to the most deserving'.

68. κολακεύμασι τινα (*servum*) προτιμώμενον (*a villico*), 'winning preference by means of flattery'. G. § 279, 2. Προτιμᾶν in the sense of *praeferre aliis* occurs in de rep. Lac. iv 3 τούτων ἕκαστος ἄνδρας ἑκατὸν καταλέγει, διασαφηνίζων δτου ἕνεκα τοὺς μὲν προτιμᾷ τοὺς δὲ ἀποδοκιμάζει. κολα-

κεύμασι] G. § 188, 1. 69. ἀνωφελεῖ χάριτι, 'a service useless', i.e. to his master. 70. οὐκ ἀμελῶ, 'I do not overlook it'.

ἐπιπλήττω, 'I reprimand'; the verb does not occur elsewhere in Xen. 71. οὐδ' αὐτῷ σύμφορα, *ne sibi ipsi quidem utilia*, 'not even for his own interest'. G. § 185.

CHAPTER XIV

Socrates enquires whether Ischomachus considers that possession of capacity for command alone constitutes a man a perfect steward, or that he requires some further qualification.

To this Ischomachus replies that the steward ought to have no thievish propensities, otherwise the advantages of his good management would be counterbalanced by the loss incurred by his dishonesty.

'And do you undertake to teach honesty amongst other things?' says Socrates.

'Yes', answers Ischomachus, 'borrowing hints from the great legislators of old, I encourage my servants to be honest by rewarding honesty as well as punishing dishonesty. If I find any absolutely incorrigible knaves, I dismiss them from my service'.

§ 1. 1. 2. ὥστε πειθομένους παρέχεσθαι, 'so as to make them obedient to him'. Cf. *Cyrop.* i 6, 20, below xxi 24, Index II s. v. παρέχειν. The active and middle forms are used in pretty much the same signification, as is the case with several verbs; see *Madv.* § 82 d). 3. ἡ] iii 106. ἀποτετελεσμένον, 'thoroughly qualified', xiii 13. ἐπ(τροπον) predicate accusative (*G.* § 166) and therefore without the article. 4. προσδεῖται] ii 10, xiii 13.

59 § 2. 1. 5. τοῦ γε ἀπέχεσθαι] the articular infinitive in the genitive after προσδεῖται. 6. τῶν δεσποσύνων, sc. χρημάτων (ix 98), 'his master's property'. Another poetical word. ὁ μεταχειριζόμενος, 'he who has the management of', iv 14 n. 7. ἀφανίζειν, *intervertere, furari*, 'to make away with'. 8. λυσιτελοῦντας (sc. καρπῶς) τοῖς ἔργοις, *tale lucrum afferentes, quale par est pro impensis et operibus* (Breitenbach), *ut ratio et fructus operum et impensarum constet* (Schneider). Cf. xx 21 τὰ ἔργα μὴ τελείσθαι λυσιτελούντως πρὸς τὴν δαπάνην. τί ἂν ὄφελος εἴη τὸ—γεωργεῖν;] Schneider would read τοῦ γεωργεῖν, and this is the usual construction with ὄφελος (see

Index II s. v.), but there are other passages in which it is used as a predicative nominative: e.g. Plat. Apol. Socr. p. 36 c ἐνταῦθα μὲν οὐκ ἦα οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαντῶ ἐμελλον μηδὲν ὄφελος εἶναι, Aristoph. Plut. v. 1152 τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὦν; Cyr. vii 5, 80 τί δῆτα ἡμῖν ὄφελος καταπραῖσαι ἃ ἐπεθυμοῦμεν, Hell. i 1, 35.

§ 3. 1. 11. σὺ ὑποδύῃ διδάσκειν, *tunc docendam suscipis?* 'do you undertake to teach?' 12. καὶ πάνυ] iii 11 n. οὐ μέντοι γε, *nec vero*. The γε emphasizes the whole clause, not any particular word; otherwise it would not follow close upon μέντοι: see Klotz ad Devar. *de particc.* ii p. 704, who quotes Demosth. Phil. i § 49 ἐγὼ δ' οἶμαι μὲν ἐκείνον μεθύειν—οὐ μέντοι γε μὰ Δία οὕτω προαιρεῖσθαι πράττειν. Cf. Cyr. iii 3, 18; v 5, 24. 13. ἐξ ἐτοίμου, *facile, prompte*, 'readily', goes with ὑπακούοντας. εὐρίσκω ὑπακούοντας] G. § 280. Cobet would read ἐπακούοντας.

§ 4. 1. 14. τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων κτλ.] Cobet (*Prozop. Xenoph.* p. 39) suggests τὰ μὲν ἐκ τῶν Σόλωνος νόμων τὰ δὲ καὶ ἐκ τῶν Δράκοντος, 'ut significet Ischomachus, se in plerisque mitiorem Solonis rationem sequi, at in nonnullas culpas graviiores Draconis severitate animadvertere'. On the relation between the laws of Solon and Dracon cf. Plutarch v. Sol. c. xvii πρῶτον μὲν οὖν τοὺς Σόλωνος νόμους ἀνεῖλε πλὴν τῶν φονικῶν ἅπαντας διὰ τὴν χαλεπότητα καὶ τὸ μέγεθος τῶν ἐπιτιμίων. Μία γὰρ ὀλίγου δεῖν ἅπασιν ὥριστο τοῖς ἀμαρτάνουσι ζημία θάνατος, ὥστε καὶ τοὺς ἀργίας ἀλόντας ἀποθνήσκειν καὶ τοὺς λάχανα κλέψαντας ἢ ὀπώραν ('fruit') ὁμοίως κολάζεσθαι τοῖς ἱεροσύλοις καὶ ἀνδροφόνους. Διὸ Δημάδης ὕστερον εὐδοκίμησεν εἰπὼν ὅτι δι' αἵματος, οὐ διὰ μέλανος τοὺς νόμους ὁ Δράκων ἔγραψεν. Cf. Aul. Gell. Noct. Att. xi 18.

16. ἐμβιβάζειν, *facto et exemplo impellere et ducere* (Schneider), 'to set going in the path of justice'. Cf. Eur. Herc. Fur. 856 ἐς τὸ λῶστον ἐμβιβάζω σ' ἵχνος ἀντὶ τοῦ κακοῦ, Demosth. de Fals. Leg. § 100 p. 372, 13 εἰς τοὺς ὑπὲρ τῶν πεπραγμένων λόγους ἐμβιβάζετε (according to the now accepted reading). 18. θεῖναι πολλοὺς τῶν νόμων κτλ., 'made many of their laws (iv 64) with a view to inculcating such justice'. Observe that θεῖναι νόμον is said of a supreme legislator; θέσθαι νόμον, 'to give oneself a law', of a republican legislature. 19. τῆς τοιαύτης, i.e. τῶν οἰκετῶν, l. 10.

§ 5. 1. 19. ζημιουῖσθαι ἐπὶ τοῖς κλέμμασι, 'to be punished for acts of theft'. 20. δεδέσθαι] cf. Hell. v 4, 7 εἶπον τὴν θύραν κεκλειῖσθαι, i. e. *occlusam teneri*, vi 2, 15 ἐκήρυξε—πεπράσθαι ὅστις αὐτομολοίη, where, however, Cobet would read πεπράσεσθαι, vi 4, 25. See Madv. § 171 Rem. i. 21. θανατοῦσθαι, *morti addici*, 'should be condemned to death'. Cf. Anab. ii 6, 4 ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν, Cyr. vii 5, 31 εἰ δέ τις ἐξω ληφθείη, ὅτι θανατώσοιτο. τοὺς ἐγχειροῦντας, *qui telo se defenderent, qui vim afferrent* (Sturz), *qui impetum facere conantur in eum, quem spoliare volunt* (Breitenbach). The word may be in opp. to ἦν τις ἀλῶ ποιῶν, and mean 'those who were guilty of making an attempt' rather than 'those guilty of assault'. Hence Weiske, with the approval of Schneider, suggests that we should read δεδέσθαι τοὺς ἐγχειροῦντας καὶ θανατοῦσθαι ἦν τις ἀλῶ ποιῶν. 22. ἔγραφον αὐτά, i. e. τοὺτους τοὺς νόμους. βουλόμενοι] G. § 277, 2. ἀλυσιτελῇ ποιῆσαι] G. § 166 Note 1.

§ 6. 1. 24. ἄλλα τῶν βασιλικῶν νόμων, 'other points in the laws of kings', or rather 'in the laws of the king of Persia'. See Schömann *de comitiis Atheniensium* p. 304 n. 25. 24. προσφέρων, *adhibens*, 'adopting'. 26. περὶ τὰ διαχειριζόμενα, *in iis quae per eos tractanda sunt*, 'in respect to what they have the management of'. ἀπεργάζεσθαι] Cf. Cyr. viii i 35 ἀπὸ τῶν ἱππων ἐνεργοὺς αὐτῇ (sc. ἡ θήρα) μάλιστα ἀπεργάζεται, Symp. viii 35 Λακεδαιμόνιοι—τελέως τοὺς ἐρωμένους ἀγαθοὺς ἀπεργάζονται.

§ 7. 1. 27. ζημίαι μόνον εἰσὶ, 'consist only in, pronounce only, punishments'. 30. ὠφελοῦσι τοὺς δικαίους] Cf. c. 4, § 8, Cyr. i ii 3, vi 20, viii i 39, vi 11. 32. καὶ φιλοκερδεῖς ὄντες] G. § 277, 5. εὖ μάλα, *egregie*, 'very carefully', 'consistently'. Cf. xix 64, Anab. vi 1, 1 ἐκλώπενον—εὖ μάλα, Plato Phaed. p. 92 D εὖ μάλα ἐξαπατῶσι, Soph. p. 233 D προσέχειν τὸν νοῦν εὖ μάλα, Euthyd. p. 4 A εὖ μάλα πρεσβύτης, and in inverted order Theaet. p. 156 A μάλ' εὖ ἄμουνσοι, Arist. Lysistr. 144 δεῖ τὰς γὰρ εἰράνας μάλ' εὖ (vulgo αὖ). ἐπιμένουσι τῷ μὴ ἀδικεῖν, 'continue, persevere, in abstinence

from wrong-doing'. For the articular infinitive in the dative after *ἐπί* cf. IV 126.

§ 8. 1. 33. ὅμως καὶ εὖ πάσχοντας] the order is καὶ εὖ πάσχοντας ὅμως πειρωμένους ἔτι ἀδικεῖν, 'attempting, in spite of their being well treated, to go on acting dishonestly'. On the transposition of ὅμως in connexion with καὶ and concessive participle see Madv. § 175 e). 34. τούτους] G. § 152

60 Note 3. 35. τῆς χρήσεως ἀποπαύω, *mecum amplius versari veto* (Sturz), *ab usu removeo, non amplius iis utor* (Kerst). The former interpretation is the more correct.

§ 9. 1. 36. τῷ πλέον ἔχειν—ἐπαιρομένους δικαίους εἶναι, 'are induced to be honest, because honesty pays best', lit. 'by the fact of their being benefited through their honesty'. For the use of the articular inf. with the dative of cause see XIII 36, and for the inf. after ἐπαίρεσθαι in the sense of *incitari* cf. Isocr. 84 c, Plat. Phaedr. p. 232 A, Plut. Timol. c. 16, 6.

§ 10. 1. 41. τούτῳ—τῷ ἐθέλειν, 'by this, viz. his willingness to work etc.'; the articular infinitive in the dative of respect, epexegetical of τούτῳ. Cf. XII 50, Hier. 536.

CHAPTER XV

Socrates requests Ischomachus to give him some practical lessons in agriculture. Ischomachus shows that it is not a difficult art to acquire a knowledge of; he might learn much by his own observation and by hearsay, for those who are employed in it are always ready to communicate their knowledge, unlike handicraftsmen who jealously keep to themselves the most important secrets of their trade. Indeed, one of the good effects of agriculture is the gentleness and courtesy of manners which it produces in those who are engaged in it.

§ 1. 1. 1. ἀλλὰ μέντοι—γε] This combination of particles generally implies that, although from what has gone before it might not be expected, yet such and such a thing is so. ἐπειδὴν ἐμποιήσης] VII 116, XI 105. τὸ βούλεσθαι κτλ., 'the wish that you may have prosperity', VII 136. 2. τὰγαθὰ,

fortunam secundam, Cyr. II 4, 10, VIII 2, 2; 4, 14. 3. ὅπως ταῦτα (sc. τὰγαθὰ) ἐπιτελήται] G. § 217 Note 1. 4. ἐπιστήμην κτήσῃ αὐτῷ, ὡς ἂν—γίγνοιτο, 'have obtained for him practical knowledge as to how each farm operation should be managed to be turned to profitable account'. The order is ὡς ποιούμενα ἕκαστα τῶν ἔργων γίγνοιτ' ἂν ὠφελιμώτερα. For the dative after κτήσῃ cf. Cyr. III 3, 3 ἀπὸ τῶν λοιπῶν κτῶ καὶ σαυτῇ καὶ τῷ ἀνδρί, ὃ τι κεκτημένοι κάλλιον τὸν αἰῶνα διάξετε. 6. ἐπὶ τούτοις] IX 78. 7. ἡδισταί σοι τὰ ὠραία ἀποδεικνύων ὅτι πλεῖστα, 'is delighted at exhibiting to you the fruits of the earth in their due season in as great abundance as possible'. Cf. Anab. V 3, 9 δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὠραία, Symp. VIII 25 ἐπιμελεῖται ὅπως αὐτὸς ὅτι πλεῖστα ὠραία καρπώσεται. Observe that ὅτι πλεῖστα is the predicate adjective. 8. σὺ σαυτῷ] Supply ἡδοιο ἂν ἀποδεικνύων. 9. περὶ τούτου, εἰ, 'about this, namely, whether'. 10. ἡδη, without any further qualifications. πολλοῦ ἄξιος] VII 225. ἂν εἶναι] G. § 211. The protasis is implied in ὦν = εἰ εἴη. 11. ἐκεῖνο] I 114, VII 81. 12. μὴ ἀπολίπῃς] VI 6. 13. ὃ ἡμῖν ἀργότατα ἐπιδεδράμηται τοῦ λόγου, *quam in tota oratione levissime percurrimus*, 'that part of our subject which has been treated more cursorily than any other'. With ὃ τοῦ λόγου cf. VIII 33 οἷς γὰρ ἀναγκὴ αὐτῶν φεύγειν.

§ 2. 1. 14. τὸ ποῖον;] the article denotes that the answer is expected to be a definite one, x 8, Madv. § 11 Rem. 5. 15. ὅτι εἴη] G. § 243. 16. ὅπως, *quomodo*, 'how'. εἰ δὲ μὴ, 'otherwise', used as a stereotyped formula (G. M. T. § 52 n. 2), so that there is no reason for omitting the subsequent clause εἰ μὴ τις ἐπίσταιτο, as Cobet does, pronouncing it a '*potissimum emblemata*', and so, perhaps, it might be considered in an author less negligent of style than Xen. 17. ἐπιμελείας ὄφελος οὐδέν] IX 79, XIV 8. Cp. c. XIII § 1.

§ 3. 1. 19. ἐνταῦθα δὴ, *formula indicans novam iam institui disputationem*, cf. Cyr. III i 33, v v 8 (Bornemann). 22. γάρ, 'yes, for', 'why'. ἐστὶν ἡ ποιούσα] XX 10, Cyr. II iv 25 νόμιζε ἡμᾶς τοὺς ἐπιζητοῦντας ἔσεσθαι. 23. πλουσίους] G. § 166 Note 1. τοὺς μὴ ἐπισταμένους] G.

§ 283, 4. 24. πολλὰ πονοῦντας, 'although they labour hard', HA. § 716 b. ἀπόρως βιοτεύειν, *vitam inopem vivere*, I 168, IX 76, X 84.

§ 4. 1. 26. τὴν φιланθρωπίαν—ἀκούσῃ, *audies quam sit benigna erga homines*, i.e. *quam sit facilis cognitu* (ῥάστη μαθεῖν) (Kerst). 28. ἡδίστην ἐργάζεσθαι] G. § 261, 2. 31. γενναῖα, *generosa*, 'of gentle birth', 'well-bred', 'noble'. So σκύλαξ γενναῖος Xen. Cyr. I 4, 5, κύων γενναῖος § 21, Plat. Rep. p. 375 A, Aristot. Hist. An. I 1, 32. How γενναιότης may be predicated of agriculture is seen in XVIII § 10, XIX § 17. 33. πραέα πρὸς τοὺς ἀνθρώπους, *mitia erga homines*. Cf. Plato Rep. p. 375 C πρὸς τοὺς οἰκείους πράους. For declension of πρᾶος see G. § 70 p. 63.

§ 5. Socrates is not satisfied to be told that the profession of agriculture is an easy one to learn, but wishes to become a learner himself, and so speaks with some impatience. 35. ἦ, *qua ratione*. καθὰ=καθ' ἃ, *quomodo*. 36. ἔφησθα—ποιεῖν] G. § 134, 3. The order is δοκῶ μαθεῖν, ἦ ἔφησθα ποιεῖν αὐτὸν εἰδνουν σοι.

§ 6. 1. 38. δ εἶπας, 'as to what you said'. Cf. Hier. c. 6. § 12 δ ἐξήλωσας ἡμᾶς, οὐδὲ ταῦθ' οὕτως ἔχει. 39. τὸν μέλλοντα] VII 111, XII 26. 40. ὥς, 'how'. 41. ἀργότερόν πως ἐπιδεδραμηκέναι] I. 12.

§ 7. 1. 42. ὥσπερ εἰ εἶποις, 'it is just as if you were to say'. 43. τὰ ὑπαγορευόμενα, 'what is being dictated'. The future active is ὑπερῶ, the aor. ὑπεῖπον, pf. act. ὑπείρηκα, pf. pass. ὑπείρημαι. See Cob. nov. lect. p. 778. 45. ταῦτα γὰρ ἀκούσας—μᾶλλον ἂν ἐπισταίμην γράμματα, 'for had I heard you tell me this, I should have heard, it is true, that one must know how to read, but I should not, I fancy, know a bit more how to read, if I did know this'. ταῦτα ἀκούσας=εἰ ταῦτα ἤκουσα. 46. ἡκηκόη ἂν] the pluperfect is rare in a conditional sentence (G. M. T. § 49, 2). It implies ἀλλ' οὐκ ἀκήκοα. εἰδῶς=εἰ εἰδείην, G. § 1. 47. οὐδέν τι—μᾶλλον] III 63, 76. Observe the distinction between εἰδέναι, properly 'to have seen with the eye

of the mind', 'to know for a fact', and ἐπίστασθαι, *scire*, 'to know by practice', 'have skill in', 'understand'. Cf. Dem. 39, 29 τὸν μὲν τῶν ἐτῶν ἀριθμὸν οὐδεὶς οἶδεν ὑμῶν...τὸν δὲ τοῦ δικαίου λόγον πάντες ἐπίστασθε, Plat. Apol. 22 ο τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα' ἐμαυτῷ γὰρ ξυνῆδεν οὐδὲν ἐπισταμένῳ, τοὺτους δὲ γ' ἦδεν ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. γράμματα, 'letters', 'the alphabet', Plat. Protag. p. 325 E.

§ 8. 1. 49. τὸν μέλλοντα—ἐπιμελείσθαι] 1. 39. 50. μέντοι] correlative to μὲν 1. 48.

§ 9. 1. 51. εἰ μοι αὐτίκα μάλα δόξειε γεωργεῖν, 'if I were to determine forthwith to farm'. 52. ὅμοιος ἂν μοι δοκῶ, sc. εἶναι, the omission of which is remarkable here because of the ἂν which belongs to it. Cf. Mem. 17, 1 ἐδόκει ἂν ἀμφοτέρα ταῦτα, Anab. VII 1, 6 ὡς ἂν αὐτῷ δοκῇ ἀσφαλές, and for the transposition of ἂν II 6, VI 58. τῷ περιόντι ἱατρῷ καὶ ἐπισκοποῦντι κτλ., 'to the physician who goes his rounds of visits to his patients'. Cyr. VIII 2, 25 ὅποτε τις ἀσθενήσῃ, ἐπεσκόπει, Mem. III 11, 10. 54. οὐδέν] 177, XI 137. 55. τοιοῦτος, i.e. οἷος ὁ ἱατρός κτλ. αὐτὰ τὰ ἔργα τῆς γεωργίας, 'the actual business, duties, of farm-work'.

§ 10. 1. 56. ἀλλὰ μὲν,....γε, *verum enim vero*, 'well but'. 57. κατατριβῆναι μανθάνοντας, *conteri, confici discendo*, 'to be bored to death with learning'. Cf. Mem. III 4, 1 ἐκ καταλόγου στρατευόμενος κατατέτριμμαι, *militiae laboribus confectus sum* (Kühner), Mem. IV 7, 5 τὰς αἰτίας αὐτῶν (τῶν πλανήτων τε καὶ ἀσταθμῶν ἀστέρων) ζητοῦντας κατατρίβεσθαι, Aristoph. Daetal. fr. XVII (221) ὅστις αὐλοῖς καὶ λύραισι κατατέτριμμαι χρώμενος, Εἰτά με σκάπτειν κελεύεις; where T. Koek remarks 'per ironiam filius improbus se tibiis lyrisque confectum esse dicit, ut alii scilicet laboribus consumuntur, quibus ipse post delicatas istas molestias se imparem esse profitetur'. 58. πρὶν ἄξια τῆς τροφῆς ἐργάζεσθαι, 'ere his work is worth his daily bread', Xen. Sympos. VI 10 ἀλλ' οὐ μέντοι γε σιωπῶν οἶδα ὅπως ἄξια τοῦ δειπνοῦ ἐργάσομαι h. e. *quibus cenam merear*. 59. δύσκολος—μαθεῖν] above 1. 28. δύσκολος

means (1) 'hard to satisfy with food'; hence (2) *difficilis*, *morosus*, generally 'hard to please': of things, *molestus*, *difficilis*, 'irksome', 'hard'.

60. ἰδὼν ἂν ἐργαζομένους—ἂν ἐπίσταιο] on the repetition of ἂν in immediate connexion with the verb from which it has been detached see G. § 212, 2, Madv. § 139 b).

61. ὥστε καὶ—διδάσκειν, 'so as, if you pleased, even to teach another'. The apodosis implies possibility and so is equivalent to διδάσκοις ἂν. See G. M. T. § 54, 2 (b).

63. λεληθέναι κτλ., 'that you know a good deal of it without being aware that you do so'. In the mss and edd. σέ is omitted. But, since in *recta oratio* the sentence would run thus πολλὰ τῆς γεωργίας λέληθας σεαυτὸν ἐπιστάμενος, as in xviii 66 ταῦτα—ἐλελήθειν ἐμαυτὸν ἐπιστάμενος, I agree with Cobet in thinking that σέ is indispensable.

§ 11. 1. 64. καὶ γὰρ δὴ, 'for as a matter of fact'. Cf. Xen. Cyr. vii 5, 11. μὲν may be translated 'while', 'whereas'. ὁποκρύπτονται] x 20 note.

65. τὰ ἐπικαιριώτατα, 'the nicest, most important points, processes of their several arts'. Cf. Cyr. iii 3, 12 where οἱ ἐπικαίριοι are 'men of importance, influence' (μέγιστον ἔχετε καιρόν· οἱ γὰρ στρατιῶται... πάντες πρὸς ὑμᾶς βλέπουσι Anab. iii 1, 36), ib. vi 19, vii 5, 71, Hell. iii 3, 11; vi 4, 15.

ἥς ἕκαστος ἔχει τέχνης] Madv. 101 a), G. § 154.

67. θεῶτο] opt. pr. from θεᾶσθαι. 68. ὅ τι ἔροιο] G. § 232, 4, G. M. T. § 60, 1. Translate 'whatever piece of good work you asked about'.

69. οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο] There is an instance of a similar ellipse of the substantive verb with οὐδεὶς ὅστις without a negative clause following in Anab. iv 8, 20 τὰ μὲν ἄλλα οὐδὲν ὅ τι καὶ ἐθαύμασαν.

§ 12. 1. 70. τὰ ἦθη, 'in their dispositions'. G. § 160, 1. γενναιοτάτους, 'most noble, generous'. The word γενναῖος implies always nobility of character as well as birth; see 1. 31.

τοὺς αὐτῇ συνόντας, 'those who are engaged in it'. Arist. Ran. 957 οἰκεῖα πράγμαθ' οἷς ξύνεσμεν. παρ-έχεσθαι] iv 68, vi 43, xiv 2.

§ 13. 1. 73. οὐχ οἶον—ἀποτρέπεσθαι, i.q. οὐ τοιοῦτον οἶον ἀποτρέπεσθαι (τινα) κτλ., *non tale est, quale qui audierit*

abstineat ab interrogando, 'not such as to make one, after hearing it, give up his question', Arn. § 1238. 74. ὅτι—

διὰ τοῦτο, *quia—idcirco*. εὐπετές, 'easy', a poetical word.

75. διέξιθι] vi 13, 17. αὐτήν, sc. τὴν γεωργίαν. 77.

αἰσχιον for μᾶλλον αἰσχροῖον: 'comparativus significat quod potius de aliqua re dicendum est'. Sauppe *lexilog.* p. 27.

εἰ—τυγχάνει, 'if, as is the case, they happen to be profitable'.

CHAPTER XVI

'It is generally supposed' said Ischomachus 'by theoretical writers on agriculture, that one of the most difficult problems in it is to understand the special aptitudes of the soil: but the truth is that a practical knowledge of this may be obtained, even by those who are not experts, from common observation of what their neighbours' land can produce and what not. In planting and sowing the point to be considered is not what a man would want most, but what will grow best in a given soil, for different soils are adapted to different products. This is nature's law and it is of no use to fight against it. Even if the ground be left waste and uncultivated, its capability may be ascertained by the vegetation which grows spontaneously on it'.

'Well' replied Socrates 'I am satisfied that one need not be deterred from agricultural pursuits by want of experience of the nature of soils, when even fishermen, whose business is on the sea, express their opinions on the crops which catch their eye, as they sail along the shore, and on the nature of the soil on which these grow, as freely and unhesitatingly as those who have practical knowledge of the subject'.

'You know, I dare say, already a good deal about agriculture, if your theory about knowledge being a reminiscence is true; tell me then what branch of it you wish me to take first'.

Socrates professes his wish to know how the soil must be treated to produce the largest crops of barley and wheat, whereupon Ischomachus proceeds to give an account of the proper methods and seasons of cleansing and cultivating land.

§ 1. 1. 1. πρῶτον μὲν] III 6, VI 10. 2. ἐπιδείξαι ὥς,

63 'to point out, prove, that'. 3. ποικιλώτατον τῆς γεωργίας, 'the most abstruse, complicated, point in husbandry', *quod propter varietatem in agricultura laboriosum videtur* (Bach), *maxime a vulgi notitia remotum* (Weiske). So Plat. Symp. p. 182 B ποικίλος νόμος, as opposed to one νοῆσαι ῥάδιος, is explained by Stallbaum as *difficilis ad intellegendum propterea quod quasi varietate sua deludit*, and he compares Phileb. p. 53 E where to the speaker's request λέγειν σαφέστερον ὃ τι λέγει Socrates replies οὐδὲν ποικίλον, *nihil quod difficilem habeat explicatum*. Cf. below XVII 42 and Xen. Mem. II 3, 10 οὐδὲν ποικίλον οὐδὲ καινὸν δεῖ ἐπ' αὐτὸν μηχανᾶσθαι, i. e. *nihil exquisiti, s. ad quod perficiendum multiplici arte opus sit* (Sturz). 4. οἱ λόγφ—διεξιόντες] VI 13, XV 75. Theophrastus in his περὶ φυτῶν ιστορία tells us who were the writers on agriculture that preceded himself. He speaks in his αἴτια φυσικά II 4, 12 (ed. I. G. Schneider) of one Leophanes (who is also mentioned by Aristoteles de gener. anim. IV 1) as having written on the different varieties of soils. ἀκριβέστατα] G. § 75.

§ 2. 1. 5. φασὶ γὰρ κτλ.] the γάρ is epexegetic, introducing a relation, which has been pointed at by the preceding τοῦτο : cf. XI 37, XIII 56. τὸν μέλλοντα—γεωργήσιν] VII 111, XV 43.

8. ὀρθῶς γε—ταῦτα λέγοντες] the participle put in apposition with the subject of a preceding sentence, serves to annex a characterizing remark on an action or expression of some other person mentioned in that sentence, as in Cyr. III 1, 38 ἀπέκτεινεν αὐτὸν ὁ ἐμὸς πατήρ.—Τί λαβὼν ἀδικοῦντα; Madv. § 176 c) Rem. ὁ μὴ εἰδώς] G. § 283, 4.

9. φέρειν, 'to produce', IV 70, V 7. 10. οἶομαι] parenthetically, as in III 67. εἰδείη ἄν] G. § 226, 1.

§ 3. 1. 11. οὐκοῦν, iam vero, 'to begin then', 'well then', XIII 31. καὶ ἄλλοτρίας γῆς κτλ., 'it is possible to ascertain this particular even in another man's ground, what it can and what it cannot bear, by observing the fruits and the trees on it : when, however, a man has ascertained that, there is no further use in fighting against providence; for it is not by sowing or planting what he wants himself, so much as what

the ground produces and supports of its own accord, that a man can obtain the necessaries of life'. ἀλλοτρίας γῆς,

partitive genitive after τοῦτο. See n. to Hier. l. 184, Madv.

§ 53 and cf. Plat. Apol. p. 17 Α μάλιστα αὐτῶν ἐν ἐθαύμασα,

Menex. p. 241 Β τοῦτο δὴ ἄξιον ἐπαινεῖν τῶν ἀνδρῶν, Theaet.

p. 101 Β ὁ θαυμάζω τοῦ ἐταίρου σοῦ. 12. τοῦτο—ὃ τι]

G. § 148 Note 3. ὃ τι—μὴ δύναται] Virg. Georg. i 53

'et quid quaeque ferat regio et quid quaeque recuset', iv 109

'nec vero terrae ferre omnes omnia possunt'. μὴ is used and not οὐ because of the indefinite ὃ τι. 13. ὁρῶντα, 'by observing'.

δένδρα, 'fruit-trees')(ὕλη, materia, 'timber'.

14. ἐπιδὰν γυνῶ] xi 105, xv 1. οὐκέτι, tum non, xx 114.

15. ἄν may be used twice or even three times with the same verb either to make the condition felt throughout a long sentence or to emphasize certain words in it. Cf. ii 102, xv 60.

ὅτου—τοῦτο] G. § 152 Note 3, above v 58. δέοιτο is an

assimilated optative, i 132, vi 24. σπείρων=εἰ σπείροι,

xv 45. 16. ἢ ὃ τι ἢ γῇ ἥδοιτο φύουσα, i.e. σπείρων

καὶ φυτεῦν τοῦτο ὃ τι κτλ., si serat et plantet, quidquid terra libenter gignat.

§ 4. 1. 17. ἦν δ' ἄρα, 'but if, as may possibly be the case', v 56. 18. μὴ ἔχῃ, non possit, sc. ἡ γῆ. 19.

ἔστι καὶ παρὰ γείτονος τόπου κτλ., 'it is possible also in many cases to gain a truer notion of it from a neighbouring piece of ground than to learn from a neighbouring proprietor'.

§ 5. 1. 21. καὶ—δέ] xiii 39. χερσεύουσα—ὁμως,

'though it lie waste (v 82)—yet all the same', xiii 40, G. § 277,

5. 22. ἢ τὰ ἄγρια καλὰ φύουσα κτλ., 'the land, whose

wild products are beautiful, may be made by proper care to yield also its cultivated products in beauty'. On the tertiary predicate

adjective καλὰ see G. § 142, 3. Varro R. R. i 19, 7 and Anatolius

Geopon. ii 10, 2 make the same remark, but Pliny xvii 4

does not agree with them. Similarly Virgil Georg. ii 180 says that the presence of the wild olive shows that the soil is good for the cultivated tree. 23. τὰ ἥμερα are fruges sativae,

cf. Anab. v 3, 12 ἄλσος ἡμέρων δένδρων, Cyneg. v 5 ὅσα ἡ γῆ φέρει (τοῦ μετοπώρου), τὰ μὲν ἥμερα συγκεκρόμσται, τὰ δὲ ἄγρια

γῆρα διαλέλνται, Herod. viii 115, 3 δενδρέων τῶν ἡμέρων καὶ τῶν ἀγρίων. 24. μὲν δὴ] i 94. οἱ μὴ πάνυ ἔμπειροι γεωργίας, 'those who have no knowledge whatever of agriculture'.

§ 6. 1. 27. τοῦτο—ἀποτεθαρρηκέναι, 'to have gained ample confidence—on this point, that I need not abstain from husbandry for fear of not knowing the quality of the soil'. See Index. τοῦτο μὲν] below l. 49. The accusative of demonstrative and relative pronouns is used more freely, where a preposition might have been employed, as in Symp. ii 19 τόδε γελᾶτε, Anab. iii 2, 20 τοῦτο ἄχθεσθε, Cyneg. ix 10 βιασθεῖσαι τοῦτο, Vect. iii 4 ταῦτα τιμώμενοι, iv 10 τοῦτο ἀντιλέγω. See n. to Hier. l. 109, Madv. § 31, G. § 160, 1. Sturz translates *confido me eius rei non imperitum esse*. 29. ἀπέχεσθαι] v 3, xi 104.

§ 7. 1. 30. καὶ γὰρ δὴ] xv 64. ἀνεμνήσθην, 'I am reminded of'. 'The aorist is sometimes used in colloquial language by the poets (especially the dramatists) when a momentary action, which is just taking place, is to be expressed as if it had already happened'. G. M. T. § 19 note 5.

τὸ τῶν ἀλιέων, ὅτι κτλ., 'the (particular circumstance about) fishermen, viz. that etc.', 'what the fishermen do, how etc.', an instance of the attraction of the subject of the object sentence, as object into the principal sentence; it is in fact equivalent to ἀνεμνήσθην ὅτι οἱ ἀλιεῖς. Madv. § 191. 31. θαλαττοῦργοι ὄντες—ὁμως, 'though their business is on the sea, yet', above l. 22. The word is used twice by Polybius and once by Lucian and Alciphron, but is not found elsewhere in Xenophon. Cf. Nov. Test. Apoc. xviii 19 ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται. καταστήσαντες, sc. τὴν ναῦν (Hom. Odys. xii 185), *inhibita navi*, 'stopping (their vessel)'. Many transitive verbs, especially those which express motion or the contrary are used intransitively, as ἀνάγειν, 'to put to sea', αἶρειν, 'to lift (the hand or foot)', Arist. Plut. 689, where see my note (682), ἀνοίγειν, *viam sibi aperire*, 'to get into the open sea', Xen. Hell. i 1, 2; 5, 13, εἰσβάλλειν, 'to invade', ἐλαύνειν, 'to drive' or 'ride', ἐπέχειν, 'to stop', προσέχειν, 'to put in at a place', προσπταίνειν, 'to fail' etc. 32. ἐπὶ θέαν, 'for the purpose of observing', ii 102, vii 176.

ἡσυχοὶ βαδίζοντες, 'sailing leisurely along', the adjective in apposition to the subject, in lieu of an adverb, to denote the relation of the subject to the action. Cf. Cyr. v 3, 55 παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἡσυχος, Anab. vi 5, 11 οἱ μὲν ἡσυχοὶ προῆγον, Madv. § 86 a), Clyde § 22. παρατρέχοντες ἅμα, *interea dum celeriter praeternavigant*, 'all the while, as they scud past'. Cf. viii 29 for the opposition between βαδίζειν and τρέχειν, and for the use of ἅμα with the participle Cyr. iii 3, 59 ἅμα πορευόμενοι παρεκάλουν ἀλλήλους, v 2, 22 ἅμα προῦν' ἐπεσκοπεῖτο, i.e. *inter progrediendum*, Plat. Phaed. p. 76 c εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, Madv. § 175 b), G. § 277 Note 1, Clyde § 46. 33. τοὺς καρπούς, 'the crops', esp. of corn as opp. to wine, Arist. Eccl. 14 στοὰς καρποῦ βακχίου τε νόματος πλήρεις, Nub. 1119 τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν according to the conjectural emendation of Koräes for καρπὸν τεκούσας. 34. ἀποφαίνεσθαι, sc. τὴν γνώμην, 'to express themselves, give their opinion', ii 32. 36. καὶ πάνυ τοίνυν κτλ.] the order is: καὶ τοίνυν ὁρῶ αὐτοὺς πάνυ ἀποφαινομένους τὰ πλεῖστα (*plerumque*) περὶ τῆς ἀγαθῆς γῆς κατὰ ταῦτά τοις καὶ πάνυ ἐμπείροις τῆς γεωργίας. For καὶ...τοίνυν, 'and in fact', cf. v 8, x 5. This is better, I think, than to take καὶ as intensive of πάνυ. 37. τοῖς ἐμπείροις] governed by κατὰ ταῦτά, *eodem modo*, 'in the same manner as': cf. i 31, xviii 3, xix 63. τὰ πλεῖστα] vii 5.

§ 8. l. 40. βούλει, ἄρξωμαι] G. § 256. 41. ὑπομιμνήσκεις, 'to put you in mind of', 'bring to your recollection'. Ischomachus may be referring to Socrates' theory of reminiscence (*ἀνάμνησις*), according to which what is called teaching is the revival of knowledge acquired in a former life but forgotten (Plato Menon. cc. 14—15). οἶδα—γεωργεῖν, 'I am sure that I shall be telling one who knows a great deal already about farming'. Madv. § 176 b). Cf. viii 141, xiii 53.

§ 9. l. 45. ἡδέως μανθάνειν] vi 58, xi 10. φιλοσόφου γὰρ μάλιστα ἐστὶν ἀνδρός sc. ἡδέως μανθάνειν. The meaning is: 'before you remind me of anything, I desire first that you will teach me; for to be willing to learn is pretty much a philosopher's business'. On the use of ἀνδρός see n. to

Hier. c. 8, 5. 46. ὅπως ἂν—γῆν ἐργαζόμενος—λαμβάνοιμι, 'how I must till the land to get, if I wished, the greatest amount of barley and wheat'. See n. to l. 41.

§ 10. l. 49. οὐκοῦν, 'well then, to begin', above l. 11, xiii 31. τοῦτο μὲν] iii 63, v 50, xvi 27. τῷ σπόρῳ νεὸν δεῖ ὑπεργάζεσθαι, *novalem prius subigere ad sationem*, 'you must prepare fallow-land for sowing'. Cf. Theophr. Hist. Plant. iii 1, 6 ἐνιαχοῦ δέ, ἂν μόνον ὑπεργάσσονται (ex em. Steph. pro v. ὑπερτάσσονται) καὶ κινήσωσιν, εὐθὺς ἀναβλαστάνει τὰ οἰκεία τῆς χώρας, ὥσπερ ἐν Κρήτῃ κυπάριστοι, Dionys. Halic. antiq. 10, 17 ὑπεργάζεσθαι ἄρουραν εἰς σποράν. In the same sense ὑπό is used in ὑπειπεῖν, *praefari*. The process of preparing a vineyard for planting by loosening the soil with a spade or dibble (*pastinum*) was in Latin called *pastinatio*.

§ 11. l. 54. ἀλλά] ii 2. πηλὸς ἂν εἴη] because it rains pretty nearly all the winter in Greece. Cf. xvii 85. 55. σοι δοκεῖ; sc. ἀροῦν δεῖν τὴν γῆν. 56. σκληρὰ κινεῖν τῷ ζεύγει, 'full hard to break with the plough', xiii 11, xv 28, Madv. § 150 a), G. § 261, 2. See also my note to Cyrop. iv v l. 93.

§ 12. l. 58. κινδυνεύει εἶναι...ἀρκτέον, 'it is probable that we must begin'. See Mem. iv 2, 34, and Hier. l. 149, in both of which passages in like manner the connecting particle is omitted. This is the point of Hesiod's (Opp. 391) agricultural precept γυμνὸν σπείρειν γυμνὸν δὲ βοωτεῖν, translated by Virgil (Georg. i 299) *nudus ara, sere nudus; hiemps ignava colono*. 60. χεῖσθαι κτλ., *resolvi, laxari, diffundi*, 'to be loosened at that season', so as to make it crumbling (Virgil's *putris*). Cf. Theophr. C. P. iii 4, 4 ἐπεὶ ἡ γῆ βορείοις μὲν πεπηγυῖα καὶ ξηρά, νοτίοις δὲ κεχυμένη καὶ ἐνικμος, Geoponic. v 25, 2 ἡ τῆς γῆς πλεῖων διάχυσις. 61. τῆνικαῦτα, 'at that season of the year'. 62. τὴν πόαν ἀναστρεφομένην κτλ., 'that the green crops, if turned up at that season, will furnish manure to the ground, before they shed (lit. and not yet shed) their seed so as to spring up again', cf. xvii § 10. Observe the contrast between ἤδη and οὕτω (which by the way is translated in the

Bibl. Past. as if it were οὐκέτι, in defiance of the plain sense of the passage). For ἀναστρεφόμενῃ cf. Herod. vi 47, 2 ὅρος μέγα ἀνεστραμμένον ἐν τῇ ζητήσει, *ingens mons quaerendis* (metalli venis) *susque deque versus*.

65. καρπὸν—καταβαλεῖν, 'to shed seed', used also of 'sowing seed', as in Plat. Theaet. p. 149 εἰς ποίαν γῆν ποῖον φυτὸν τε καὶ σπέρμα καταβλητέον, and metaphorically in Dem. c. Timocr. § 154 p. 748, 13 οὐδὲ σπέρμα δεῖ καταβάλλειν ἐν τῇ πόλει οὐδένα τοιούτων πραγμάτων οὐδ' εἰ μή πω ἂν ἐκφύοι, 'no man ought ever to sow the seed of such matters in the state, even if there be no probability of its springing up at present' (if sown). The Greeks were aware of the importance of sowing green crops to be buried in the soil for the purpose of manure. Cf. Vanierius, *praedium rusticum* ed. Barbou, lib. i p. 13 *novis ne forte soli prior impetus obsit | messibus, herbosa nimias farragine vires | pubentique faba napoque absumat edaci*; and again *expediendus erit saxis et gramine campus | et filice et iunco: filicem satione fabarum | interimes*. See n. to xvii 75.

§ 13. 1. 65. γὰρ δὴ] xi 47. ἔτι, *praeterea*. εἰ μέλλει—ἔσεσθαι] xiii 4.

66. ὕλης καθαρὰν, *puram a silva*, 'clear of undergrowth'. Cf. Hell. iv 4, 6 τῶν μαιφόνων καθαρὰν, Herod. ii 138 γλῶσσα καθαρὴ τῶν σημητῶν: G. § 180.

67. ὀπτὴν...πρὸς τὸν ἥλιον, 'baked as much as possible in the sun'. Plut. Quaest. gr. 31 p. 298 b οὐ πρὸς πῦρ ἀλλὰ πρὸς ἥλιον ὀπτῶσι τὰ κρέα, Diod. Sic. Hist. iii c. 21 κοιμῶνται μετέωροι τοῖς κύτεσι πρὸς τὸν ἥλιον, Herod. i 200, ii 92, 4 ταῦτα (τὰ κρίνεα) ἀυαίνουσι πρὸς ἥλιον, Arist. Vesp. 804 ἐστῶσα πρὸς τὸν ἥλιον. With the whole passage cf. Virg. Georg. ii 259 *his animadversis* (i.e. 'the quality of the soil') *terram multo ante memento excoquere et magnos scrobibus concidere montis, ante supinatas aquiloni ostendere glebas*, and the precept given in Georg. i 65 *glebasque iacentis pulverulenta coquat maturis solibus aestas*.

69. πάνυ γε] i 47. οὕτως—ἔχειν] οὕτως like πολύ, πάνυ, μᾶλλον and other adverbs is frequently separated from the word which it qualifies, see n. to Hier. l. 7 and cf. Soph. Phil. 104, Oed. T. 1444.

§ 14. 1. 72. ἐν τῷ θέρει ὅτι πλειστάκις, 'as often as possible

during the summer'.

73. μεταβάλοι, 'turn over'.

75. ἄν...ἐπιπολάζοι, *summo in solo maneret, non radicem denuo ageret*, 'would lie on the surface', 'be kept from taking root'.

αὐαίνονται, *exsiccetur*, 'be dried up'.

77. ἐν μέσῃ τῇ

ἡμέρᾳ 'at midday', late Greek for ἐν μέσῳ ἡμέρας. See my n. to Cyrop. iv iv l. 1.

78. κινολή τῷ ζεύγει] above l. 56.

§ 15. l. 79. εἰ δὲ ποιοῖεν] G. M. T. § 53 note 2, 'in case men make fallow land by turning it up with the spade'. The stress is on σκάπτοντες as)(κινούντες τῷ ζεύγει.

80. εὐ-

δηλον, sc. ἐστί. καὶ τούτους, i.e. 'those who use the spade as well as those who use the plough'.

δίχα ποιεῖν τὴν γῆν καὶ τὴν ὕλην, *terram a fruticetis purgare* (Sturz), 'to separate the soil and the weeds'.

83. ἐπιπολῆς, 'on the surface'.

στρέφειν, *vertere* (Hor. Sat. i 1, 28, Virg. Georg. i 147), 'to turn up' by digging or ploughing.

ἡ ὠμὴ αὐτῆς, partitive gen., *pars eius lutulenta*, 'the part of it which has not been exposed to the action of the sun'. G. § 168, HA. § 730 e.

CHAPTER XVII

Continuation of Socrates' conversation with Ischomachus, on the approved methods and common seasons of sowing. The quantity of seed sown must vary according to the various conditions of soil; some soil, which will not bear too severe a requisition on its strength, will be improved by ploughing the first green crop into it, to serve as manure: if the land be allowed to go on ripening heavy crops, it will soon be impoverished. How to counteract the effects of heavy winter rains.

§ 1. l. 1. ὁρᾷς ὥς] vii 40.

2. ἀμφοτέροις ἡμῖν

ταῦτά δοκεῖ, 'we are both of the same opinion'.

3. δοκεῖ

γὰρ οὖν, 'yes, indeed, we are of the same opinion', not 'yes, it seems so'. Cf. Cyr. i 6, 22 λέγεις σὺ—; Λέγω γὰρ οὖν, ib.

§ 25, v 5, 16, Mem. iii 3, 2 καὶ ἔστι γε καλόν.—Ἔστι γὰρ οὖν, ἔφη, iv 6, 14. The οὖν has a restrictive, not a consecutive force.

4. μὲν—μέντοι] x 49, xv 50.

ἄλλο τι γινώ-

σκεις, *num aliud quid statuis?* 'have you any other opinion?'

II 24, IX 109, XIX 62, 74, Cyr. I 1, 3 *ὅτε ταῦτα ἐνεθυμούμεθα, οὕτως ἐγίγνώσκομεν περὶ αὐτῶν*, Anab. II 5, 8 *περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γίγνώσκω*. 5. *τὴν ὥραν σπείρειν*]

Sturz, understanding *εἶναι ταύτην*, translates *tempus quo seminandum est, quo seminari commode potest, esse hoc*, 'that the proper time for sowing is that which etc.' But I should prefer to make *σπείρειν* depend upon *γίγνώσκεις*, 'that we must sow at the season etc.', so that the construction is the same as in I. 12, and II. 59, 79.

6. *πάντες οἱ πρόσθεν ἄνθρωποι*, sc. *δυντες*, *omnes qui olim vixerunt, omnes superiorum aetatum homines*.

ἧς πείραν λαβόντες, *quam experti*, 'after making trial of which'.

8. *κρατίστην εἶναι*, sc. *αὐτὴν*.

Cf. Porson on Eur. Med. I. 734: *Graeci cum verba duo, diversos casus regentia, ad idem nomen aequae referantur, ne nomen proprium aut pronomen minus suaviter repetatur, in utrovis regimine semel ponunt, altero omisso*. Antiphanes Athenaei VIII p. 339 A *ὃν ἦν ἴδῃ, τὰς χεῖρας οὐκ ἀφέξεται*, Aristoph. Pollucis VII 103 (fr. inc. 592, ed. Koch) *πλὴν εἴ τις πρίατο δεόμενος βασκάνιον ἐπικάμινον ἀνδρὸς χαλκῆως*, Plato Sympos. p. 174 B *οἱ (sibi) μὲν γὰρ εὐθύς παῖδά τινα τῶν ἐνδοθεν ἀπαντήσαντα ἀγειν*. The case of the pronoun is usually determined by the participle. See Stallbaum on Plat. Gorg. p. 492 B, Laches p. 187 A, de legg. III p. 689 A, Phaedr. p. 240 C.

§ 2. 1. 8. *ἐπιδάν—ἐλθῇ*] xv 1, xvi 14. 9. *πού*,

opinor, ni fallor, 'I presume', Hier. I 137, *καὶ σύ που οἶσθα*, Mem. III 3, 2; 5, 15; IV 2, 31.

πρὸς τὸν θεὸν ἀποβλέπουσιν κτλ., 'look anxiously to the god for the time when he will send rain upon the earth and leave them free to sow'. *ἀποβλέπειν πρὸς* or *εἰς τινα v. τι* is 'to look away from other objects at one particular person or object', 'to look anxiously, wistfully, to'.

Cf. II 57, Arist. Ach. 32 *ἀποβλέπων εἰς τὸν ἀγρόν*, Plat. Phaedr. p. 239 B *πάντα ἀποβλέπων ἐς τὸν ἐραστήν* (cf. *ἀποθαρεῖν* XVI 28). So Arist. Pac. 635 *ἐβλεπεν πρὸς τοὺς λέγοντας*, Soph. Antig. 522, Aiac. 400, Eur. Iph. Taur. 1056 *ὧ φιλταταὶ γυναῖκες, εἰς ὑμᾶς βλέπω*, Hesiod Opp. 475 *οὐ δὲ πρὸς ἄλλους αὐγασέαι*, sc. *auxili capiendo causa*.

10. *βρέξας τὴν γῆν*, *terra irrigata, pluvia terrae imm* ^{astene} *βρέχει* is sometimes used impersonally for *ῥεῖ*, 'it rains'. 'Soin très-nécessaire en Grèce', says Gail, 'où la terre a été brûlée par

les grandes chaleurs de l'été; au lieu que chez nous, dès qu'on a recueilli, on laboure et l'on sème'. ἀφήσει αὐτούς, *eis concessurus sit*, 'will allow them'. Cf. Plat. de rep. vii p. 520 ἵνα ἀφίῃ τρέπεσθαι ὅπῃ ἕκαστος βούλεται, v p. 461 B ἀφήσομεν—αὐτοὺς συγγίγνεσθαι ἢ ἂν ἐθέλωσιν. 11. σπείρειν, 'to begin sowing'.

According to Virgil (G. I 215) spring is the time for sowing beans, lucerne and millet, the end of October for vetches, kidney-beans and lentils, but wheat and spelt should be sown later, after the middle of November. He adds '*multi ante occasum Maiæ coepere; sed illos Expectata seges vanis delusit aristis*', i.e. 'many no doubt do begin their sowing before the setting of the Pleiades (November 11), but what has been the consequence? the crop they looked forward to has deceived their hopes with its false ears'. Columella says (xi 2, 80): 'vetus est agricolarum proverbium maturam sationem saepe decipere solere, seram numquam quin mala sit'. There is an English adage 'It is better to sow out of temper than out of season'. Plin. Nat. Hist. xviii c. 25 § 60 sementibus tempora plerique praesumunt et ab xi die autumnalis aequinocti fruges serunt, adveniente coronæ exortu, continuis diebus certo prope imbrium promisso: Xenophon, non antequam deus signum dederit. Hoc Cicero Novembris imbre fieri interpretatus est, cum sit vera ratio non prius serendi quam folia coeperint decidere. Hoc ipso vergiliarum occasu fieri putant aliqui a. d. iiii id. Novembris...: sed ille indocilis caeli agricola hoc signum habeat inter suos vepres, humumque suam adspiciens, cum folia decident, viderit decidua. Sic iudicetur anni temperies, alibi tardius, alibi maturius; ita enim sentitur ut caeli locique adfuit natura, idque in hac ratione praecelet, quod eadem et in mundo publica est et unicuique loco peculiaris. 'In Britain', says Adam Dickson, *Husbandry of the Ancients*, Vol. II p. 1 ff., 'we have three seasons of sowing, autumn, spring and summer. We sow wheat and rye in autumn; oats, pease and beans, early in spring; and barley early in summer. Among the Romans there was an autumnal and a vernal seed-time. The former continued from the autumnal equinox to the winter-solstice. The latter or trimestrian seed-time was only used in land *ubi sementem maturam facere non possis et cuius crassitudo sit restibilis*, Plin. Nat. H. xviii c. 17 § 46; *locis praegelidis ac nivosis, ubi aestas est humida et sine vaporibus*, Colum. II c. 9. They were very exact in determining the seasons of sowing according to the situation of the land; Cato says c. xxxiv *ubi quisque locus frigidissimus aquosissimusque erit, ibi primum serito. In calidissimis locis sementem postremum*. 6, Me. *tert*; Col. xi 2, 80 *in totum praecipimus, ut quisque natu*. Th. *idus erit, is primus conseratur; ut quisque calidus, novissim*. 18, to have been the practice with the Romans to delay for so. 18, the sowing of the dry lands, expecting rain, but, if

the rain was long in coming, to sow them, though dry, expecting that the drought and heat would not continue so long as to hurt the seed'.

12. ἐγνώκασι δὴ γε...καὶ τὸ μὴ...σπείρειν κτλ., 'yes of course all men have made up their minds (about this and) also that they must not sow, if they can avoid it, in a parched soil'.

δὴ] n. to Hier. l. 213. 13. ξηρᾷ, sc. γῇ, in terra pluvia destituta, xix 36. ἐκόντες εἶναι] G. § 268 Note, Hier. l. 586.

14. δῆλον ὅτι, 'obviously', xiii 26. πολλαῖς ζημίαις παλαίσαντες, 'because they had previously heavy losses to struggle with, those of them who sowed before they were bidden by the god to sow'.

Cf. Hesiod Opp. 411 αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄττησι παλαίει, Pind. Nem. viii 47 Αἴας φόνῳ πάλαισεν, Eur. Rhes. 509 κακῷ δὲ μερμέρῳ παλαίομεν, Polyb. ii 56, 6 τηλικαύταις παλαῖσαι συμφοραῖς, v 56, 2 μέχρις ἂν οὐ τοῖς ὁμοίοις τὰδελφῷ παλαίῃ συμπτώμασιν.

15. οἱ—σπείραντες] in partitive apposition to πάντες, i 125, xii 43, Cyr. vii 5, 28, G. § 137 Note 2. πρὶν κελευσθῆναι sc. σπείρειν. 'κελεύειν per oraculum deus dicitur, Hell. iii iii 3 τὸν θεὸν τοῦτο κελεύειν φυλάξασθαι, et per exta vii ii 20 οἰόμεθα γὰρ ἔτι σὲ μᾶλλον ἡμῶν τοὺς θεοὺς ταῦτα πράττειν κελεύειν' (Breitenbach).

§ 3. l. 16. ταῦτα μὲν] xvi 27, 49. ταῦτα ὁμογνωμονοῦμεν] xvi 27 n. 18. οὕτω, 'usu et multorum damno' (Weiske). γίγνεται ὁμονοεῖν, sc. πάντας ἀνθρώπους, usu venit ut in iis inter nos consentiamus omnes, 'it happens that we are all of one mind about them'. Cf. Cyr. v 2, 12 εὐχονται

πᾶσι θεοῖς γενέσθαι ποτὲ ἐπιδείξασθαι, i.e. contingere aliquando ut se ostendant, 'that they may have a chance of showing', vi 3, 11 λαβεῖν μοι γένοιτο αὐτόν, Anab. i 9, 13.

19. οἷον, 'for example', i 88, ix 51, xx 34. ἅμα πᾶσιν, omnino omnibus. βέλτιον] see Index s. v. 20.

ἱμάτια] the ἱμάτιον (pallium) was the principal article of the Greek outer dress, as the toga was that of the Romans. It consisted of a large square or oblong blanket, fastened on the shoulder by a brooch, and worn usually over the tunic. It was called ἐπίβλημα, ἀναβολή, περιβόλαιον (περίβλημα) according to

the different modes in which it was put on. See Rich's *Comp. to the Dict.* p. 469. ἤν δύνωνται, 'should they have the means', G. § 226, 4.

§ 4. 1. 22. ἐν τῷδε διαφέρονται...πότερον κτλ., *in hac re dissident, utrum* etc., 'they are divided in opinion concerning sowing on this point, namely, whether the early or mid-season or latest is the best'. ἤδη] see n. to Hier. l. 202.

24. κράτιστος, sc. ἐστίν. ὀψιμώτατος] an Ionic and poetical word.

'Both ὀψιμος and πρῶιμος' says Mr Rutherford, *N. Phr.* p. 124 'not only afford an admirable illustration of the inconsistency of Xenophon's diction, as ὀψιαίτατοι occurs in Hell. V 4, 3 and πρφαίτατα in Cyr. VIII 8, 9, but may well be regarded as another proof of the position, that with an Attic basis his diction is really a composite one, being modified, both in vocabulary and syntax, by the other dialects of European and Asiatic Hellas'. The two words are found together in the Epistle of James V 7 ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὀψιμον, i.e. 'the early (in Oct., Nov. and Dec.) and the latter (March, April) rain'.

25. οὐ τεταγμένως τὸ ἔτος ἄγει, *non ordine eodem et constanti annum moderatur* (ita ut semper tantum una quaedam auctumni pars opportuna sit serendo, *Breitenbach*), 'does not regulate the year according to fixed rules', i.e. does not always give us the same kind of weather one year as another.

For this meaning of ἄγειν cf. Plat. de legg. X p. 896 E ἄγει...ψυχὴ πάντα τὰ κατ' οὐρανὸν καὶ γῆν καὶ θάλατταν ταῖς αὐτῆς κινήσειν, p. 898 E ἥλιον εἶπερ ἄγει ψυχὴ, Phaed. p. 94 E οἷας ἄγειν τε ταῦτα (sc. τὰ τοῦ σώματος παθήματα) καὶ δεσπόζειν, Critias p. 109 C οὕτως ἄγοντες τὸ θνητὸν ἅπαν ἐκυβέρνηων, Xen. Anab. VI 3, 18 ὁ θεὸς ἴσως ἄγει οὕτως ὅς τοὺς μεγαληγορήσαντας—ταπεινῶσαι βούλεται, Hell. VI 4, 3 ἤδη τὸ δαιμόνιον ἵγεν, II 4, 19 ὥσπερ ὑπὸ μοίρας τινος ἀγόμενος.

26. τὸ μὲν τῷ πρῶιμῳ κάλλιστα, sc. ἄγει. Schneider is rightly censured by Reisig for supplying 'ἔχον vel simile aliquod' with κάλλιστα, 'in the most favourable manner'.

§ 5. 1. 28. πότερον—ἤ;] III 84, XII 13. κρεῖττον, *utilius, potius*, XX 45. 29. ἐν τούτων τῶν σπόρων χρῆσθαι ἐκλεξάμενον, 'to make choice of and keep to one of these seed-times'.

30. εἰάν τε—εἰάν τε, *sive—sive*, XI 96.

31. ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου] xi 30, 56.
σπείρειν, 'to go on sowing'.

32.

§ 6. 1. 34. παντὸς μετέχειν τοῦ σπόρου, lit. 'to share in the entire period for sowing', i.e. to sow a portion at each period. Zeune compares Didymus in Geopon. ii 14, 8 τινές, ὥσπερ ἀσφαλέστερον διανοούμενοι, οὐ πάντα τὸν σπόρον πρώϊμον ποιοῦσιν, ἀλλὰ καὶ δεύτερον καὶ τρίτον καὶ τέταρτον καιρὸν διαιροῦσι, τὸ ἄδηλον τοῦ μέλλοντος φυλαττόμενοι, i.e. 'some, as though they considered it a safer method, do not sow all their seed early, but make a division into second, third and fourth sowings, to guard against the uncertainty of the future': and, quoted by C—W, Eccles. xi 6: 'in the morning thou shalt sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper or whether they both shall be alike good'. 35. ἀέ, 'each year'. ἀρκοῦντα σῖτον λαμβάνειν, *idoneam messem percipere*, 'to get a sufficient crop of corn', v 16, xvi 48. 36. ποτὲ μὲν—ποτὲ δέ, *aliquando—aliquando, modo—modo*, 'in one year'—'in another year'. μῆδ' ἱκανόν, 'not even sufficient'. 38. καὶ τοῦτο, 'in this point also', cf. above l. 16. 39. ὁ μανθάνων] G. § 276, 2. καὶ ταῦτα, 'and that too', xi 15. 40. πρόσθεν ἐμοῦ, 'before me', Cyr. vii 5, 43 πρόσθεν ἡμέρας. τὴν γνώμην ἀποφαινόμενος] ii 32, xvi 34.

§ 7. 1. 41. τί γάρ;] a lively way of passing to a new point for consideration, 'what do you say to this?' Cf. Mem. ii 6, 2 with Kühner's note, Devar. *de part.* p. 52. 42. ποικίλῃ] xvi 3. 43. πάντως, 'by all means'. 44. μὲν γάρ] See n. to Hier. c. 8, 9. 45. πού] l. 9. 46. καὶ γὰρ ἑώρακα, sc. τὸ σπέρμα ῥιπτόμενον, 'yes, for I have actually seen it done'. 47. δέ γε] i 47. ὁμαλῶς, *aequaliter*, 'evenly'.

'The main perfection of sowing is to disperse the seeds equally: and that is the reason why drilled corn is preferable for seed, since the plants will have enjoyed more space, air and sunshine, and the grain will be larger, healthier and stronger.....Bread from drilled wheat will be better-tasted than from wheat when raised by random sowing'. W. HARTE, *Essays on Husbandry*, p. 210, ed. 2.

49. ἡδῆ] viii 126. 50. τοῖς κιθαρισταῖς] see n. to vi 73.
51. ὑπηρετεῖν τῇ γνώμῃ, 'to do the mind's bidding'.

§ 8. 1. 52. πάνυ μὲν οὖν] a common form of assent, i 47.
ἡ γῆ, ἡ μὲν—ἡ δέ] partitive apposition, above l. 15. 53.
λεπτοτέρα, *tenuior*, *macrior*, 'thinner', 'poorer', 'lighter'.
Cf. Thuc. i 2, 5 τὴν Ἀττικὴν λεπτόγεων οὔσαν. παχυτέρα,
pinguior, *crassior*, 'richer', 'fatter'. 54. ἀρά γε] i 3 n.
55. ὅπερ, 'just the same as'. Schneider compares Theophrastus
Hist. Plant. viii 6 πλείον γὰρ ἡ πείρα καὶ ἀγαθὴ δύναται φέρειν
τῆς ὑφάμμου καὶ λεπτῆς. 58. ποτέρῃ ἂν πλείον, sc. διδοίης,
'to which of the two soils you would allow a larger quantity
of seed'.

Adam Dickson, in his *Husbandry of the Ancients*, vol. II ch. xxv
p. 33 ff., Edinburgh, 1783, tells us that the Romans were very careful in
adapting the quantity of seed to the land. We have only one general
maxim, and that is to sow less or more, as the land is rich and clean, or
poor and foul. The Roman practice differed in one respect greatly from
ours; they sowed a smaller quantity upon the light poor lands than
upon the rich wet clays; whereas we commonly sow a larger quantity.
This difference naturally arises from the different methods of culture
used. Our poor light lands are commonly full of weeds; and hence it
becomes necessary to sow a large quantity of seed, to prevent the weeds
from destroying the crop. But, in the Roman husbandry, this kind of
land, being fallowed for every crop, few weeds came up with the seed,
and these few were destroyed by the hoe and in weeding; the seed
therefore might be sown as thin as the nature of the soil would allow.
Were the poor light land in Britain managed after the manner of the
Roman husbandry, it would certainly require much less seed than
under its present management.

§ 9. 1. 59. νομίζω] Some take this for νομιζω δεῖν, 'I
think it proper'; see above l. 5 n., below l. 81, Lobeck *Parerga*
ad Phrynichum p. 753 ff.; others in the sense of *soleo*, 'I am
accustomed'; whilst others again say that we must supply the
indefinite subject before ἐπιχεῖν. τῷ ισχυροτέρῳ πλείον, 'the
stronger it is, the more water'. See n. to Hier. l. 441. 60.
ἐπιχεῖν, *affundere*, = ἐγχεῖν, cf. Anab. iv 5, 27 πάνυ ἄκρατος ἦν,
εἰ μή τις ὕδωρ ἐπιχέοι. 62. τρέφειν is to be taken with προσ-
τάξαιμι, not with δυνατωτέροις, *opulentioribus*. 63. εἰ,
'whether'. 65. ὥσπερ τὰ ὑποζύγια, i.e. ισχυρό-

τερα γίνεται, ἐάν τις πλείονα χόρτον αὐτοῖς ἐμβάλῃ. τοῦτο σύ με δίδασκε] observe that emphasis is laid on σύ, as opp. ἔγωγε νομίζω, 'this is a matter which I must look to you to explain'. See Preface to Fourth Edition.

§ 10. 1. 67. παίζεις μὲν σύγε κτλ., 'you are not in earnest when you say this, yet it is a fact, I can assure you, that etc.'

68. εὖ ἴσθι] x 83. 69. ἐμβαλῶν—ἐπειτα] Madv. 175 (a), 181 Rem. 2. Cf. Cyr. i 3, 11, Hier. l. 566 with note. ἐν ᾧ—

σπέρματος, 'when the green blade has sprouted from the seed, during the time that the earth is receiving plenty of nourishment from the rain'.

ἐν ᾧ, sc. χρόνῳ, *quo temporis spatio, dum*, Cyr. ii 2, 21, iii 2, 3, Anab. i 2, 20, ii 2, 15, vii 1, 15.

70. χλόης, 'the first light green shoots of plants in spring': the word does not occur elsewhere in Xen. 71.

καταστρέψης αὐτό, sc. τὸ σπέρμα, 'plough it (the sown plant) in' not 'turn it (the soil) over'.

72. τοῦτο γίνεται σίτος τῇ γῇ, 'this (sc. τὸ σπέρμα) serves for nutriment to the soil'.

73. ὑπὸ κόπρου] i 92, iii 37. μέντοι] correlative to μὲν l. 69.

74. ἐκτρέφειν ἐᾶς—διὰ τέλους—εἰς καρπὸν, 'allow it to go on nourishing the seed to maturity'.

εἰς καρπὸν=ὥστε καρπὸν γενέσθαι. 75. χαλεπὸν, sc. ἐστὶ. εἰς τέλος:

See Cyrop. Ind. s. v. Cf. Theophrastus Hist. Plant. viii 91 where καρπὸς is called τελειοτάτη φύσις, Luc. evang. viii 13.

Pliny tells a curious story about the origin of the operation of ploughing between the rows of corn. In the course of a razzia, which seems to have taken place in spring or early summer, the Salassi easily destroyed the winter-sown crops of their enemies. But the panic and the millet, which were only just coming up, were not susceptible of the same sort of injury. They were therefore ploughed in. As however the crops recovered, and proved unusually abundant, husbandmen adopted the practice of ploughing among their corn, either when the spike was just showing itself, or when it had put forth two or three leaves; probably about the stage which we call 'spindling'. *Quarterly Review*, vol. 87, p. 164. (*Salassi cum subiectos Alpibus depopularentur agros, panicum miliumque iam excrescens temptavere. Postquam respuebat natura, inararunt; at illae messes multiplicatae docuere quod nunc vocant artrare, id est aratrare, ut credo tunc dictum. Hoc fit vel incipiente culmo vel cum iam is ad bina ternave emisit folia*, Nat. Hist. xviii 20, 49 § 182.) It was a practice very prevalent in Roman agriculture, to sow vetches, beans, and more especially lupines, for the purpose of

ploughing them in when they began to form seeds. Dickson, in his *Husbandry of the Ancients*, vol. I ch. xi, says that in Britain buck-wheat, clover, pease and other pulse are sometimes sown to be ploughed in for manure. Beans were commonly used for this purpose by the Greeks; and Theophrastus in his *Historia Plantarum* VIII 9, 1 informs us that the farmers in Macedonia and Thessalia ploughed them in when in the flower: τῶν χεδρόπων ('pulse') μάλιστα ἐρέβινθος καρπίζεται τὴν γῆν ὁ δὲ κύαμος καὶ ἄλλως οὐ βαρὺς καὶ ἔτι κοπρίζειν δοκεῖ τὴν γῆν διὰ μανότητα καὶ εὐσηψίαν. Διὸ καὶ οἱ περὶ Μακεδονίαν καὶ Θετταλίαν, ὅταν ἀνθῶσιν, ἀνατρέπουσι τὰς ἀρούρας. Cf. Plin. Nat. Hist. XVIII 12 § 30, 120 (*faba solum, in quo sata est, laetificat stercoris vice; ideo circa Macedoniam Thessaliamque, cum florere coepit, vertunt arva*, ib. XVII 9, 6, 54. 'Some things', says Varro (I 23, 3), 'are to be sown not so much for the present crop, as for their being beneficial to the crop that follows; because being cut down and left upon the field where they were sown, they make the soil better. Thus, when a field is poor, it is a custom, instead of dunging it, to plough in a crop of lupines, before the pods appear, sometimes a crop of beans before the pods are so far advanced as to render the fruit fit for being gathered'. (*Quaedam etiam serenda non tam propter praesentem fructum quam in annum prospicientem, quod ibi subsecta atque relictæ terram faciunt meliorem. Itaque lupinum cum necdum siliculam ('pod') cepit et nonnumquam fabalia, si ad siliquas non ita pervenit ut fabam legere expediat, si ager macrior est, pro stercore inarare solent.*) Particular directions are given how this operation should be performed. In September the seed was sown, and in May the crop was ploughed in. 'Likewise', says Columella (XI 2, 44) in his *Kalendar* for the last half of May, 'whoever has sown lupines for manuring his land, must now turn them in with the plough' (*item, qui lupinum stercorandi agri causa sevit, nunc demum aratro subvertit*). So Palladius to the same purpose Lib. VI, Tit. 4 *si quis lupinum stercorandi agri causa seminabit, aratro illum nunc debet evertere*.

'There is another point of great consequence, though perhaps it be unknown at present, which deserves well to be considered by my ingenious countrymen. There are many useful succulent annual plants, that draw their nourishment more from the air and influences of the atmosphere than from the earth; and these seem to be intended by Providence for the advantage of poor shallow lands, either as a crop, or a manure, to be ploughed in. Some further verifications of this fact will be of great importance to agriculture. The first hint of this improvement was suggested long ago to mankind by Xenophon and Varro (*de re rust.* I c. 23, 3), who is still more explicit. So true is it that there are but few things new under the sun. Two years past a German gentleman revived this idea, after it had lain dormant for such a number of centuries; or, to do him justice, perhaps, struck upon it in the same original manner that Xenophon did'. *Essays on Husbandry*, by Rev. Walter Harte, Canon of Windsor, 1770.

76. καὶ—δέ, *sicut et*, xvi 21. 77. ἀδρούς ἐκτρέφειν] this may be the accusative of effect (v 93, xiii 27, G. § 166 Note 3), 'to suckle till they are well-grown', as Breitenbach takes it: or it may mean simply 'to rear a large litter of fine pigs'. The word ἀδρός does not occur elsewhere in Xen.

§ 11. l. 79. μείον] predicate adjective, xvi 22. 81. νομίζεις—προστάττειν] see n. to l. 4. 82. μείω πράγματα, 'less burdens', 'less to do'.

§ 12. l. 83. τοὺς δὲ δὴ σκαλέας, 'and what about hoers?' According to Lewenklaü and Bach the word means not 'hoers' but 'hoes', *sarcula*. 84. ἐμβάλλετε, *immittitis*. Cf. de red. iv 5 ἦν δ' ἐπὶ πλείον τῶν ἱκανῶν (ζεύγη καὶ ἐργάτας εἰς τὸ χωρίον) ἐμβάλλη τις, ζημίαν λογίζονται, ib. § 39 εἰ μὴ πλείονας ἀνθρώπους ἢ ὅσους αὐτὰ τὰ ἔργα προσαιτοίη κατ' ἐνιαυτὸν ἐμβάλοισιν. τῷ σίτῳ, *segeti*, xvii 35, xviii 13. 85. δῆπου] ii 92. 86. ὕδατα, *imbres*, sed possunt intellegi *torrentes et aquae ex liquefacta nive*, xx 55 (Sturz). 87. τί γὰρ οὐ; *quidni?*

'certainly I know', in full τί γὰρ οὐ μέλλω εἰδέναι; xviii 6: 'how should I not know?' So τί μήν; ἀλλὰ τί; πῶς γὰρ οὐ; πῶς οὐ μέλλω; see Madv. § 199 Rem. 2. 88. θῶμεν, *ponamus, fingamus*, 'let us suppose the case', de rep. Ath. iii 8 ἐγὼ μὲν τίθημι ἴσας τῇ ὀλιγίστας (ἐορτάς) ἀγούσῃ πόλει. τοῦ σίτου—τινα, 'some portion of the corn', xvi 82. κατακρυφθῆναι, *obtegi*, 'to be covered up'. 89. ὑπ' αὐτῶν, sc. τῶν ὑδάτων. ἰλύος ἐπιχυθείσης, *limo superfuso*. The word ἰλύς is of singular occurrence in Xen. ψιλωθῆναι ὑπὸ ῥεύματος, *denudari ab exundatione*, 'to be laid bare (ψιλός) of earth by a flood'. 90. ὕλη] xvi 66. 91. ὑπό] l. 73.

συνεξορμᾷ τῷ σίτῳ, 'shoot up along with the corn'. See xiii 4 n. 92. παρέχει πνιγμὸν αὐτῷ, 'causes it to be choked', iv 57, v 25, xxi 4.

§ 13. l. 94. ἐνταῦθα ἤδη, 'just at this time'. Cf. Hell. iv 3, 18 κἀνταῦθα—ἐστεφάνουν ἤδη τὸν Ἀγησίλαον. ἐπικουρίας, *adminiculi, remedii*. 97. κατιλυθέντι (sc. σίτῳ), *limo obducto*, 'deluged with mud'. τί ἂν ποιοῦντες—ἂν ἐπικουρῆσαι;] On the repetition of ἂν see xvi 15 n., and on the use of the participle, xvi 41 n. 99. ἐπικουφίσαντες τὴν

γῆν, 'by lifting up the soil', 'relieving it of its weight of earth'.

100. τῷ ἐψιλωμένῳ τὰς ῥίζας, 'to that which has had its roots denuded', l. 89, G. § 160, 1.

101. ἀντιπροσαμησάμενοι τὴν γῆν ἄν (sc. ἐπικουρῆσαι δοκοῦσιν), *vicissim novam terram aggerendo*, 'by scraping up fresh earth about it', 'earthing it up afresh', xix 63.

§ 14. l. 102. τί γάρ, ἤν, 'well and what if?' iii 5, vi 10.

πνίγη, sc. τὸν σῖτον. See n. to l. 6. διαρπάζουσα τοῦ

σίτου] Cf. Arist. Eq. 1149 ἅττ' ἂν κεκλόφωσί μου, Vesp. 1369

τὴν αὐλητρίδα τῶν ξυμποτῶν κλέψαντα, Eq. 708 ἐξαρ-

πάσομαί σου τὰντερα, Plut. 1139 ὁπότε σκευάριον τοῦ δεσπότου

ὑφέλοιο. 103. τὴν τροφήν, 'its proper nutriment', G. § 141

Note 2. Cf. Jethro Tull in his *Horse-hoeing husbandry*, ch. viii

p. 117 'Weeds starve the sown plants by robbing them of

their provision of food, not of their room (as some authors

vainly imagine)'; and again p. 118 'the quantity of nourish-

ment weeds rob the corn of, is not in proportion only to their

number and bulk, but to the degrees of heat in their constitu-

tion': and in a note he adds 'If we consider the crops they

utterly destroy and those they extremely diminish, and that

very few crops escape without receiving injury from them,

it may be a question whether the mischief weeds do to our corn

is not as great as the value of the rent of all the arable lands

in England'. In the same page he speaks of wolves being less

rapacious than weeds. 105. ἃ ἂν—τροφήν καταθῶνται,

si qua...pro nutrimento in futuros usus sibi reposuerint, G. § 137

Note 4. Cf. Anab. iv 3, 11, Cyr. vii 5, 34 τὰυτα (τὰ ὄπλα)

εἰς τὰς ἄκρας κατέθετο, ὡς εἴη ἔτοιμα, viii 2, 15 θησαυροὺς

χρυσοῦ ἐν τῷ οἴκῳ καταθέσθαι. 107. νῆ Δία, ironically,

scilicet, 'forsooth'.

§ 15. l. 112. πάνυ γε] xvi 68.

113. οἷόν ἐστι κτλ.,

quale sit, 'what a good thing it is to bring in your illustrations

well and aptly'. 114. πάνυ...με ἐξώργισας πρὸς τὴν ὕλην,

'you made me quite angry with the weeds by your mention of

the drones'. 115. περὶ αὐτῆς τῆς ὕλης, 'about the weeds

only', i.e. without a comparison between them and the drones.

See above vii 36.

CHAPTER XVIII

'Our conversation then turned', continues Socrates, 'on the preparation of corn and the usual methods of reaping, threshing and winnowing. The answers which I gave to the questions put to me in my examination by Ischomachus were such as to convince him that my observation and common sense had taught me more than I supposed about these agricultural operations, and I was ultimately forced to confess that farming is an easy thing to learn'.

§ 1. 1. 1. ἀτὰρ οὖν, 'but, however', 'to pass on'. Οὖν is not illative here but affirms something with respect to other facts, already known. ἐκ τούτου, 'after this'. ἄρα

(from root ἀρ—'to fit') means 'fittingly', 'accordingly', 'in course'.

2. εἰ—ἔχεις, sc. διδάσκειν, *si quid potes docere*, I 7, x 61.

καὶ εἰς τοῦτο, 'with regard to this point also', II 27, Hier. I 12.

3. ἥν μή γε φανῆς ἐπιστάμενος] VIII 141. The apodosis διδάξω σε is understood in γέ.

ταῦτά ἐμοί] I 31, XVI 37, XIX 74.

4. ὅτι μὲν οὖν] The μὲν and οὖν are not to be taken in combination but separately: οὖν, 'to begin then', μὲν is simply emphatic.

6. τί δ' οὐ μέλλω; sc. εἰδέναι, 'of course I know', lit. 'how am I not likely to know?' 'how can I but be aware?' See n. on XVII 87.

7. πότερα...ῆ] XII 13, XVII 28. τέμνεις] gnomie present, G. § 205, 1.

στάς ἐνθα πνεῖ ἄνεμος, 'standing on the side, from which the wind is blowing',

i.e. κατὰ ἄνεμον, 'with your back to the wind': cf. ἐκ τοῦ προσηνέμου μέρους I. 43. Ἐνθα is by attraction for ἐνθεν.

See Madv. § 103 Rem. 2 note 1 (e) on attraction in relative adverbs of place, and cf. VI 6 n.

8. ἀντίος, 'facing the wind'.

11. ἀχύρων, not *palearum*, as below I. 45, but *culmorum*, 'stalks'. See XVIII 56 n., Index s. v.

ἀθήρων] from ἀθήρ, *spica*, 'the awn' or 'beard of an ear of corn',

used in the plural by Lucian Anach. 31 for 'husks'. Translate: 'with the stalks and sharp ears of corn blowing into your face'.

§ 2. 1. 12. ἀκροτομολῆς ἂν κτλ.; 'would you cut it off at the top or shear the stalk close to the ground?' G. § 226, 2 b.

Varro de r. r. I c. 50 describes very clearly three distinct methods of reaping in Italy: *Frumenti tria genera sunt messionis, unum, ut in Umbria, ubi falce secundum terram succidunt stramentum; et manipulum, ut quemque subsecuerunt, ponunt in terra. Ubi eos fecerunt multos, iterum eos percensent ac de singulis secant inter spicas et stramentum; spicas coniciunt in corbem atque in aream mittunt: stramenta relinquunt in segete, unde tollantur in acervum. Altero modo metunt, ut in Piceno, ubi ligneum habent incurvum batillum, in quo sit extrema serrula ferrea: haec cum comprehendit fascem spicarum, desecat et stramenta stantia in segete relinquit, ut postea subsecentur. Tertio modo metitur, ut sub urbe Roma et locis plerisque, ut stramentum medium subsecant, quod manu sinistra summumprehendunt: infra manum stramentum, quod terrae haeret, postea subsecatur. Contra, quod cum spica stramentum haeret, corbis in aream deferitur: messas spicas corbis in aream deferre debent.* Similarly Columella de r. r. II 21 sunt autem metendi genera complura. *Multi falcibus vericulatis atque iis vel rostratis vel denticulatis medium culmum secant: multi mergis, alii pectinibus spicam ipsam legunt, idque in rara segete facillimum, in densa difficillimum est: and Plin. Nat. Hist. XVIII 30 § 72 Messis ipsius ratio varia. Galliarum latifundiis valli praegrandes dentibus in margine infestis duabus rotis per segetem impelluntur, iumento in contrarium iuncto; ita de-reptae in vallum cadunt spicae. Stipulae alibi mediae falce precipi-duntur atque inter duas mergites spica destringitur; alibi ab radice vellunt, quique id faciunt proscindi ab se obiter agrum interpretan-tur, cum extrahant sucum. Differentia haec: ubi stipula domos con-tegunt, quam longissimam servant; ubi feni inopia est, stramento paleam quaerunt.* A conjectural delineation of the machine described in the last passage may be seen in Loudon's *Encyclopaedia of Agriculture*, § 133, ed. 1, 1825.

Sir Anthony Fitzherbert, in his treatise on *Husbandry*, p. 27, ed. 1767, informs us that 'in Somersetshire, about Zelcestre and Martok, they do shere theyr wheate very lowe, and all the wheate strawe that they pourpose to make thacke of, they do not threshe it, but cute off the eares, and bynde it in sheves, and call it Rede; and therewith they thacke theyr houses'.

70 14. ἱκανὰ—μᾶλλον, magis idonea ad quemlibet usum, cui servire possunt τὰ ἄχυρα, 'more serviceable for its purpose'. On the transposition of μᾶλλον see n. to XI 78. τὰ ἄχυρα, 'the straw'. 15. νομίζω—ἂν ποιεῖν] G. § 134, 3. The protasis is contained in the participle μεστομῶν=εἰ μεστο-

μοίην. By μεσοτομῶν is meant 'cutting the stalks at half their height from the ground'. 16. ἵνα μὴ...μοχθῶσι

περιττὸν πόνον κτλ., 'that they may not waste their labour on what they don't at all require'. G. § 159. οἱ ἀλοῶντες, *ii qui triturant*, 'the threshers'. Cf. l. 26. 17. οἱ λικ-

μῶντες, 'the winnowers'. ὧν οὐδὲν προσδέονται] xi 137, xv 54. 18. καὶ—καί, 'either—or'. 19. κατακαυθὲν

=εἰ κατακαυθείη. εἰς κόπρον ἐμβληθὲν τὴν κόπρον

συμπληθύνειν, 'if thrown on for manure, would help to swell the bulk of the manure'. συμπληθύνειν is an unclassical word. Observe that the influence of ἄν is extended to this clause from the preceding. Cf. xxi 50. Virg. Georg. i 84 says: *saepe etiam steriles* (from which the corn has been carried and which have therefore nothing but the stubble on them) *incendere profuit agros atque levem stipulam crepitantibus urere flammis*, and he then proceeds to describe the various ways in which this process was supposed to act on the soil, the true one being that it supplied it with manure.

J. Tull, l.c. ch. ix p. 141, says: 'The custom of burning the stubble on the rich plains about Rome continues to this time; and the chief benefit of it is, that by this means they are prevented from being an incumbrance to the next ploughing, and their ashes become a sort of compost (though a very light one and next to nothing in quantity) or manure to the soil, which is only warmed not burnt'.

§ 3. l. 21. ἀλίσκη ἐπ' αὐτοφώρῳ, lit. *in ipso furto deprehenderit*, 'are caught in the very act of stealing', hence, as here, 'convicted of'. Cf. x 51, Symp. iii 13 ἐπ' αὐτοφώρῳ ἐλημμαι πλουσιώτατος ἀνθρώπων ὢν. ἄπερ ἐγώ, sc. οἶδα.

23. κινδυνεύω, sc. εἰδέναι, 'it seems that I do know'. See n. to xvi 58, Hier. l. 149. 24. εἰ, 'whether', ix 90.

ἀλοᾶν, 'to thresh', 'tread out'.

Dodwell, in his *Classical Tour through Greece*, vol. II p. 9, ed. 1819, says: 'The corn, instead of being threshed, is trodden out by horses. The horse, who is held by a long rope, runs round upon an even rocky spot where the corn is scattered. There are three principal treading-floors at Athens; which are at the temple of Jupiter Olympios, the temple of Theseus and the Pnyx'.

Dr Davy, in his *Notes and observations on the Ionian islands*, vol. I p. 331, tells us that the corn there is cut about a foot and a half from

the ground, when it is tied together in bundles of sheaves, which are collected in a heap with the heads uppermost and are almost immediately removed to the threshing-floor; and next, the straw is cut close to the ground and, with weeds included, is put apart for forage. The grain is beaten out, commonly in the harvest field by men, horses or mules, on a threshing-floor prepared *ex tempore* for the purpose, where the ground is firm and dry, and the chaff is separated by winnowing. The instrument employed to keep the straw under the feet of the animals (l. 35) is generally a forked branch of a tree. The winnowing instrument is commonly a broad wooden shovel. The chaff and straw are carefully preserved for the winter fodder of cattle.

25. ὑπο[υγίφ] G. § 88, 1. 26. ἀλοῶσι] G. § 134, 3
Note 1 (b).

§ 4. 1. 27. τί δ' οὐκ οἶδα;] Cf. l. 6. καὶ—γε] 1 4.
28. καλούμενα, sc. οἶδα. G. § 280. πάντα ὁμοίως,
itidem omnia, 'all alike'. Cf. Hier. 520, 538. So in America
and many parts of the European continent oxen, cows and
mules and asses are used where we only use the horse.

On the subject of *tritura* and *ventilatio* Varro's remarks (1 c. 52) are worth quoting: *e spicis in aream excuti grana (oportet); quod fit apud alios iumentis iunctis ac tribulo. Id fit e tabula lapidibus aut ferro asperata, quo imposito auriga aut pondere grandi trahitur iumentis iunctis, ut discutiat e spica grana; aut ex assibus dentatis cum orbiculis, quod vocant plostellum poenicum. In eo quis sedeat atque agitet, quae trahant, iumenta, ut in Hispania citeriore et aliis locis faciunt. Apud alios exteritur grege iumentorum inacto et ibi agitato perticis, quod unguis e spica exteruntur grana. Iis tritis, oportet e terra subiactari vallis aut ventilabris, cum ventus spirat lenis: ita fit, ut, quod levissimum est in eo atque appellatur acus, evannatur foras extra aream ac frumentum quod est ponderosum purum veniat ad corbem. Cf. Columella de r. r. II 21 si competit ut in area teratur frumentum, nihil dubium est, quin equis melius quam bubus ea res conficiatur; et si pauca iuga sunt, adicere tribulam et traham possis: quae res utraque culmos facillime comminuit. Ipsae autem spicae melius fustibus tunduntur vannisque expurgantur. At ubi paleis immista sunt frumenta, vento separentur. Ad eam rem Favonius habetur eximius, qui lenis aequalisque aestivis mensibus perflat: quem tamen opperiri lenti est agricolae: quia dum expectatur, saeva nos hiems deprehendit. Itaque in area detrita frumenta sic sunt aggerenda, ut omni flatu possint excerni. At si compluribus diebus undique silebit aura, vannis expurgentur, ne post nimiam ventorum segnitiam vasta tempestas irritum faciat totius anni laborem. Plin. Nat. Hist. XVIII 30 § 72 Messis ipsa alibi tribulis in area, alibi equarum gressibus exteritur, alibi perticis flagellatur * * * Siliginis et tritici eadem ratio in area hor-*

reoque. *Far, quia difficulter excutitur, convenit cum palea sua condi, et stipula tantum et aristis liberatur. Palea plures gentium pro feno utuntur; melior ea, quo tenuior minutiorque et pulveri propior; ideo optima e milio, proxima ex hordeo, pessima ex tritico, praeterquam iumentis opere laborantibus. Culmum, saxosis locis cum inaruit, baculo frangunt substratu animalium; si palea defleat, et culmus teritur.* The varieties of threshing may almost all be identified with some expression in the 27th and 28th verses of Isaiah ch. xxviii.

An interesting account of the Egyptian mode of threshing is given in Sir J. G. Wilkinson's *Manners and Customs of the Ancient Egyptians*, Vol. II p. 428 ff., new ed. by S. Birch, 1878: 'The wheat was cropped a little below the ear with a toothed sickle (Job xxiv 24 'cut off as the tops of the ears of corn') and carried to the threshing-floor in wicker-baskets upon asses or in rope-nets borne on a pole by two men. The threshing-floor was a level circular area near the field, or in the vicinity of the granary, as with the Romans (Colum. I 6, 24), where, when it had been well swept (Matthew iii 12), the ears (*spicae*=*aristae a gramine defectae*) were deposited, and cattle were driven over it to tread out the grain.

'A certain quantity was first strewed in the centre of the area, and when this had been well trituated by the animals' feet, more was added by means of large wooden forks from the main heap raised around and forming the edge of the threshing-floor; and so on until all the grain was trodden out. This was the process called by the Latins *tritura*, and was generally adopted by ancient as well as by some modern people. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns, in order to force them to go round the heap and tread it regularly, the driver following behind them with a stick (Woodcut no. 472, in which fig. 1 represents the steward or owner of the land, fig. 2 throws the ears of wheat into the centre, that the oxen may pass over them and tread out the grain, fig. 3 the driver, fig. 4 brings the wheat to the threshing-floor in baskets carried on asses). The Jews, like the Greeks, bound up the wheat when cut into sheaves, but the Egyptians usually carried it loose to the threshing-floor. The same was done by the Romans, and they either cut down the corn to the roots or culled the ears with a toothed sickle, gathering the straw afterwards (Columell. II 21, 3) or burning it for manure (Virg. Georg. I 84). The modern Egyptians cut the wheat close to the ground and having bound it in sheaves, carry it to a level and cleanly swept area near the field, in the centre of which they collect it in a heap; and then, taking a sufficient quantity, spread it upon the open area and pass over it the *noreg* drawn by two oxen, the difference in the modern and ancient method being that in the former the *noreg* is used and the oxen go round the heap, which is in the centre and not at the circumference of the threshing-floor. Some instances however occur of the heap being in the centre as at the present day, as in cut 475, where fig. 1 rakes up

the ears to the centre, fig. 2 is the driver, figs. 3 winnow with wooden shovels.

'The *noreg* is a machine not unlike the Roman *tribulum* (Georg. I 164), described by Varro (de r. r. I 52) as "a frame made rough by stones or pieces of iron, on which the driver or a great weight was placed; and this being drawn by beasts yoked to it pressed out the grain from the ear". While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field and prepared it as provender to feed the horses and cattle; for which purposes it was used by the Romans as by the modern Egyptians. They probably preferred reaping the corn close to the ear, in order to facilitate the trituration; and afterwards cutting the straw close to the ground, or plucking it up by the roots, they chopped it up for the cattle'.

According to John of Salisbury (I 13 p. 27) the practice was in use in England in his time: *bobus triturantibus, libentius tamen arantibus, obviabis*. See more on this subject in CHRISTIANI SCHOETTGENII *trituratione et fulloniae antiquitates* ed. 2, Lipsiae, 1763.

29. τοσούτο μόνον—πατεῖν τὸν σῖτον ἐλαυνόμενα, 'thus much only, namely, how to tread the corn, while driven round and round or backwards and forwards on the threshing-floor'.

31. γάρ] xvi 60.

§ 5. 1. 32. ὅπως, 'how', xv 69. τὸ δεόμενον, *id quod indiget tritura*, Cyneg. II 9 φράττειν τὰ δεόμενα, ix 94, xii 59. κόψουσι (sc. τὰ ὑποζύγια), *terendo excutient*.

The occurrence of a plural verb in combination with a plural subject of the neuter gender is not uncommon in Xen. when reference is made to a total which consists of several distinct parts. Thus in Anab. I 2, 23 and 4, 10 it is used of a palace (τὰ βασιλεια) as having many rooms, I 5, 1 of a collection of plants in different parts (εἰ δέ τι καὶ ἄλλο ἐνὴν ὕλης ἢ καλάμων, ἅπαντα ἦσαν εὐώδη), I 7, 17 of a number of different kinds of footprints φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά, 20 τῶν ὀπλων πολλά ἐπὶ ἀμαξῶν ἤγοντο, II 2, 15 of a number of cattle grazing in different parts λέγοντες ὅτι οὐχ ἵππεῖς εἰσιν, ἀλλ' ὑποζύγια νέμοιντο, IV 2, 20 ἐνθα τὰ ὅπλα ἔκειντο, ib. 5, 14 τὰ ὑποδήματα περιεπήγνυντο, 25 τὰ δὲ κτήνη πάντα χιλῶ ἐνδον ἐτρέφοντο, because the cattle were the property of different owners, VII 8, 10, Agesil. I 21 ἐπεμέλετο καὶ τούτων (τῶν παιδαρίων) ὅπως συγκομίζονται ποι, II 23 ὅσα σφάλματα μετὰ τοῦτο ἐγένοντο, Cyr. II 8, 9 ὥσπερ τὰλλα ζῶα ἐπίστανται τινα μάχην ἕκαστα where the ζῶα are afterwards spoken of as consisting of ὁ βοῦς, ὁ ἵππος, ὁ κύων, ὁ κάπρος, VIII 3, 40. In Oecon. I 156 ἐπικρατήσωσιν refers to δεσπότης implied in ἄ. Porson's rule (ad Hec. 1141) that the ancients 'hanc licentiam nusquam usurpabant, nisi ubi de animantibus ageretur' does not hold good in all cases. It

appears to have been used (1) where the notion of plurality or individuality is to be expressed, and (2) where a personal character is attributed to things, so that they are to be represented as agents.

ὁμαλιεῖται, *aequabitur, aequabiliter fiet*, 'shall be kept level', l.

36. 33. ἀλοητός, *tritura*, 'the threshing', or 'that which is threshed'. Sturz s. v. quotes the Scholiast to Arist. Thesm. v. 2 ἀλωῶν, περιάγων ὡς ἐν ταῖς ἄλωσιν, μετενήκεται δὲ—ἀπὸ τῶν τριβόντων καὶ κοπτόντων στάχνας. ὅθεν καὶ παρὰ Ξενοφῶντι ἀλοητὸς τρίμμα λέγεται, but I do not find the latter part of this note in Dindorf's or Dübner's edition of the Scholia. τίνι

τοῦτο;] Some supply ἴσασιν, 'by what do they (the beasts) know this?' Others ἐπιμελές, 'whose business is this?'

HSt δῆλον, Bach δῶμεν, Zeune ποιοῦσιν 'by what means do they manage this?' 34. τοῖς ἐπαλωσταῖς, i. q. τοῖς ἀλωῶσι,

'by means of the drivers'. 35. ὑπὸ τοὺς πόδας, sc. τῶν ὑποζυγίων. ὑποβάλλοντες, sc. οἱ ἐπαλωσταί. 36. τὰ ἄτριπτα

αἶψα, 'what is from time to time untrodden'. δῆλον ὅτι] XIII

26, xvi 14. 37. τὸν δῖνον] the emendation of Ruhnken (*ep.*

cr. 2, 22, p. 180) for the mss reading τὸ δεινόν. By δῖνος is

meant a threshing-floor, Lat. *area*, round which the beasts

were driven in treading out the corn. Aelian Hist. anim. ii 25

τῶν σταχύων τριβομένων ἐν τῷ δίνῳ, iv 25 ὅταν ἀλοητὸς ἦ καὶ

στρέφονται περὶ τὸν δῖνον οἱ βόες. The word was also spelt

δεῖνος, as appears from a fragment of Telesilla, quoted by

Athenaeus xi c. 32, p. 467 f.: Τελέσιλλα δὲ ἡ Ἀργεῖα καὶ τὴν

ἄλω καλεῖ δεῖνον, and Archedicus Διαμαρτάνων fr. 1 (Mein.

Com. Gr. iv p. 435) δεῖνόν ποτ' ἤρεν ἀργυροῦν ἐν τῷ σκότῳ,

where by δεῖνος is meant 'a circular vessel'. Cobet *Nov. Lect.*

p. 592 shews that in the ancient mss and grammarians, par-

ticularly in Hesychius, EI is often used for I long. Kerst

assigns a different meaning to the word, viz. *trituration in gyrum*

actis bobus facta, quoting Hesiod Op. 595 δμῶσι δ' ἐποτρύνειν

Δημήτερος ἱερὸν ἀκτὴν δινέμεν, Herod. ii 14 ἀποδινήσας τῇσι

ὑπὲρ τὸν σῖτον. The threshing-floors of the ancients were not

like our own, made of oaken planks and enclosed in a building,

but on high open ground, hence the proverb, quoted by Suidas,

ἐν ἄλῳ κρύπτει, for an impossibility. Cf. II Sam. xxiv 18,

I Chron. xxi 18, Isaiah xvi 13, Jeremiah iv 11, LI 33, Daniel ii 35, Micah iv 12, 13.

On the construction of a threshing-floor see Geoponica II c. 26 τὴν ἄλω ἐφ' ὑψηλοῦ τόπου κατασκευάζειν χρή, ἵνα ἐτοίμως τὸν ἄνεμον ὑποδέξηται. καὶ πρὸ πάντων παραφυλῆσθαι δεῖ, μὴ κατὰ ἄνεμον τῶν οἰκημάτων ἢ τῶν παραδείσων τάττειν τὴν ἄλω. Οἱ γὰρ ἄνεμοι τὴν ἄχνην (τουτέστι τὰ λεπτὰ τῶν ἀχύρων) ἐπιφέροντες λεληθότως τοῖς ὀφθαλμοῖς τῶν ἀνθρώπων διακαίουσιν τὰς κόρας. Βλάπτει δὲ τὰ ἄχυρα καὶ τὴν ὀπώραν καὶ μάλιστα τὰς ἀμπέλους. Cato de agri cult. c. 91 ed. Keil 1882: *aream sic facito. locum ubi facies confodito. postea denuo amurca conspargito sinitoque conbibat. Postea comminuito glebas bene. deinde coaequato et paviculis verberato. postea denuo amurca conspargito sinitoque arescat. si ita feceris, neque formicae nocebunt neque herbae nascentur*, ib. 129 *aream, ubi frumentum teratur, sic facito. confodiatur minute terra, amurca bene conspargatur et conbibat quam plurimum. comminuito terram et cylindro aut pavicula coaequato. ubi coaequata erit, neque formicae molestae erunt, et cum pluerit, lutum non erit. Varro de r. r. I 51 ed. I. M. Gesner: aream esse oportet in agro, sublimiori loco, quam perflare possit ventus. hanc esse modicam pro magnitudine segetis, potissimum rotundam et mediam paullo extumidam * * * solida terra pavitam, maxime si est argilla, ne aestu paemiosa in rimis eius grana oblitescant et recipiant aquam et ostia aperiant muribus ac formicis. Itaque amurca solent perfundere: ea enim herbarum et formicarum et talparum venenum. Quidam aream ut habeant solidam muniunt lapide aut etiam faciunt pavimentum. Nonnulli etiam tegunt areas, ut in Bagiennis, quod ibi saepe id temporis anni oriuntur nimbi. ubi ea relecta et loca calida, prope aream faciundum umbracula, quo succedant homines in aestu tempore meridiano. Columell. II 20, Palladius I 36, VII 1. With these compare Robinson, *Biblical Researches in Palestine*, Vol. II p. 277 'A level spot is selected for the threshing-floors; which are then constructed near each other of a circular form, perhaps 50 feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows and younger cattle, arranged in each case five abreast and driven round in a circle or rather in all directions over the floor. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed'.*

ἀνύτοιεν, 'finish', 'get done', the threshing. Cf. xx 101, xxi 18, 57. 38. ταῦτα μὲν] xvii 16. οὐδὲν ἐμοῦ λείπει γινώσκων, non minus scis quam ego, 'you are not at all behind me in knowledge'.

§ 6. 1. 40. ἐκ τούτου] l. 1, iv 95, viii 2. 41. καθαροῦμεν τὸν σῖτον λικμῶντες, iam videbimus de ratione frumenti purgandi per ventilationem (Zeune). The method of winnowing as applied to beans is explained by Columella de r. r. ii 10, 14: cum acervus paleis granisque mixtus in unum fuerit coniectus, paulatim ex eo ventilabris per longius spatium iactetur; quo facto palea, quae levior est, citra decidet: faba, quae longius emittetur, pura eo perveniet, quo ventilator eam iaculabitur. In reference to corn see the remarks of the same writer quoted at l. 28.

43. ἦ] iii 106.

ἐκ τοῦ προστηνέμου μέρους τῆς ἄλῳ, 'on that side of the floor towards which the wind blows': cf. l. 7. 44. ἄρχῃ, sc. λικμᾶν. οἴσεται σοι τὰ ἄχυρα, 'you will have your chaff carried'. οἴσεται is the pass. fut. mid. Cf. Eur. Orest. 434 ψῆφος καθ' ἡμῶν οἴσεται τῇδ' ἡμέρᾳ; σοὶ the dativus ethicus, see xi 96, xii 67, xiii 13. 46. γάρ] xvi 51.

§ 7. 1. 49. πολὺ γάρ ἐστι τὸ ὑπερενεχθῆναι τὰ ἄχυρα κτλ.] Sturz Lex. Xen. iii p. 613 says: πολὺ ἐστίν, magni laboris est, vel multum refert, es gehört viel dazu, es kommt viel darauf an, Leuncl. multum fuerit; Strebaeus longius enim est spatium, quam quo paleae ultra fruges etc.; Camerarius est enim spatium longum, quo supra frumenta paleae ferantur in vacuum areae locum. Schneider supposes that some words have been lost, necessary to complete the sense, and he suggests πολὺ γάρ ἐστιν, ἔφην ἐγώ, τοῦτο μᾶλλον εἰκὸς ἢ τὸ ὑπερενεχθῆναι. This is quite unnecessary, as the passage is quite intelligible as it stands, whether we translate, 'yes, it is of consequence that the chaff should be carried beyond the corn etc.' (as Liddell and Scott understand it) or ('it probably will fall on the corn) for it is a long distance for the chaff to be carried beyond the corn etc.' Breitenbach renders 'it often happens that the chaff, which the thresher wishes to fall between the mixed heap of chaff and corn and the corn itself, is blown not only on to the corn but over and beyond it to where the floor is empty'. But this seems rather laboured.

51. ἐκ τοῦ ὑπηνέμου,

'on the lee-side'. 53. τῇ ἀχυροδόκῃ, 'the proper receptacle for the chaff'. According to Breitenbach, 'some part

of the threshing-floor between the corn to be winnowed and that which had been winnowed, hollowed out or in some way parted off'.

§ 8. l. 55. ἐπειδὴν—καθήρης] xvi 14, xvii 8. There is no doubt that the true form of the aorist of verbs in -αιρω is invariably -ηρα not -ᾶρα, in Attic, but the mss here all give καθάρης. See Cobet *Nov. Lect.* p. 594, Rutherford *New Phrynichus* p. 76. μέχρι τοῦ ἡμίσεος τῆς ἅλῳ, *usque ad dimidiam areae partem*. See Addenda.

56. κεχυμένου τοῦ σίτου, 'when the corn has been spread out', i.e. is still lying there. εὐθὺς λικμή-

σεις τὰ ἄχυρα τὰ λοιπά; 'will you go on straight winnowing the rest of the unwinnowed grain?' The word ἄχυρα has three meanings: (1) 'the whole stalk', l. 14 ἱκανὰ τὰ ἄχυρα and § 1. (2) 'the grain before winnowing', as here and below l. 62 μὴ δις ταῦτα ἄχυρα δέη λικμᾶν. (3) 'the husks', left after threshing, as l. 54 and l. 61.

57. συνώσας τὸν καθαρὸν, 'after making a heap of the clean portion (of the grain) in the centre, so as to occupy as little room as possible'.

58. πρὸς τὸν πόλον] Breitenbach with Portus supposes this to be *extremam lineam, oram quae ambit et undequaque terminat aream*, quoting Suidas, who explains πόλος by τὸ περιέχον ἅπαν. Cf. Plat. *Cratyl.* p. 405 D καὶ ἐνταῦθα τὴν ὁμοῦ πόλησιν καὶ περὶ τὸν οὐρανόν, οὓς δὴ πόλους καλοῦσι: where Heindorf compares Arist. *Av.* 181 ὅτι δὲ πολεῖται τοῦτο καὶ διέρχεται ἅπαντα, διὰ τοῦτό γε καλεῖται νῦν πόλος, on which the Scholiast observes: πόλον γὰρ οἱ παλαιοί, οὐχ ὥς οἱ νεώτεροι σημειῖόν τι καὶ πέρασ ἄξονος, ἀλλὰ τὸ περιέχον ἅπαν. Εὐριπίδης Πειρίθῳ 'καὶ τὸν Ἀτλάντειον φρουρῶν πόλον', ὡς αὐτοῦ τε περιπολουμένου καὶ δι' αὐτοῦ πάντων ἐρχομένων. Liddell and Scott explain it to mean 'land turned up with the plough': but that would be ἡ πόλος acc. to Hesychius s.v. Schneider with greater probability explains it to mean *palus in media area rotunda defixus circa quem aguntur in gyrum iumenta*, such as is now used in the Crimea. 'Les Tartares ne sont pas dans l'habitude de battre le grain avec des fléaux, mais ils le font fouler par des chevaux. Pour cet effet on choisit, sur un lieu élevé, un emplacement circulaire que l'on arrose après qu'il a été aplani et

purgé des pierres qui pourraient s'y trouver; ensuite on le couvre de paille menue; au milieu de ce cercle on plante un poteau. Aussitôt que la terre est un peu deséchée, on fait fouler la place par des chevaux, auxquels on attache une longe fixée au poteau; ils décrivent de cette manière une ligne spirale, jusqu'à ce que la corde soit entièrement roulée sur le poteau; on ramène les chevaux de la même manière et on répète cette opération jusqu'à ce que l'aire soit bien ferme. Les gerbes destinées à être foulées sont déliées et distribuées en cercle autour du poteau. Un homme conduit deux ou trois chevaux sur ces gerbes, jusqu'à ce que les épis soient foulés et la paille très-menue. On enlève ensuite cette paille pour séparer le grain de la balle; ce qui se fait avec des pelles et en la jetant au vent. Cette même paille sert ensuite à nourrir les bestiaux pendant l'hiver'. From Voyages entrepris dans les gouvernements méridionaux de l'empire de Russie dans les années 1793 et 1794 par M. le Professeur Pallas, traduits de l'Allemand par MM. Delaboulaye et Tonnelier, Tome II p. 443. Paris, 1805.

ὥς εἰς στενώτατον, for εἰς ὥς στενώτατον, 'into as narrow compass as possible'. Cf. Cyr. I 6, 26 ὥς ἐν ἐχυρωτάτῃ, Thuc. I 63 ὥς ἐς ἐλάχιστον χωρίον, Dem. de f. leg. p. 423 ὥς μετὰ πλείστης συγγνώμης. 61. ἢν ὑπερφέρηται κτλ.] see n. to l. 49 and for μοί n. to l. 44. 62. ταῦτά, eadem.

§ 9. 1. 63. σὺ μὲν δὴ ἄρα] Observe that μὲν δὴ are to be combined (I 94 note), and that ἄρα bears its usual force *igitur, rebus ita comparatis*. 'Well then, it seems that you etc.' On the anticipatory accusative σῖτον see n. to XIII 12, XVI 30, XIX 92. Observe that γέ emphasises σῖτον without intensifying its meaning. ὥς ἂν—γένοιτο, 'how it may be made', XVI 42. 64. κἂν ἄλλον δύναιο] for δύναιο ἂν καὶ ἄλλον, XII 23. 66. ἐλελήθειν ἑμαυτὸν ἐπιστάμενος] XV 63 note. 67. πάλαι ἐννοῶ, 'I have been musing for some time'. G. § 200 Note 4. 62. ἐδίδαξε—οὔτε ταῦτά με οὐδεὶς οὔτε γεωργεῖν, 'no one ever taught me these arts any more than husbandry'. 70. ὁρῶ δὲ κτλ.] He means, 'if observation has taught me agriculture, why should it not also teach me these arts?' καὶ τὰς ἄλλας] for οὕτω καὶ τὰς ἄ., a

not unfrequent omission of the demonstrative antecedent or correlative adverb. Cf. Mem. iv 4, 7 ὥσπερ σύ, καὶ ἐγὼ αἰεὶ τὰ αὐτὰ λέγω, ii 2, 2 ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς φίλους ἄδικον εἶναι δοκεῖ, καὶ τὸ ἀχαριστεῖν πρὸς τοὺς φίλους ἄδικόν ἐστι, Apol. § 33 ὥσπερ οὐδὲ πρὸς ταλλα ἀγαθὰ προσάντης ἦν, οὐδὲ πρὸς τὸν θάνατον ἐμαλακίσατο, Symp. vi 4, Cyr. viii 2, 23, Plat. Apol. p. 21 D.

- 72** § 10. 1. 73. **πάλαι**, 'a little while ago', 'just now.' xv 4. **ταύτῃ**, *hoc nomine, hac ratione*, 'in this respect', explained by the following ὅτι. Cf. Anab. ii 6, 7 πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκλίνδυνος ἦν, iii 2, 32, Hier. l. 589 with my note, Mem. i 7, 3, iii 5, 2. **γενναιοτάτῃ τέχνῃ**, 'the most gentle art'. See n. on vi 39. 74. **ῥάστη μαθεῖν**] ii 87, xiii 11. 75. **ἄγε δὴ**] Hesychius εἶεν ἄγε δὴ. Suidas: εἶεν—ἄγε δὴ συγκατάθεσις μὲν τῶν εἰρημένων, συναφὴ δὲ πρὸς τὰ μέλλοντα. **τὰ ἀμφὶ σπόρον**, 'sowing etc.' 76. **ἐπιστάμενος κτλ.**, 'although I understood it, yet I never knew that I did understand it', I understood all about sowing, though I never knew it.

CHAPTER XIX

Socrates continues his narrative of the further conversation between himself and Ischomachus on another part of agriculture, viz. that of planting fruit-trees, especially the vine, fig and olive: and tells Kritobulus how he showed by his answers to the questions put to him by Ischomachus that he knew more about the propagation of trees than he at first supposed, though he had never received any regular instruction in the subject, so that questioning in his case was a mode of teaching. But Ischomachus refused his assent to the doctrine that Socrates could learn anything and everything by the same process; for agriculture is not of itself a harsh and repulsive subject, but on the contrary gentle and inviting, whose acquaintance all may make if they will use their eyes and ears and notice and listen to the common sights and sounds of nature. Illustration afforded by the vine, for the culture and management of which we need no other lessons but those given by the plant itself.

§ 1. 1. 1. ἔστι—τῆς γεωργικῆς τέχνης; 'does it belong to the art of husbandry?' III 64 n. 3. γὰρ οὖν] XVII 3 n. 4. πῶς ἂν τὰ μὲν—ἐπισταίμην, τὰ δ'—οὐκ ἐπίσταμαι; 'how is it possible that I should understand all about sowing, without understanding anything about planting trees?' On the co-ordination of contrasted clauses see n. on II 63.

§ 2. 1. 6. οὐ γὰρ σὺ ἐπίστασαι;] XI 47 n. 7. πῶς; sc. ἐπίσταμαι or ἐπισταίμην ἂν, 'how should I understand?' 8. οἷς μήτε—οἶδα, quippe qui norim neque etc., 'one who does not know (when I don't know) either', etc. 'The indefinite relative οἷς is used as a simple relative in relative sentences which single out, in a definite subject, a particular quality or circumstance, as the ground or explanation of what precedes'. Madv. § 105 (d). Cf. XXI 60. ἐν ὁποῖα τῇ γῇ, 'what sort of soil it is in which', XVI 22, XVII 9. 8. ὅποσον βάθος] G. § 161. 9. τῷ φυτῷ] see cr. n. ὅποσον μῆκος (sc. ὅν) τὸ φυτὸν ἐμβάλλειν, 'of what length the plant should be when put in'. This is generally taken to mean 'how deep to put the plant in the ground'. 'In France plantations of the vine are made by dibbling in cuttings of two feet in length; pressing the earth firmly to their lower end, an essential part of the operation, noticed even by Xenophon (I. 64)'. LONDON, *Encyclopaedia of Agriculture*, § 407. 10. ὅπως—κεῖμενον κτλ., 'in what position it will grow best'. See VIII 15 n., and for the double ἂν XVI 15, XVII 97.

§ 3. 1. 12. ὅ τι μὴ ἐπίστασαι] G. § 283, 2. 13. βοθύνους] an un-Attic word, = βόθρους. 16. τριπόδου, from τριπόδης, 'measuring three feet', *tripedalis*, a word of singular occurrence in Xen., the Attic form of which is τρίπους, τρίποδος, Herod. III 60. 17. οὐδὲ μὰ Δι' ἔγωγε] I 53, VI 7. πενθημιποδίου, 'measuring five half feet', i.e. 2½ feet deep. 18. τί δέ; τὸ πλάτος, 'again, as to the width?' The order is ἤδη εἶδες τινὰ (βόθυνον) πλεόν τὸ πλάτος τριπόδου 'did you ever yet see a trench more than three feet in width?' For πλεόν see n. to XXI 1. 17.

Florentinus in the *Geoponica*, v c. 12 says that in planting vines the hole should be not less than four feet deep, but he admits that οὐκ ἔστι

φαύλη καὶ ἕως τριῶν ποδῶν βάθους γινομένη φυτεία. With this Columella v 5, 2 agrees: *si ante annum fiant (scrobes) quam vinea conseratur, scrobs in altitudinem longitudinemque defossus tripedaneus abunde est; latitudine autem bipedanea; vel, si quaternum pedum spatia inter ordines relicturi sumus, commodius habemus eandem quoquoersus dare mensuram scrobibus, non amplius tamen quam in tres pedes altitudinis depressis*; and again III 15, 2 *fossor scrobem non minus altum quam duos pedes et semissem planis locis refodit: acclivitus in dupondium et dodrantem (i.e. 2½ feet): praecipitibus etiam in tres pedes*. But in XI 2, 28 he says *ad deponendas vites vel non magni incrementi arbores—sulcus—in altitudinem deprimi debet dipondio semisse i.e. 2½ feet*: Palladius II 10, 3 *quod si scrobes fieri placeat, faciemus tribus pedibus altas, duobus semis latas, tribus longas. Ultra tres vero pedes altius fodiendae scrobes non sunt, ne laborent frigore sarmenta quae pangimus*; Plin. Nat. Hist. xvii 22, 167 *sulco latitudo palae ('a spade') satis est, scrobibus ternorum pedum in quamque partem; altitudo in quocumque genere tripedalis*, ib. 168 *clivosa altiores scrobis poscunt*, Virg. Georg. II 288.

§ 4. 1. 20. τινά, sc. βάθρον. 22. τριημιποδίου, from τριημιπόδιος, *sesquipedalis*, 'consisting of one foot and a half'. 23. ἔξορύττοιο ἀν σκαπτόμενα, *inter pastinandum effoderentur* (Leunclavius). 24. εἰ—πεφυτευμένα εἴη, *si consitae fuerint usque adeo in summa soli superficie*, 'if they have been planted so much too near the surface'. G. M. T. § 18, 1 note. The γε emphasizes λίαν: it might also belong to εἰ. On the transposition of οὕτω see xvi 68.

73 § 5. 1. 26. πενθημιποδίου] Schneider compares Plin. Nat. Hist. xvii 11, § 16, 80 *eadem mensura Graeci auctores consentiunt non altiores quino semisquipedae esse debere nec latiores duobus pedibus, quoniam in umido solo ad vicina aquae perveniat*. 27. βραχύτερον, adverbial, 'shallower'. 28. γάρ] xvi 60, xviii 31. Reisig would read τοῦτό γε, Breitenbach ὁρᾶσθαι γε, *id oculis certe, si non mente, cernatur necesse est*, on the ground that γέ is never used with οὕτω when it means *tam*. γέ is omitted in the Aldine. Translate 'since this is so palpably clear', 'too evident not to be seen'.

§ 6. 1. 30. ξηροτέραν—ὀρώων; 'do you know relatively dry and moist soils at first sight?' 32. γοῦν] vi 14 n. 33. τὸν Δυκαβηττόν] In the north-east of the plain in which Athens

lies, between the rivers Kephissus and Ilissus, a chain of hills, now called Turco-vouni, the highest point of which is 1000 feet, runs towards the city for a distance of five miles and terminates in a remarkable isolated hill, about one mile from the Acropolis, having on its summit a chapel dedicated to St George. This is identified with the ancient Lykabettus. We know from Pseudo-Plato Eryxias 18 that its barrenness was such that its land was considered valueless. At the same time it was noted for its olive-plantations (Statius, Thebais xii 620 *pingui melior Lycabessus oliva*), a combination which appears contradictory, but is explained by the fact that the hill of St George, although having a rocky and barren summit, is surrounded on every side, except that of the city, by plantations of olive-trees. Leake, *Topography of Athens*, ed. 2. ταύτη, sc. τῇ περὶ τὸν Λυκαβηττὸν γῇ. ἐν τῷ Φαληρικῷ ἔλει, 'in the low land about Phalerum'. Phalerum (οἱ Φαληρεῖς) was one of the two demi into which the whole of maritime Athens was divided, the other being Peiraeus (οἱ Πειραιεῖς). It was of the tribe Aeantis and had for its eponymous hero Phalerus, a grandson of Erectheus. Demetrius, the last of the Attic orators, was born here, hence he is called Phalereus. The plain in the vicinity of which lay Phalerum, south east of the southern Peiraic long wall, which ran along its edge, was adapted to market gardens, being moist, low and easily irrigated from the Kephissus. The Phaleric ῥάφανος (ἣν καλοῦσι τινες κράμβην Aristot. H. An. v 19) was much commended. Leake, *Topography of Athens*, Vol. i, p. 397, ed 2.

§ 7. 1. 35. πότερα—ἦ] xvii 28. ξηρᾶ, sc. γῇ. 37. ἐπεὶ, *siquidem*, 'since', vii 40, xii 3. 38. ὀρύττων βαθύν = εἰ ὀρύττοις βαθύν βόθρον. οὐκ—ἔτι, *non iam*, 'not after that', there would be an end of your planting. 40. ἐπειδὴν—ὥσιν, 'after they have been dug', xviii 55. 41. ὀπηνίκα, 'at what season'. 42. ἐν ἐκατέρῃ, 'in each of the two sorts of soil'. This is Weiske's reading for the vulgate ἐκάτερα which Sauppe retains. Breitenbach proposes to read ὁπότερα for ὀπηνίκα, 'of what sort the plants should be that you should put in each kind of soil'. 43. μάλιστα] iii 102. 'Hic

lacunam statuunt omnes atque verisimile est pauca quaedam addidisse Socratem'. (*Breitenbach*.)

§ 8. 1. 44. ὡς τάχιστα] iv 107. 45. ὑποβαλὼν, i. q. εἰ ὑποβάλοις. ἀν—οἰει—χωρεῖν] ii 6 n. τῆς γῆς τῆς εἰργασμένης] partitive gen., 'some well-prepared earth', soil loosened by working. 46. τὸν βλαστὸν τοῦ κλήματος, 'the shoots of the slip', 'the sprout from the cutting'. χωρεῖν, 'strike'. 47. ἀργοῦ, *incultae*, 'undug', 'unbroken', iv 72, xx 110. εἰς τὸ σκληρόν, *in terram fodiendo non praeparatam*. 'Mosche e praecedentibus intellegi iubet verba βαλὼν τὸ κλήμα' (*Sturz*). But this is unnecessary. The meaning surely is: 'do you think it would strike sooner, if you put prepared soil under it, through the soft mould than through unbroken soil into the hard ground?'

§ 9. 1. 50. ὑποβλητέα ἂν εἴη τῷ φυτῷ, 'must be put under the plant'. G. § 226, 2 b. 51. τί δ' οὐ μέλλει; sc. ὑποβάλλεσθαι, 'of course it must'. Cf. xviii 6. 52. πότερα δὲ ὅλον τὸ κλήμα κτλ.; 'and, do you consider it would take root better if you set the whole cutting upright in the ground pointing towards the sky, or, would you lay part of it lengthwise below the surface of the mould, so that it may lie like a reversed Gamma?' 'Mais crois-tu que la bouture prenne mieux racine, plantée en ligne verticale? ou bien, après avoir fléchi horizontalement la partie inférieure, la recouvrirois-tu de terre, de manière a décrire un gamma renversé?' (*Gail*.)

Florentinus (*Geopon.* v 9, 6) recommends the latter mode: δυνατὸν δὲ καὶ ὀρθιον φυτεύειν τὸ κλήμα, βέλτιον δὲ τὸ πλάγιον, ῥιζοῦται γὰρ θάττον, and so *Palladius* III 9, 14 *cum plantam vel malleolum disponimus, modice humido solo, duabus gemmis supra terram relictis, sarmenta ponemus obliqua et sic facilius comprehendunt*. On the other hand *Columella* der. r. iv 4, 1 prefers the first method, on the ground that *vitis supina et velut recumbens in alveo deposita, postea cum ablaqueatur* (i. e. 'when the soil is loosened round its roots, so as to expose them') *vulneribus obnoxia est. Nam dum exaltare fortius orbem ablaqueationis fossor studet, obliquam (πλαγίαν) vitem plerumque sauciat et non numquam praecidit. Meminerimus ergo usque ab imo scrobis solo rectum adminiculo sarmentum applicare et ita in summum perducere: again de arbor. c. III § 4 in terram bene pastinatam et stercoratam rectum sarmentum defigito.*

πρὸς τὸν οὐρανὸν βλέπον, '*cacumine caelum spectans*', Colum. v 9, 3. πλάγιόν τι, 'a part of it askew, in an oblique position'.

R. Bradley, who was professor of botany at Cambridge, observes on this passage that the laying the cuttings of vines lengthwise in the ground is the French way now practised; for they strike root at every joint; and the more joints they have the more roots they get and the stronger shoots they make. Lord Bacon, *Natural History*, Cent. v 426 says: 'When you would have many new roots of fruit-trees, take a low tree and bow it and lay all his branches aflat upon the ground and cast earth upon them; and every twig will take root. And this is a very profitable experiment for costly trees, (for the boughs will make stock without charge,) such as are apricots, peaches, almonds, cornelians, mulberries, figs, etc. The like is continually practised with vines, roses, musk-roses, &c.' Vines were planted either in a *vinea* or in an *arbustum*, i.e. a plantation of trees in rows for training the vines on. Of the former there were three kinds; those in which the vines were let to run along the ground, the branches when laden with fruit being supported by little forked sticks; those in which the vines stood like trees without any support; and those in which they were trained on espaliers. When a vineyard was to be made, the ground was either all well dug, or a deep trench was made in which the rows were to be set. The cuttings (*mal-leoli*) were reared in a nursery (*seminarium*), and when they had struck well, i.e. were *viradices*, they were planted out in the vineyard in rows from five to seven feet asunder. The ground immediately about the vines was dug once a month, while the plants were young, from March to October, to remove the weeds and grass. The intervals between the rows were sometimes tilled with the plough. T. Keightley, *Notes on the Georgics*, p. 372.

71 § 10. 1. 56. οὕτω νῆ Δία, 'in this (i.e. the latter) way, certainly'. οἱ ὀφθαλμοί, *oculi, gemmae*, 'the eyes', 'buds'. 57. καὶ ἄνω, 'above ground'. On the use of καὶ to strengthen both forms of the comparison see n. to xiv 15. 59. τὸ αὐτὸ τοῦτο ποιεῖν, *hoc idem facere*, 'do likewise', i.e. 'produce shoots also'. 61. ἄν—ἡγοῦμαι—βλαστάνειν] above l. 45. Observe that ταχύ is here the adverb=ταχέως, and ἰσχυρόν the predicate adjective to τὸ φυτόν. On ἄν see n. to ii l. 6.

§ 11. 1. 62 ταῦτά—ἐμοί] i 31 n. 63. γιγνώσκων] xvii 4. ἐπαμήσαιο ἄν τὴν γῆν] Xenophon auroit dû dire non seulement qu'il faut fouler la terre, mais encore qu'il faut remuer en peu le jeune plant, afin de faire tomber la terre également de tous les côtés du pied. Sans cette précaution,

il resterait des vuides qui feroient pourrir la racine ; et plus on fouleroit, moins les vuides se rempliroient. (Gail.) γῆν ἐπαμάσθαι, 'to earth up', corresponding to the Latin botanical term *accumulare*, 'to heap up earth round the roots of plants', Plin. H. N. xvii 19, 31 § 139 *ferventibus locis adcumulant aestate radices operiuntque ne solis ardor exurat*, xviii 29, 71 § 295 *opera rustica huius intervalli terram iterare, arbores circumfodere, ubi aestuosa regio poscat, adcumulare*, xix 5, 26 § 83 *confert aliena folia circumobruere, ipsos vero adcumulare*. Cf. Herod. viii 24, 2 φυλλάδα τε ἐπιβαλὼν καὶ γῆν ἐπαμῆσάμενος, where it means 'heaping up a barrow'. Theophrastus de lapidibus ii 28 writing of the λυγκούριον or jacinth, says that the lynx κατακρύπτεται καὶ ἐπαμάται γῆν ὅταν οὐρήσῃ.

64. σάξαις ἄν κτλ., 'would you press the earth firmly round the plant?' σάττειν, *comprimere*, 'to stamp down', 'ram'.

In viii 35 the verb bears its usual signification *replere, instruere*, 'to pack', 'load heavily'. See quotation from Loudon l. 9. εὖ μάλα] xiv 32 n. 66. μὲν γάρ]

without corresponding δέ; cf. xvii 44. 67. σεσαγμένον

εἶη, sc. τὸ φυτόν. ὑπὸ τοῦ ὕδατος] i 92, xvii 73. 68.

ἄσακτος, 'not pressed firmly', a very rare word which does not occur again in Xen. 69. κίνδυνος, sc. ἐστί. 70.

ὑπὸ μὲν τοῦ ὕδατος] the sentence is apparently constructed as if ὑπὸ δὲ τοῦ ἡλίου were to follow, but another μὲν having been appended to σήπεσθαι, the corresponding δέ is attached to αὐαίνεσθαι; unless we are to consider the words as a mere repetition of those in l. 67 due to the carelessness of a copyist, or a gloss on σήπεσθαι which has crept into the text. The use of the double μὲν and δέ in iv 61, 74, ix 56 is of a different kind. 71. [ἤγουν κτλ.] see cr. n. 72. θερμαινομένων

τῶν ριζῶν, 'there being too much bottom heat'.

§ 12. l. 73. καὶ περὶ ἀμπέλων ἄρα κτλ.] It is evident that Ischomachus has all along been speaking of the culture of the vine, for 'though the Greeks and Romans planted both timber and ornamental trees, yet they did so only on a very limited scale and near their houses, for the purposes of shade or ornament. They also planted the elm and the poplar for supports

to their vines; and they cultivated osier beds for the purpose of basket-making, but there is no instance on record of their having planted trees with a view of cutting them down either for timber or for fuel. Wood for these purposes they procured from the native forests, to the management of which they paid particular attention'. Brande and Cox, *Dictionary of Science, Literature and Art*, i p. 143. Also, as Schneider remarks, this is implied by the use of *φυτὸν* and *φυτεύειν* which are most frequently used of the vine; just as *φυταλιά* is the term in Homer (Il. vi 195, xii 314, xx 185) for a vineyard. 74. πάντα, *omnino*, 'in all respects', 'entirely'.

γυγνώσκων τυγχάνεις] vii 49.

77. ἀκρόδρυα, 'fruit-trees'. So Arrian Indic. c. 38, 6 ταύτη φοίνικες τε πολλοὶ ἐπεφύκεσαν καὶ ὅσα ἄλλα ἀκρόδρυα ἐν τῇ Ἑλλάδι γῇ φύεται; 39, 2 ἐν αὐτῷ κῆποι τε πολλοὶ καὶ ἀκρόδρυα παντοῖα. The word is strictly used of 'hard-shelled fruits' as nuts, chestnuts, acorns, as we learn from Democritus Geopon. x 74 ὁπώρα λέγεται ἡ χλωδῆ τὸν καρπὸν ἔχουσα, οἷον δωράκινα, μῆλα, ἀπίδια ('pears'), δαμασκηνά, καὶ ὅσα μὴ ἔχει ἐξωθέν τι ξυλῶδες. Ἀκρόδρυα δὲ καλεῖται, ὅσα ἐξωθεν κέλυφος ἔχει, οἷον ῥοιά, πιστάκια, κάστανα, καὶ ὅσα ξυλῶδη τὸν καρπὸν ἔχει ἐξωθεν. Cf. Arist. Hist. An. viii 28, 4 οὗτ' ἀκρόδρυα οὗτ' ὁπώρα χρόνιος, ib. Probl. xxii p. 606 B, 2, 3 p. 930 B, 25. 78. τῶν καλῶς ἐχόντων] partitive

gen. after τί. Zeune's version is '*si enim illa vitium conserendarum ratio probatur, quid de aliarum arborum plantatione improbes?*'

79. ἀποδοκιμάζειν means *nolle*, *improbare*, 'to object to', 'disapprove of'. Cf. Cyr. viii 1, 47 τὸ περιελεῖσθαι αὐτῶν τὰ ὅπλα—ἀπεδοκίμασε.

els, 'in respect to': cf. ii 27, xviii 2.

τὰς ἄλλας φυτείας, 'the other kinds of planting', 'planting in general'. See n. to vii 205, 236.

§ 13. 1. 83. ἀποπειρᾷ μου καὶ τοῦτο, *temptas interrogando an hoc quoque te possim docere*, 'in this question too you are but making trial of me'. μάλιστα πάντων, 'perfectly well', lit. 'better than anything else', not 'better than any one else'. On this inclusive use of the superlative see n. to Hier. l. 791.

84. ὁρᾷς μὲν—ὁρᾷς δέ] i 88, iii 16. Observe that the em-

phasis falls upon ὁρᾶς, 'you see with your own eyes'. **βαθύ-
τερος**] Didymus Geop. ix 6, 4 says of the olive tree δεῖ δὲ τὸ
βάθος ἔχειν τὸν βόθρον τρεῖς ἢ μὴ ἔλαττον τῶν δύο ἡμῖν πηχῶν.

85. **παρὰ τὰς ὁδοῦς**, 'by the road-sides'; therefore more apt
to be uprooted. Cf. Geopon. ii 11, 1 καὶ τοὺς ἐλαιῶνας δὲ
ὁμοίως (περισκάπτειν προσήκει)· καὶ τὰς βώλους διαλύειν, ὥστε
ἐπεγείρειν τὸν κονιορτόν· ἐμπεσὼν γὰρ οὗτος τῷ καρπῷ θάπτων
αὐτὸν πεπάλνει. διὰ τοῦτο καὶ αἱ παρὰ τὴν ὁδὸν ἐλαῖαι εὐ-
τραφέστεραι τῷ καρπῷ διὰ τὴν ἐπανισταμένην ἐκ τῶν ὁδευόντων
75 **κόνιν**. 86. **πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσσεστιν**] C. and
W. take this to mean 'stakes are set by every plant', but the
true meaning is 'there are stumps or stems to each of the
young plants'.

The present method of raising the olive in Italy is described by the
late Professor Blunt in his *Vestiges of antient manners and customs
discoverable in modern Italy*, p. 215 'An old tree is hewn down, and the
"ceppo" or stock is cut into pieces of nearly the size and shape of a
mushroom, and which from that circumstance are called "novoli";
care at the same time is taken that a small portion of bark shall belong to
each "novolo". These, after having been dipped in manure, are put into
the earth, soon throw up shoots, are transplanted at the end of one year
and in three years are fit to form an olive yard. This process clears up
satisfactorily, I think, a passage in the Georgics upon which many
comments have been made:

*Quin et caudicibus sectis, mirabile dictu,
truditur e sicco radix oleagina ligno.*

"The stock in slices cut and forth shall shoot
o passing strange! from each dry slice a root".

*The ancients cultivated the olive in the following manner. They dug
well to the depth of three feet the place intended for the seminarium or
'nursery'; they then took clean healthy branches of their olive trees, about
as thick as could be grasped in the hand, and sawed them into truncheons
or lengths (taleas, truncos) of about 18 inches each, taking care not to injure
the bark, and paring the ends smooth and marking them in order that the
lower end might be put into the ground. This end was then daubed with a
mixture of dung and wood-ashes, and the pieces were set at a depth of four
fingers, i.e. three inches, in the ground. During the first two years the land
was kept constantly hoed, but the plants were not touched; in the third year
all the branches but two were cut off; in the fourth year the weaker of these
two was removed; in the fifth year they were transplanted into the future
olive ground, and set in holes which had been dug the year before. Keight-
ley l. c. p. 361 f., cf. Geopon. ix 11, 4 πολυτρόπως δὲ γίνεται ἡ τῆς ἐλαίας*

φυτεία Τινες μὲν γὰρ ἀπὸ σκυταλῶν 'truncheons' φυτεύουσι· λαβόντες γὰρ κλάδους παχυτέρους καὶ καταπρίσαντες εἰς μέγεθος πηχυαῖον οὕτω φυτεύουσι. τινες δὲ ἀπὸ χαράκων φυτεύουσιν οὕτω· καταπρίσαντες τοὺς παχυτέρους κλάδους εἰς μέγεθος πηχῶν δύο προεμβάλλουσιν εἰς τὸν πυθμένα τοῦ βόθρου λίθον πλατύτερον, εἶτα τὸ φυτὸν ἐπὶ τούτῳ στήσαντες ὀρθὸν προχωιννύουσι γῆν. Οἱ δὲ τὰ γενναιότατα τῶν παραφναδῶν μετὰ τοῦ πρέμνου φυτεύουσιν· οἱ δὲ τὰ μέλλοντα λαμβάνεσθαι φυτὰ ἐπ' αὐτοῦ τοῦ στελέχους ἐτι ὄντα περικαθαίρουσι δρεπάνῳ καὶ περὶ ἐπιτολὴν τοῦ Ἀρκτούρου ἐντιθέασιν εἰς τοὺς βόθρους. Ἕτεροι τὰ τρόπαια λεγόμενα φυτεύουσιν οὕτω· σημειωσάμενοι μίλτῳ πῶς κεῖται πρὸς ἀνατολὴν καὶ μεσημβρίαν, ἐκπρίζουσιν ἀπὸ τοῦ στελέχους πηχῶν δ' ἢ ε', καὶ ἐμβάλλουσιν εἰς τοὺς βόθρους, πᾶσαν ἐπιμέλειαν ποιούμενοι. Οὗτος ὁ τρόπος τῆς φυτείας ἐπιτευχθεὶς ζωοποιεῖ θάττον καὶ καρποφορεῖ τάχιον. Τινες δὲ ἀπὸ πρέμνων φυτεύουσιν οὕτω· συγκόψαντες αὐτὰ τὰ πρέμνα εἰς κορμούς μείζοντας, ἐπιτιθέασιν τῷ βόθρῳ τοὺς κορμούς ἔχοντας τὸν φλοιὸν ἄνω καὶ προσχώσαντες τῇ γῇ μετὰ κόπρου ἐπὶ παλαιστήν ἑώσι. Τινες δὲ ἐκ τῶν κατὰ γῆς μέρων τοῦ πρέμνου ἐκκόψαντες πελεκήματα μετὰ τοῦ φλοιοῦ τετραπάλαιστα, προεμβάλλουσιν λίθον εἰς τὸν πυθμένα τοῦ βόθρου καὶ τούτῳ τῶν πελεκημάτων γ' ἢ δ' ὀρθὰ καὶ χωιννύουσιν ἐπὶ παλαιστήν. Τῆς δὲ φυτείας καθ' ὅλον δὴ ποτε τρόπον γινομένης, πριζέσθωσαν τὰ φυτευόμενα πρίονι. διατηρητέον δὲ ἀκριβῶς τὸν φλοιόν, ἵνα μὴ ^{harm} σπαραχθῇ, καὶ ὁξεὶ δρεπάνῳ τὴν τομὴν λειωτέον, διασώζοντας ἀκέραιον τὸν φλοιὸν καὶ βολβίτῳ τέφρα μεμιγμένῳ χριστέον τὸ κάτω μέρος τοῦ ὄρηκος. δεῖ δὲ φυλάττεσθαι, μὴ κατὰ κορυφὴν τεθῇ ὁ ὄρηξ· βασανιούμεν γὰρ τὸ φυτὸν κατὰ κορυφὴν φυτεύοντες· δεῖ δὲ κόπρον ἐμβάλλειν εἰς τοὺς βόθρους.

88. πηλὸν—ἐπικείμενον, 'that the tops of the plants are all covered with a coating of moist clay'. See Geop. quoted above.

Colum. v 9, 1 speaking of the preparation of a nursery ground for olive-trees says *ramos novellos proceros et nitidos, quos comprehensos manus possit circumvenire, feracissimos, arboribus adimito et ex his quam recentissimas taleas recidiŭo, ita ut ne corticem aut ullam aliam partem, quam qua serra praeciderit, laedas...Taleas deinde sesquipedales serra praecidantur atque earum plagae utraque parte falce levantur et rubrica notentur, ut sic quemadmodum in arbore steterat ramus, ita parte ima terram et cacumine caelum spectans deponatur....Sed oportebit talearum capita et imas partes misto fimo cum cinere oblinere et ita totas eas immergi, ut putris terra quattuor digitis alte superveniat. Sed binis indicibus (caudicibus?) ex utraque parte humanantur: hi sunt de qualibet arbore brevi spatio iuxta eas positi et in summa parte inter se vinculo conexi, ne facile singuli deiciantur. XI 2, 42 hoc eodem mense (February 15th to March 15th) in pastinato seminario novissima positio est olearis taleae, eamque oportet, cum panxeris, fimo et cinere mistis oblinire et superponere muscum, ne sole findatur. Vanierius, Praedium rusticum v. 50 ff.*

*eruat et brumae sub frigora prima colonus
radicata serat truncis plantaria ramis:
sed caput ante luto velet muscoque virenti,
et vinculis constringat; hiems ne frigore venas
occupet et tota desaeuiat arbore pestis.*

89. ἑσπεγασμένον τὸ ἄνω, 'the part above ground is protected by a covering'.

§ 14. 1. 91. καὶ ὁρῶν δὴ κτλ.; 'what is it you see in them and don't understand?' 'do you not understand (for instance) how you would place the potsherd on the surface of the clay?' 'The shell over the clay', says Bradley, 'is, I suppose, put there to keep out the wet and ill weather'. For τὸ δστρακον the anticipatory accusative, see n. to xiii 12. 94. ὦν

εἶπας, i.e. τούτων ᾧ εἶπας. 95. πάλιν ἐννοῶ] in reference to what he said before, xviii 67. πάλαι, iamdudum, 'a little while ago', xix § 1—2. 96. συλλήβδην, 'generally')(

καθ' ἐν ἑκαστον. ἦρου με—εἰ] xi 22, 127. οὐκ

ἔφην, negabam, 'I said "No, I did not understand"; for I did not suppose at the time that I should be able to say anything at all about the proper method of planting'. 97. ἔχειν]

xviii 2. ἧ] xv 35. 98. καθ' ἐν ἑκαστον, quodlibet separatim, 'each particular point'. ἐπεχείρησας, suscepisti.

99. ἀποκρίνομαί σοι ἅπερ σὺ γιγνώσκεις, 'my answers coincide with your own opinions'. 100. ὁ δεινὸς λεγόμενος

γεωργός, not 'though you are called the skilful farmer', but, 'you the man who are spoken of as a skilful farmer'. On the position of the predicate adjective between the article and participle see Madv. § 14 a Rem. 1.

§ 15. 1. 100. ἄρα ἡ ἐρώτησις διδασκαλία ἐστίν; num interrogando doceri potest? 'is questioning a mode of teaching?' The Socratic interrogation is here brought to bear upon Socrates instead of by Socrates. 'Interrogando enim exercetur illa τέχνη μαιευτική, de qua ad xvi § 8. Cf. etiam Mem. iv 6, 15 ὁπότε δὲ αὐτὸς τι τῷ λόγῳ διεξῆλοι, διὰ τῶν μάλιστα ὁμολογούμενων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου' (Breitenbach). 102. ἧ, quemadmodum, l. 97. 103.

ἄγων με δι' ὧν ἐπίσταμαι κτλ., per ea, quae scio, docens alia adhuc mihi ignota, disputans e concessis, 'it is by leading me

on through things which I do understand — pointing out the similarity between them and others which I did not think I understood—that you make me believe that I do really understand these latter as well'. δι' ὧν ἐπίσταμαι is by attraction for διὰ τούτων ἃ ἐπίσταμαι.

§ 16. l. 108. ἐρωτῶν = εἰ ἐρωτῶην. On the repetition of ἄν see n. to l. 11. καλόν, sc. ἐστί. 109. διαδοκιμά-

ζειν, *explorando dignoscere*, 'to distinguish by testing'.

110. κίβδηλα, 'base', 'counterfeit', x 23. περὶ αὐλη-
των, sc. ἐρωτῶν. 113. ἴσως ἄν, sc. δύναιο, 'perhaps

you might succeed in persuading me'. γεωργεῖν—ἐπι-

στήμων] G. § 261, 1. ἀνέπεισάς με ὡς—εἶην] G. § 243.

115. ταύτην τὴν τέχνην, sc. γεωργίαν, which is implied in γεωργεῖν.

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§ 17. l. 116. οὐκ ἔστι ταῦτα, 'this is impossible'. 117.
καὶ πάλαι σοι ἔλεγον] xv 59. 118. ὥστε—ποιεῖν] ὥστε

with infin. marks the natural, with indic. the actual consequence.

ὁρῶντας καὶ ἀκούοντας, 'if they have eyes and ears'.

119. ἐπιστήμονας ἑαυτῆς] G. § 180, *Madv.* § 63 b.

§ 18. l. 120. ὡς, *quemadmodum*, x 62, xvi 42. 121.
χρῆτο] iii 92. αὐτίκα, 'for instance', when the first

instance that presents itself is urged. See n. to Hier. l. 193.

ἀναβαίνουσα, 'by climbing', G. § 277, 2. 123. διδάσκει

ἰστάναι αὐτήν, 'teaches us to prop it up'. περιπεταν-

νύουσα τὰ οἶναρα, 'by spreading out its leaves'. 124.

αὐτῇ] vi 73, xvii 50. 125. ἡλιούμενα ταύτην τὴν ὥραν,

'exposed to the rays of the sun at this season'.

§ 19. l. 126. γλυκαίνεισθαι, 'to be sweetened, ripened', an unclassical word.

127. φυλλορροοῦσα, 'by shedding its foliage': the word does not occur elsewhere in Xen.

δι-
δάσκει, sc. τινά, as l. 125. ἑαυτὴν ψιλοῦν, *nudare (foliis)*,

'to strip it', xvii 89. 'In some parts of France great part of

the young wood of the vine is cut off before vintage for feed to

cows and to let the sun directly to the fruit'. *Loudon*, l. c.

§ 407. 128. πεπαίνειν τὴν ὀπώραν, 'to bring its fruit to

perfection', not, as C.-W., 'that the autumn warmth may mellow it'. See my n. to Plutarch Themist. x 3 l. 26. πολυφορίαν, 'productiveness', a word of very rare occurrence. 129. τοὺς μὲν—τοὺς δέ] Gr. § 143, 1. 130. ὠμοτέρους, *immaturiores*, 'too unripe' (to be gathered). τρυγᾶν ἑαυτήν, *vindemiare ipsius fructum*, 'to gather her ripe fruit'. 131. συκάζουσι, *figus decerpunt*. So Arist. Av. 1699, speaking comically of the foreign sophists, οἱ θερίζουσιν τε καὶ σπείρουσι καὶ τρυγῶσι ταῖς γλώτταισι συκάζουσιν τε. τὸ ὄργων ἀέλ, *ut quaeque ficus est matura* (Zeune), lit. 'that which from time to time swells to ripeness', in partitive apposition to ἑαυτήν, see n. to I 125. ὄργων (Sanskrit *úrġ*, 'strength', *úrġā*, 'juice', 'succulence') is said of plants *quae turgent et ad maturitatem pervenerunt*, Herod. iv 199 πρῶτα μὲν γὰρ τὰ παραθαλάσσια τῶν καρπῶν ὄργῃ ἀμᾶσθαι τε καὶ τρυγᾶσθαι and ὁ ἐν τῇ κατυπερτάτῃ τῆς γῆς πεπαίνεται τε καὶ ὄργῃ. Hence generally of the 'excitement of lust or any kind of desire', with inf. Aesch. Choeph. 454 τὰ δ' αὐτὸς ὄργα μαθεῖν, i.e. ἐπιθύμει, Thucyd. ii 21, 3 ὦν ἀκροᾶσθαι ὡς ἕκαστος ὄργητο, and with gen. Agam. v. 223 παρθενίου θ' αἵματος ὄργῃ περιόργως τ' ἐπιθύμει Ἄρτεμις. From the same root *verg* or *virg* come ὄργας 'a fertile piece of land', ὄργή 'natural disposition', 'impulse', Lat. *virg-a* 'a green twig', *virg-o* 'a maiden'. See Ruhnken on Timaeus p. 193 ed. 2, 1789. On the position of ἀέλ, 'each time', after the participle see above viii 46, xviii 35 and n. to Hier. c. 7, 2.

CHAPTER XX

I asked Ischomachus, continues Socrates, 'If, as you say, agriculture be so easily learned, how do you account for the failure of some of those who engage in it?' He replied that the cause of their failure was not so much want of knowledge, as want of carefulness and industry. In commanding an army the secret of success does not depend so much upon knowledge of tactics, as upon foresight and precaution, and so agriculturists, if they wish to thrive, must take pains to carry out in practice the easy lessons, which common observation teaches. 'Husbandry', he

said, 'is a very good test of character. The good husbandman will enforce strict punctuality in the hours of labour upon his workmen, and not allow them to be lazy and scamp their work, as such indifference will make a considerable diminution in his annual receipts. My own father, who was devoted to agriculture, used to say that it was a most profitable occupation and, as a proof of it, he practised a very simple device: he would purchase plots of land that were out of order and had been neglected by previous owners and, after improving them by careful culture, resell them at a large profit and buy others. The improvement of such lands was a source of great enjoyment to him, and may be recommended as a wholesome and profitable occupation to others'. 'Your father's love of his land', I replied, 'must have been something like the love which our corn merchants have for their corn. It does not prevent them from parting with it to those who will give the highest price for it'. Ischomachus took this as a piece of raillery on my part, and said that he thought those who built houses for sale were in the same sense fond of building. To this I replied that I was in earnest in thinking, as he evidently did, that love of lucre is a spring of action with all men.

§ 1. 1. 1. ἐνταῦθα δὴ] xv 19. πῶς; cur? 'how is it that?' 2. εἰ—γε, 'if it be true that'. ῥάδια μαθεῖν] xviii 74. 4. πράττουσιν ὁμοίως, *eadem fortuna utuntur*, 'meet with like success', 'fare alike', xi 40, xii 37. 5. ἀφθόνως] iii 38, vi 56. περιττά, 'more than they want'. Cyr. viii 2, 21 τῶν ἀρκούντων περιττά, Hier. c. 2, 2 πλεῖστα τὰ περιττὰ ἔχετε. 6. πορίζεσθαι] vi 40, xi 60. 7. προσοφείλουσιν, *insuper aes alienum contrahunt*, 'run into debt besides'. See n. on xiii 4.

§ 2. 1. 10. τῶν γεωργῶν may be taken either after ἡ ἐπιστήμη or as the partitive gen. after τοὺς μέν. ἔστιν ἡ ποιούσα] l. 110, xv 22.

§ 3. 1. 12. διαθέοντος, 'running about', 'spreading'. Cf. Cyr. vi 2, 13 (of a panic fear) ὡς ᾗσθητο φόβον διαθέοντα ἐν τῇ στρατιᾷ, Hell. vi 5, 36 διέθει θόρυβος ἐν τῇ ἐκκλησίᾳ. 13. οὐχ ὁμαλῶς—ἔσπειρεν] xvii 47. οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν

(sc. ὁ γεωργός s. ὁ φυτεύων), 'did not plant his rows of trees straight'. 14. ἀγνοήσας—φέρουσαν] We might also read γῆν τὴν φέρουσαν or τὴν γῆν τὴν φέρουσαν. The τὴν might
 77 have substituted the simpler γῆν τὴν φέρουσαν. 15. ἐν ἀφόρῳ, in sterili solo, 'in a soil unsuitable for vines', an ionism. 16. τῷ σπόρῳ—προεργάζεσθαι] xvi 49.

§ 4. 1. 19. ἔστιν ἀκούσαι, licet audire, 'one may hear it said', i 19, xi 26. ἀνὴρ, 'the man', contemptuously. See my n. on Plutarch Them. xvi 22. 20. αὐτῷ] G. § 184, 3. 21. σπείρηται (sc. ὁ ἀγρός), 'may be sown'. γίνηται, sc. τῷ ἀγρῷ. οὐδ' οἶνον ἔχει] Cicero apud Macrobian. ii 10: qui neque serit vitem, neque quae sata est diligenter colit, oleum, ficus, poma non habet. 22. ὥς for ὅπως is rarely used in object sentences. See Madv. § 123 Rem. 6. 23. αἱ οὔσαι, 'the vines which he has'. For position of ὅπως cf. xvii 50.

§ 5. 1. 26. ἃ διαφέροντες] G. § 160, 1. 27. διαφερόντως—πράττουσι, diversa fortuna utuntur, 'fare differently', 'meet with different degrees of success', cf. l. 4. ἥ] supply διαφερόντως πράττουσι, if the text is allowed to stand as it is, but Schneider, Kerst, Dindorf and Schenkl would omit the οἱ before δοκοῦντες. Schenkl thinks there is a gap after πράττουσι, to fill up which he suggests τῇ γὰρ ἐπιμελείᾳ διαφέρουσι. Translate: 'These are the points of difference in farmers which make their success different, much rather than a fancied discovery of some ingenious contrivance for doing their work', lit. 'than those fare differently who are reputed to have discovered etc.' There is some force in the objection raised by Cobet N. L. 595, whom Lincke follows, that διαφερόντως cannot be used in the sense in which διαφόρως is usually employed. But see Mem. iii 8, 5 οὐδὲν διαφερόντως ἀποκρίνη μοι ἢ ὅτε σε ἠρώτησα, Ages. i 36 ἐπείθετο τῇ πόλει οὐδὲν διαφερόντως ἢ κτλ.: of course its ordinary sense is *eximie*, *insigniter*, *praeter ceteros*. He writes: διαφερόντως πράττειν est fortuna et opibus ceteros superare, ditiores esse et fortunatiores quam ceteros, et sic demum intellegitur quid sit πολὺ μᾶλλον ἢ οἱ δοκοῦντες σοφόν τι εὐρηκέναι eis τὰ ἔργα. Erant enim etiam tunc qui in agricultura novis quibusdam inventis

uterentur, et etiam tunc colonus diligens et assiduus e re rustica plus faciebat lucri et διαφερόντως ἐπρασσε quam qui novorum inventorum sollertiam non eadem cura et diligentia rei rusticae adhibebant. Itaque pro διαφέροντες ἀλλήλων emendandum esse apparet διαφέροντες ἄλλων, non enim agricolae qui differunt inter sese sed qui praestant aliis solebant et solent in re lautiore esse.

§ 6. 1. 28. οἱ στρατηγοὶ—οἱ μὲν, partitive apposition, XIX 131. 29. ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων, in quibusdam artis imperatoriae muneribus. οὐ γνώμη διαφέροντες ἀλλήλων, 'not because they differ from one another in understanding'. G. § 188 Note 1. 32. τῶν ιδιωτῶν, 'private soldiers'. Cf. Anab. v 7, 28 καὶ ἄρχοντα καὶ ιδιώτην, I 3, 11 οὔτε στρατηγοῦ οὔτε ιδιώτου, III 2, 32.

§ 7. 1. 34. οἶον] I 88. 35. βέλτιον] XVII 19. 36. οὕτως ὥς ἂν κτλ., 'in the manner in which they would fight, if fight they must, to the greatest advantage'. Cf. Aesch. Eryxias p. 392 c ὑπὸ τῶν σμικρῶν τούτων ἂν μᾶλλον ὀργίζονται οὕτως ὥς ἂν μάλιστα χαλεπώτατοι εἴησαν, Mem. I 6, 2 ζῆς οὕτως ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότῃ διαιτώμενος μέλνει, Cyr. I 1, 2 τοῖς καρποῖς ἐῷσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἂν αὐτοὶ βούλονται.

§ 8. 1. 41. ἐπιμελοῦνται ὥς ἔχη] n. to I. 20.

§ 9. 1. 42. ὅταν τε] x 78. διὰ στενοπόρων, sc. χωρίων, per fauces s. angustias, 'through a narrow defile'. 43. ἰωσὶ πον, πάνυ] So Jacobs reads for the vulgate ἰωσιν, οὐ πάνυ. Most of the commentators are satisfied with the omission of οὐ. 44. προκαταλαμβάνειν τὰ ἐπικάιρα, loca opportuna occupare unde facile observari et repelli possint hostes, 'to seize commanding positions beforehand'. Cf. Hier. x 5. 45. κρείττον, sc. ἐστί.

§ 10. 1. 46. ἀλλὰ καί, 'then, again'. κόπρον λέγουσιν—ὅτι ἔστιν] XVIII 63, XIX 92. ἄριστον] VII 24, 25. 48. καὶ—δέ] I 85. ὁρῶσι γιγνομένην] G. § 280. 49. ἀκριβοῦντες, i. q. ἀκριβῶς εἰδότες, 'knowing exactly'. Cf. Cyr. I 3, 16 ἀκριβοῦντα τὴν δικαιοσύνην, III 3, 13 οὐ γὰρ ἔστι διδάσκαλος οὐδεὶς τούτων κρείσσων τῆς ἀνάγκης, ἢ ἡμᾶς καὶ λίαν ταῦτ

ἀκριβοῦν ἐδίδαξε. ὡς γίγνεται, *quo modo*, 'how it is got'. On the transposition of ὁμως with participle see n. to xiv 33. ῥάδιον ὄν, 'although it is easy', accusative absolute, not to be taken as dependent upon ἀκριβοῦντες, G. § 278, 2. πολλήν ποιεῖν] See the remarks of Florentinus in Geopon. ii 22. 50. οἱ μὲν—οἱ δέ] See n. to ii 63, viii 108, xix 4, Madv. § 189. τούτου—ὅπως ἀθροίζεται] l. 45. 51. παραμελοῦσι, 'pay no heed to it'.

§ 11. l. 51. ὁ ἄνωθεν θεὸς παρέχει] for ὁ ἄνω θεὸς παρέχει ἀνωθεν, by a well-known attraction, according to which a relation belonging to the noun, being attracted by the verb, becomes the relation of that verb. So Thuc. v 35 ὁ ἐκείθεν πόλεμος δεῦρο ἥξει for ὁ ἐκεῖ πόλεμος ἥξει ἐκείθεν, Theophr. Char. ii 4 ἄρας τι τῶν ἀπὸ τῆς τραπέζης for ἄρας τι ἀπὸ τῆς τραπέζης τῶν ἐν τῇ τραπέζῃ ὄντων. 52. τέλματα, 'standing pools'. Cf. Arist. Av. 1593 ὄμβριον ὕδωρ ἂν εἴχεται ἐν τοῖς τέλμασιν. 53. ὕλην, 'vegetable matter': v. Index s.v. Cf. Geop. ii 24, 2 ὅταν ἤδη τὸν βῶλον κρύπτειν ἀρχηται, σκαλλέσθω, ἵνα ἡ τε ἀγρία ὕλη ἀφανισθῇ καὶ ἀπὸ τῶν ὑδάτων γεγυμνωμέναί ῥίζαι προσχωσθῶσι. 54. τὸν μέλλοντα σπείρειν] xv 39, 49. δ—ταῦτα] G. § 152 Note 3. 56. ἤδη] when that is done. αὐτός, *ipse*. ἂν ποιοίῃ (ταῦτα) οἷς ἡ γῆ ἡδεται, 'would produce the material in which the ground delights'.

'This is a remark', says Bradley, 'very well worthy our observation especially when manures are scarce. As for the common notion that weeds will breed weeds, it is an error, unless we suppose that weeds have their seeds ripe when we use them on this occasion; and as for earth being laid in water for a manure, it is much more beneficial to lands than the cleaning of ponds and ditches'.

57. ἐν ὕδατι στασίμῳ, *in stagno*. The word στάσιμος does not occur again in Xen.

§ 12. l. 58. ὅπόσα] quantitative accusative, xi 108. G. § 160, 1. Θεραπείας, *curationis*, 'attention', 'care', viii 65. 59. ὑγροτέρα γε οὔσα κτλ., *quippe quae aequo humidior sit ad sementem*, 'as being too moist for sowing'. 60. ἀλμωδεστέρα πρὸς φυτεῖαν] Anatolius Geop. ii 10, 9 speaks of τὴν ἀλμυρὰν γῆν as πρὸς πάντα ἀνεπιτηδεῖως ἔχουσαν, πλὴν τῶν φοινίκων, οὓς καλ-

λίτους καὶ πολυκάρπους φέρει, and Theophrastus de causis pl. II 16, 8 says ἐνια ἀλμώδη τινὰ (χώραν φιλεῖ) καθάπερ ἡ ῥάφανος, and again II 5, 4 ἐν ταῖς ἀλμυρίσιν ἡ ῥάφανος ἀρίστη. Cf. also Virg. Georg. II 238 *salsa autem tellus et quae perhibetur amara frugibus infelix*. καὶ ταῦτα—καὶ ὡς κτλ., 'both this and how water is drained off by means of ditches'. γιγνώσκουσι μὲν κτλ. answers to ἀλλὰ ἐπιμελοῦνται I. 63, 'although they know, yet etc.' 62. ἡ ἄλμη κολάζεται κτλ., 'the saltness of the soil is tempered, corrected, by mixing it with all kinds of substances free from salt, both moist and dry'. μιγνυμένη] G. § 277, 2.

§ 13. I. 64. εἰ—τις—ἀγνῶς εἴη, *si quis ignoraret*. The object clause τί δύναται κτλ. depends upon this, as if it were ἀγνοοίη. Cobet would alter the text, and substitute ἀγνοοίη on the ground that ἀγνῶς means 'unknown' not 'unknowing': but this is not so, see e.g. Soph. Oed. T. 677, 681, 1086, Plat. de legg. p. 751 D. 66. ἔχοι] XIX 97. καρπὸν μηδὲ φυτὸν αὐτῆς, 'neither fruit nor plant from it'. 67. μήτε ὅτου] Supply ἔχοι, *neque (habeat) ex quo audire possit*. Dindorf and Kerst adopt Schneider's suggestion του ἀκοῦσαι, Schenkl tacitly substitutes the optative ἀκούσαι. 68. οὐ πολὺν... ῥᾶον; sc. ἐστί, *nonne multum facilius est?* πείραν λαμβάνειν] XVII 6. 70. ἔστιν] G. § 28, 3 Note 1. ἐπὶ ἀπάτῃ] XIV 18. 71. σαφηνίζει τε καὶ ἀληθεύει, i.e. ἀληθῶς σαφηνίζει, 'shows truly, without disguise'.

§ 14. I. 72. δοκεῖ δέ μοι ἡ γῆ κτλ.] The order of words is: ἡ δὲ γῆ δοκεῖ μοι ἄριστα ἐξετάζειν ('to show by test') τοὺς κακοὺς τε καὶ ἀγαθοὺς τῷ παρέχειν πάντα εὐγνώστα καὶ εὐμαθῇ. 74. οὐ γὰρ ὥσπερ τὰς ἄλλας τέχνας] notandus h. l. usus particularum γὰρ cum negatione, sequente δέ imo contra. Sic Cyr. IV 3, 13, Ages. XI (Weiske). Cf. also de rediv. IV 6, Sympos. II 17. 75. ἔστι, *licet*, I. 19. προφασίσασθαι, *causari, excusationis loco afferre*, 'to allege in excuse'. 76. γῆν δὲ—ἴσασιν ὅτι—εὖ ποιεῖ] see n. to I. 46.

§ 15. I. 77. ἡ ἐν γεωργίᾳ ἀργία] the happy conjecture of Jacobs (*Additamenta animadv. in Athenaeum* p. 172) suggested by the marginal reading in MS A ἐνέργεια, which Sauppe is

inclined to admit into the text, quoting other instances in Xenophon where the defect of a thing is expressed by the thing itself.

78. κατήγορος, *index, argumentum*, 'betrayers'.

81. χρηματοποιόν, *aptam ad rem augendam, quaestuosam*, 'money-making', 'lucrative'.

82. φανερόν, sc. ἐστί.

κλέπτων—βιοτεύειν, 'to live (vi 9) by stealing, robbing or begging'.

προσαιτεῖν is 'to ask continually', 'importune', Ach. 452.

83. παντάπασιν ἀλόγιστος, 'a downright fool'. Cyr. i 4, 12 παντάπασι βλάξ τις καὶ ἡλίθιος, Isocr.

Panath. p 281 α παντάπασιν ἀνοήτως.

§ 16. 1. 84. μέγα διαφέρειν, *multum interesse*, 'that it made a great difference'.

ἔφη, sc. Ischomachus. εἰς τὸ λυσιτελεῖν γεωργίαν κτλ., 'as to agriculture paying or not'.

For the omission of the article before μὴ λυσιτελεῖν cf. ix 67.

85. ἐργαστήρων, *colonorum mercede conductorum*, a poetical form for ἐργατῶν, XIII 57.

86. καὶ πλεόνων καὶ μειόνων, 'more or less in number'. See cr. n.

ἔχῃ ἐπιμέλειαν ὥς, i. q. ἐπιμελῆται ὥς; cf. l. 65, vii 36.

87. τὴν ὥραν, *iusto, definito tempore*, 'at the regular time', Herod. ii 2, 4.

ἐν τῷ ἔργῳ ὧσιν, *operi faciendo adsint*, 'may be at their work'.

89. εἰς παρὰ τοὺς δέκα κτλ., 'one man in (compared with) ten makes a difference by being at his work in good time, aye and another makes a difference by leaving off work before his time'.

παρὰ τοὺς δέκα] Where parts of a whole are stated in numbers the article is sometimes prefixed to the numeral 'to

denote the definiteness of the relation', Madv. § 11 Rem. 6.

Cf. l. 94. Schenkl follows Lewenklaü in reading τῷ μὴ...ἀπιέναι against all the mss. The clause καὶ ἄλλος γε—ἀπιέναι has the appearance of not having been written by Xen., it may have

been originally a marginal note, which has found its way into the text. Breitenbach says: 'sensus hic est: Alii enim eo

quod in tempore adsunt et aggrediuntur opus, unusquisque decem aliis praestant, alii contra (non solum non in tempore adsunt,

sed) adeo abeunt ante statutum tempus'. Cf. Columell. xi 1, 15

plurimum enim refert colonos a primo mane opus aggredi nec lentos per otium pigre procedere; siquidem Ischomachus idem

ille 'malo' inquit 'unius agilem atque industriam,

quam decem hominum negligentem et tardam operam. Quippe plurimum affert mali, si operario tricandi potestas fiat; nam ut in itinere conficiendo saepe dimidio maturius pervenit is qui naviter et sine ullis concessationibus permeabit quam is, qui cum sit una profectus, umbras arborum fonticulorumque amoenitatem vel auræ refrigerationem captavit; sic in agresti negotio dici vix potest, quid navis operarius ignavo et cessatore praestet.

§ 17. l. 91. ῥαδιουργεῖν, 'to work lazily, listlessly', Hier. l. 653. 92. τὸ ἥμισυ διαφέρει τοῦ ἔργου παντός, *efficit ut operis totius dimidia tantum pars conficiatur* (Sturz), 'makes a difference of half in the whole work'. Breitenbach renders the whole passage thus: *id, quod tum perficitur, cum quis sinit operarios per totum diem segnes esse in opere, facile dimidia parte differt a toto opere perficiendo.*

§ 18. l. 94. παρὰ στάδια διακόσια, 'in comparison with two hundred stadia', i.e. 25 miles. ἔστιν ὅτε] π 15. τοῖς ἑκατὸν σταδίοις, i.e. 'by one half', G. § 188, 2. For the article see on l. 89. 95. διήνεγκαν, *differre solent*. Cf. xi 101. τῷ τάχει] G. § 188 Note 1. 97. πράττη (τοῦτο) ἐφ' ᾧ περ κτλ., 'accomplish the object with a view to which he had started, by persevering in the walk'. Cf. Cyr. viii 6, 2 ὅπως εἰδεῖν ἐφ' οἷς λαοῖν, Mem. i 3, 5 ἐπὶ τούτῳ (*ad id assequendum*) οὕτω παρεσκευασμένος ἦν. βαδίζων, which Cobet pronounces *inficetum interpretamentum*, is opp. to ἀναπνέμενος. 98. ῥαστώνει, i. q. ῥαθυμῇ, 'is remiss', a late Greek word. 99. θεώμενος, 'looking about him'. 100. θηρεύων, *captans, appetens*, 'courting', 'seeking after'. Cf. Cyr. viii 2, 2 τοῦτοις ἐπειρᾶτο τὴν φιλίαν θηρεύειν.

§ 19. l. 100. ἐν τοῖς ἔργοις, 'in farm-work'. 102. οἱ μὴ πράττοντες] G. § 283, 4. 104. ἑώμενοι, not 'allowing themselves', but 'left alone to', 'allowed', 'not interfered with'. Cf. Soph. Trach. 328 ἢ δ' οὖν ἐάσω.

§ 20. l. 104. τὸ δὲ δὴ καλῶς κτλ., *strenue et neglegenter opus facere vel curare, hoc tantum inter se discriminis habet*

quantum (inter se differunt) *prorsus opus facere vel prorsus otiosum esse*. See Add. ed. 4. 107. οἷον, 'for example', added by Zeune, Schneider, and other edd. to prevent an awkward asyndeton. Some insert γάρ after ὅταν, which from its resemblance to the last three letters of ὅταν might easily have been omitted by a transcriber. ὅταν, σκαπτόντων—σκάπτωσιν ὥστε κτλ., i.e. by not thoroughly eradicating them, but merely loosening the earth with their spades, so that they grow better. On the construction see Madv. § 181 Rem. 4 (b): 'sometimes the double genitive is a participle plural with an indefinite subject of the third person understood (*the people, one*): οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγὼ προδέδωκα τὴν εἰς ὑμᾶς εὐνοίαν (Dem. 18, 322)'. Rem. 6. 'The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: διαβεβηκότος ἤδη Περικλέους στρατιᾷ εἰς Εὐβοίαν, ἡγγέλθη αὐτῷ, ὅτι Μέγαρος ἀφέστηκεν (Thuc. i 114)'. Breitenbach compares Cyr. iii 3, 54 εἰ δέ τοι, λόντων (sc. τῶν στρατιωτῶν) εἰς μάχην σὺν ὅπλοις, δυνήσεται τις—ἄνδρας πολεμικοὺς ποιῆσαι. ὕλης καθαρά] xvi 65 n. 109. καλλίω, *uberiorem*, 'more luxuriant'. οὕτως, 'in that case', is in lieu of the proper protasis; see n. to Hier. c. 1, 3. We must supply τὸν σκάπτοντα or the indefinite subject to εἶναι from σκάπτωσιν, by a common transition from plural to singular (vii 199), unless ἀργόν be taken as neuter with the meaning 'it is an idle affair', in which case the sentence ὅταν σκάπτωσιν—γίγνεσθαι must be considered the accusative subject.

§ 21. 1. 110. τὰ συντρίβοντα—ταῦτά ἐστι, 'these are the things that utterly ruin'. See l. 9. 111. αἱ λίαν ἀνεπιστημοσύναι, 'extreme ignorance'. On the plural of abstract nouns see n. to vii 236. 112. τὸ—τὰς μὲν δαπάνας—δαπάνην, *nam si impensae iustae neque malignius imminutae*

faciendae sunt e re familiari (ad alendos v. g. et vestiendos servos), *opera vero ita perficiuntur, ut comparato cum impensis lucro non proficiant* (sive nihil reliqui faciant), *non mirandum est* etc. (Weiske), 'the fact that the household expenses are going on undiminished, while the labour done is not sufficiently profitable to balance the outlay'. The following ταῦτα, which is the subject of παρέχεται, takes up and is epexegetic of the infinitival clause; the latter might also be regarded as the accusative of reference, see n. to xiv 9.

113. ἐντελείς, *integros*. Cf. Arist. Eq. 1367 τὸν μισθὸν ἀποδώσω ὅντελῃ ('in full'). 114. πρὸς τὴν δαπάνην, *ratione habita sumptuum, quae sumptibus respondeant*, 'in comparison with', 'enough to cover, the outgoings'. 116. παρέχεται] See Index s. v.

§ 22. 1. 117. συντεταμένως, *enixe, strenue*, 'earnestly', 'vigorously', π 123. ἀνυτικωτάτην, *efficacissimam*, 'most effective'. See n. to vi 39, xviii 73. 118. χρημάτισιν] xi 69. ἀπὸ γεωργίας] vi 55. ἐπετήδευσε, 'practised', xii 35. 119. οὐδέποτε εἶα (ἐμέ), *semper (me) verbis dissuadebat*, 'he always dissuaded me from'. 120. ἐξειργασμένον, *ex-cultum*, 'well tilled'. 121. ἀδυναμίαν, *inopiam et inscitiam*, 'want of means and capacity'. 122. ἀργός] iv 72. ἀφύτευτος, 'unplanted': the word does not occur elsewhere in Xen. εἴη] G. § 225.

§ 23. 1. 123. πολλοῦ ἀργυρίου γίγνεσθαι, 'cost a large sum of money', G. § 178. 124. ἐπίδοσιν οὐχ ἔχειν, *augeri non posse*, 'do not admit of increase', 'are not susceptible of improvement'. Cf. Hier. c. 1, 18. 125. οὐδέ, *ne—quidem*, 'also not', π 106, xii 10. ἡδονὰς ὁμοίας, *aeque magnam voluptatem atque illi agri quos nostro labore fertiles reddidimus*. 126. πᾶν κτῆμα καὶ θρέμμα, 'everything a person has or brings up', 'all his possessions and livestock', xx 126. τὸ ἐπὶ τὸ βέλτιον ἰόν, 'which is continually improving', iii 79. 128. ἐξ ἀργοῦ, 'after lying idle', ix 5 n.

§ 24. 1. 130. The order of the words is ἡμεῖς ἡδὴ ἐποιήσαμεν πολλοὺς χώρους ἀξίους πολλαπλασίου τῆς ἀρχαίας τιμῆς, 'I have often now made many a plot of ground worth many times its original value'. For the gen. after πολλαπλασίου, see n. to Hier. 1, 13

and cf. II 23, Cyr. v 2, 30 δύναμιν πολλαπλασίαν ἢς σὺ νῦν ἔχεις.

132. τοῦτο τὸ ἐνθύμημα, 'this device'. Anab. III 5, 12, Hell.

IV 5, 4. πολλοῦ ἄξιον] xv 10. 134. ἐμοὶ ὁμοίως]

81 G. § 186. 135. ἄπει, *abibis*, 'you will go away'. Cf. Mem.

IV 7, 2 τὴν γῆν...ὥς μετρεῖται ἐπιστάμενον ἀπιέναι, where Kühner compares the Latin phrase *victorem discedere*.

§ 25. l. 137. μεριμνῶν, *solicite meditando*, 'by deep reflection', sc. philosophorum more, Mem. I 1, 14, III 5, 23 πολλὰ μεριμνᾶν, which Kühner renders by *summa diligentia cogitare, perpendere*, IV 4, 6. φιλογεωργίαν, 'love of husbandry', a word that does not occur elsewhere. τοιούτου, i.e. ἀργθοῦ καὶ ἀφυτεύτου.

§ 26. l. 142. καὶ—μέντοι] xi 17. 143. πότερα—

ἐκέκτητο, 'did he use to keep possession of?' 144. ἀπε-

δίδοτο] I 70. 145. εἰ—εὐρίσκοι, 'if he got a large sum

for them'. G. § 225. 146. ἀλλὰ—τοί] VII 88, XII 10.

147. ἀντεωνεῖτο (ἀντωνεῖσθαι), *illius loco emebat*, G. § 104.

§ 27. l. 150. εἶναι, *fuisse*, l. 163. 153. ἐπ' αὐτόν,

'in quest of it', II 102, IV 119.

§ 28. l. 156. καὶ ταῦτα, *et quidem*, 'and that too', xi 45.

158. ὅποι ἂν τύχωσιν] III 21. The reading of the mss is

ὅπου ἂν τύχωσιν sc. ὄντες, 'wherever they chance to be'.

III 24. 159. ἀπέβαλον, *quovis pretio vel minimo*

vendere solent, 'throw away', 'sell too cheap', I 167, v 93.

160. τιμᾶσθαι, *aestimari*, 'is valued'. περὶ πλείστου

αὐτὸν ποιῶνται, supply ὅπου ἂν, 'wheresoever people think

most of it'. τούτοις refers to ὅπου, = ἐν οἷς. 163.

82 εἶναι, *fuisse*, l. 150. 167. ἐξοικοδομοῦντες, 'as they

finish building'. 168. ἐπομόσας, *iuratus*, 'on my oath'

)(παίζων. 169. πιστεύειν σοι, φιλεῖν [νομίζειν], *me*

credere tibi, omnes mihi videri natura teneri amore earum rerum,

e quibus putent se aliquam utilitatem capere. See cr. appendix.

170. ἀφ' ὧν] v 29.

CHAPTER XXI

Socrates reports how he congratulated Ischomachus on his success in establishing the truth of his proposition, viz.—that the art of agriculture is the easiest of all arts to learn.

Ischomachus replied that in every sort of active employment, whether husbandry, politics, economics or war, the quality of aptness for command is that which most discriminates one man from another; and he illustrated this position by the different behaviour and different influence of ship-masters and generals, as they are or are not fit for the exercise of authority. 'A well-managed crew', he said, 'will work with spirit and cheerfulness, if they respect their commander, and reach the shore in half the time that a lazy ill-managed crew take, who hate the commander, who has not succeeded in making them work, as much as he hates them. There is the same difference among generals: some have no aptitude for inspiring their men with courage and a spirit of steady obedience, let alone a sense of shame—they cannot even repress insubordination; while others on the contrary, can not only enforce discipline, but have the power of acting on the feelings of these very same men and disposing them as a body and individually to follow orders with cheerfulness and to be zealous to do their best under their commander's eye. Personal advantages and distinguished excellence in military exercises are of minor account in comparison with the capacity to exercise such sway as this over willing subordinates.

And so in private business it is essential to success that the principals themselves as well as the officials to whom they entrust the management of their affairs should be able to secure not simply obedience, but cheerful and willing obedience—even attachment—from their dependents and subordinates. If the appearance of a master, armed with full power of reward and punishment, among his slaves is not the signal for renewed exertion and ambition to do their best under his eye, I should not think much of him: but if his presence kindled enthusiasm among his work-people, I should think he had a kinglike nature. The possession of such a capacity for command is the principal thing in agriculture as

in everything else; but to exercise command over willing subjects is no easy matter: it implies a noble nature improved by careful culture; it is a good more than human, granted only to men truly consummated in virtue of character essentially divine. On the other hand to exercise command over unwilling subjects is a torment like that of Tantalus.

§ 1. 1. 1. ἀτὰρ—γε] used in breaking off a subject suddenly and passing on to something else. Cf. Arist. Ach. 782 sq. νῦν γε χοῖρος φαίνεται· ἀτὰρ ἐκτραφεῖς γε κύσθος ἐσται, Vesp. 147 ἀτὰρ οὐκ ἐσερρήσεις γε, 150 ἀτὰρ ἄθλιός γ' εἰμ' ὥς ἕτερος οὐδεὶς ἀνὴρ, Av. 144 ἀτὰρ ἐστι γ' ὁποῖαν λέγετον εὐδαίμων πόλις, Plut. 571 sq. ἀλλ' οὐ ψεύδει τούτων γ' οὐδέν—ἀτὰρ οὐχ ἡττόν γ' οὐδέν κλαύσει κτλ., Aesch. P. V. 1011 ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι, Eur. Hippol. 728 ἀτὰρ κακόν γε χἀτέρῳ γενήσομαι, 1250, Iph. Taur. 719, Troad. 415 sq. καὶ πένης μὲν εἰμ' ἐγώ, ἀτὰρ λέχος γε τῆσδ' ἂν οὐκ ἐκτησάμην. τῇ ὑποθέσει—βοηθοῦντα, 'in support of your proposition'. See xv § 4 and § 10 sq. 3. ὑπέθου, *hoc tibi argumentum pertractandum proposueras.*

§ 2. 1. 7. ἀλλὰ—τοῖ] xx 146. τόδε τοι—τὸ ἀρχικὸν εἶναι, *de eo autem, quod omnibus actionibus est commune—nimis, ut quis regendi peritus sit, assentior sane tibi etc.* Cf. viii 10 n. 10. τοῦτο] xx 58. δῆ] l. 41. συνομολογῶ σοῖ] xiii 4 ff. 11. τῶν ἐτέρων] G. § 175, 2.

§ 3. 1. 12. οἶον] xx 34. πελαγίζωσι, *per altum navigent*, 'are crossing the open sea'. This is the meaning of the verb in later Greek: in classical Greek it is used of a river that has overflowed, 'to form a sea or lake'. 13. ἡμερινούς πλοῦς, *navigationes intra diei spatium absolvendas*, 'voyages that take a whole day'. The adjective usually employed by Attic writers in this sense is, as Cobet points out, N. L. p. 597, ἡμερήσιος. For this sense of πλοῦς cf. de rep. Ath. ii 5 ἀποπλεῦσαι ὁπόσον βούλει πλοῦν, Hell. i 6, 15 ὑποτεμνόμενος τὸν ἐς Σάμον πλοῦν, and for the accusative see G. § 159. ἐλαύνοντας, *remigantes*. See n. to xvi 31. 14. τῶν κελευστῶν, 'the commanders of the rowers', whose business it was to beat the time by voice or signal, to indicate the proper stroke. The

hammer which was used for the purpose was called in Latin *portisculus* (I. Fr. Gronovius *observ.* iv 26). Cf. Silius Ital. *Punic.* vi 360 ff.:

*mediae stat margine puppis,
qui voce alternos nautarum temperet ictus
et remis dictet sonitum, pariterque relatis
ad numerum plaudat resonantia caerula tonsis.*

τοιαῦτα—ἄστε ἀκονᾶν, 'do and say things to whet etc.', Cyr. vi 2, 33 ὁ λόγῃην ἀκονῶν καὶ τὴν ψυχὴν τι παρακονᾷ. 16.

ἐθελοντάς, *voluntarios*, 'voluntarily' from ἐθελοντής, but l. 23 ἐθελοντας is participle of ἐθέλω, meaning *volentes*. On the use of adjectives, which denote inclination, contentment with an action, in apposition to the subject, where we use an adverb to denote the situation and relation of the subject during action see Madv. § 86 a.

ἀγνώμονες, 'void of feeling', or 'void of sense'. See Buttm. Index to Dem. Mid. p. 170. 17. πλείον

ἢ ἐν διπλασίῳ χρόνῳ, for ἐν πλείονι ἢ ἐν διπλ. Other passages where πλείον and ἑλαττον are used *extra constructionem* are quoted by Lobeck ad Phrynich. p. 410, Ages. ii 1 μεῖον ἢ ἐν μηνί, Anab. vii 1, 27. Add Cyr. v 3, 28 οὐκ ἂν δύναιτο μεῖον ἢ ἐν ἑξ ἡμέραις ἐλθεῖν πρὸς τὴν ἐμὴν οἴκησιν. 18.

ἀνύτουσι, sc. οἱ ἄνθρωποι: xviii 37. 19. οἱ πειθόμενοι, 'the crew'. 20. ἐκβαίνουσι, 'go ashore'. ἀνιδρωτί,

sine sudore, lente, 'lazily'. ἤκουσι, *appellunt*, 'arrive'.

μισοῦντες κτλ., 'hating their commanding officer, as much as he hates them'.

§ 4. l. 22. ταύτῃ] xviii 73. 23. οὔτε—τε] vi 25. 24. παρέχονται, sc. τοὺς στρατιώτας, Cyr. i 6, 20.

οὐκ ἀξιοῦντας, 'thinking it unbecoming' (οὐκ ἄξιον), 'disdaining'. See n. to Them. vii 2 l. 12, xi 3 l. 26.

Cobet thinks that οὐδ' ἐθελοντας is merely a gloss upon this.

25. ὅσον ἂν μή, *nisi quod*, 'except in so far as'. 26. μεγα-

λυνομένους ἐπὶ κτλ., 'taking a pride in thwarting their commanding officer's wishes'. Cf. Mem. iii 5, 16 οἱ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων, Hier. 298.

§ 5. l. 26. οἱ αὐτοὶ οὗτοι, *hi iidem*, 'they also'. 27.

αἰσχύνεσθαι ἐπισταμένους, 'sensible of shame'. 29.

θεῖοι, 'heaven-born', 'divinely great'. 'Est illud', says Sauppe, 'inter laconicas locutiones: comparant Platonis Menon. 99 D, Aristot. Eth. Nicom. vii 1'.

ἐπιστήμονες] superior scientific competence (the special privilege of a professor or an artist) being the only legitimate title to govern. 30. καὶ ἄλλους, *peiores etiam*. Eodem significatu Cyr. viii 3, 8 ἕτερος (*Breitenbach*).

31. αἰσχυνομένους ἔχουσι] suspected by Cobet, but cf. Cyr. i 6, 22 λέγεις σὺ εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀνσιμώτερον τοῦ φρονιμώτερον δοκεῖν εἶναι τῶν ἀρχομένων. 32. βέλτιον] xvii 19.

33. ἀγαλλομένους τῷ πείθεσθαι ἕνα ἕκαστον κτλ., 'taking delight in showing obedience individually and working all together heartily, whenever there is occasion to work'. 34. οὐκ ἀθύμως, *non gravatim*, i. q. *προθύμως*.

§ 6. l. 35. ἔστιν οἷς] xx 29. G. § 187. 37. ὑπὸ] i 92, xvii 73.

38. τὸ φιλοτιμείσθαι κτλ., 'ambition to be seen by their commanding officer doing some deed of honour'.

§ 7. l. 40. διατεθῶσιν οὕτως, *eo animo sint*, vii 206. οἱ ἐπόμενοι, 'his followers', 'subordinates'. Cyr. i 6, 26 τοὺς ἐπομένους βελτίονας ἔχειν, vi 3, 27 ἔργον ἐστὶ τοῖς πρωτοστάταις θαρρύνειν τοὺς ἐπομένους. οὗτοι δὲ] l. 10. On the transition from singular to plural see ix 70, xii 64. 41. ἐρρωμένοι] x 33, xi 63.

42. ἄριστα τὸ σῶμα τῶν στρατιωτῶν ἔχωσι, *robustiore sint corpore quam ipsi milites*, 'are in better bodily condition than their soldiers'. The inclusive use of the superlative, on which see n. to Cyrop. i iii. 15 and cf. Hell. v 1, 4 τοῦτο πολλῶν καὶ χρημάτων καὶ κινδύνων ἀξιολογώτατον ἀνδρὸς ἔργον ἐστίν. On ἄριστα ἔχωσι see n. to i 86. 44. ὥς ἱππικώτατα, *adv. ita ut maxime decet rei equestris peritissimos*, 'as the best possible riders'.

πελταστικώτατα, *more optimorum peltastarum*.

45. προκινδυνεύωσιν, *ante alios periculo se obiciant*, 'lead to the charge'.

46. ἐμποιῆσαι τοῖς στρατιώταις, 'make their soldiers feel', 'inspire them with the conviction, that', etc. Cf. ix 74, xii 59, xv 1, 2, Anab. ii 6, 8 ἱκανὸς ἦν ἐμποιῆσαι τοῖς παρούσιν ὥς πειστέον εἴη Κλεάρχῳ, 19 αἰδῶ τοῖς στρατιώταις ἑαυτοῦ ἐμποιῆσαι. vi 5, 17

τὸ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. 47. διὰ πυρός] Sympos. iv 16 ἐγὼ οὖν μετὰ Κλεινίου κἂν διὰ πυρός λοίην, Mem. i 3, 9 κἂν εἰς πῦρ ἄλοιτο: v. Wetstein ad Cor. i 3, 15. The next words καὶ διὰ παντὸς κινδύνου are of course pronounced by Cobet to be '*insulsum emblema*'.

§ 8. 1. 47. τούτους—ὧ ἄν] Cf. Cyr. i 6, 11 ὅτι δ' ἂν πρὸς τοῖς εἰρημένοις λαβάνη τις, ταῦτα καὶ τιμὴν νομιοῦσι, iii 3, 67 ἱκετεύουσι πάντας, ὅτῳ ἐντυγχάνοιεν. Cobet pronounces the sentiment to be 'ἐνθύμημα ψυχρὸν πάνυ et pravi et sophistici acuminis'. 48. μεγαλογνώμονας, *magnanimos*, 'men of powerful minds'. ὧ ἂν ταῦτ' ἀγινώσκοντες ἔπωνται] See note to i 31 and xvii 6. 49. μεγάλη χεὶρ, 'with a strong band'. G. § 188, 5. Cf. Herod. vii 20 ἐστρατηλάτῃ χεὶρὶ μεγάλη πλήθεος, i.e. *cum ingenti manu s. robore multitudinis*, ib. 157, 2 χεὶρ μεγάλη συνάγεται, Thuc. iii 96, 2 πολλῇ χεὶρὶ ἐπεβοήθουν πάντες. 50. λέγοιτο] the influence of ἂν in the preceding clause is extended to this. Cf. xviii 20. τῇ γνώμῃ, *voluntati*. 51. μέγας, sc. ἐστὶ. 52. ἀνὴρ] see cr. app. The order is οὗτος (ἐστὶ) τῷ ὄντι μέγας ἀνὴρ, 'he is really a great man'. 52. γνώμη—ῥώμη, 'strength of mind—strength of body'.

§ 9. 1. 53. ἐν τοῖς ἰδίοις ἔργοις, *in rebus domesticis administrandis*. 54. ἂν τε—ἂν τε] xvii 30. ἐπίτροπος—ἐπιστάτης] 'factor—foreman'. ἐπίτροπος videtur esse servus vel libertinus, cuius maxime in agricultura usus esset; ἐπιστάτης vero etiam liber, cuius opera in aliis quoque negotiis versaretur, praefectus operarum quarumcumque (Sturz). Schneider thinks that the ἐπιστάτης held an inferior position to the ἐπίτροπος. 56. ἐντεταμένους, *qui summa contentione opus agunt*, 'energetic'. Cf. ii 123. συνεχεῖς, *assiduos*, 'steady', 'persevering'. 57. οὗτοι δὲ οἱ ἀνύτοντές εἰσιν ἐπὶ τὰγαθά, *hi vero ad commoda et opes perveniunt* (Fr. Portus), *hi faciunt ad commoda* (Zeune), *proficiunt in bonis* (Leunclavius), *par eux la maison prospère* (Gail), 'these are the men whose efforts lead to success'. 58. πολλήν] predicate adjective.

§ 10. 1. 59. ἐπιφανέντος ἐπὶ τὸ ἔργον, *si subito se ostendat operariis, ut opus inspiciat.* 60. ὅστις] xix 7. 62. μηδὲν ἐπίδηλον, *nilh insigne*, 'nothing remarkable', 'no extraordinary exertion'. 63. αὐτὸν οὐκ ἂν ἀγαλῆμην] vii 203. 'Est Charientismus', says Reisig, 'more Homeri, qui οὐ φιλέειν dixit pro contemnere'. κινήθῳσιν] viii 3. 64. ἐμπέση] equivalent to the passive of ἐμποιεῖν in the sense in which it is used in l. 46. Cf. Hell. vii 1, 31 ἐκ τούτων πολὺ μένος καὶ θάρσος τοῖς στρατιώταις φασὶν ἐμπεσεῖν. 65. φιλοτιμία κρατιστεῦσαι ἐκάστω, 'ambition in each to excel'. See crit. app.

§ 11. 1. 68. ὅπου = ἐν ᾧ, xx 160, 'wherein'. 69. καὶ ἐν γεωργίᾳ δέ, *et vero etiam in agricultura*, 'and in agriculture as well as any other pursuit', viii 46. 69. οὐ—ἔτι, *non etiam, non item.* Hier. l. 96 n., Cyr. i 5, 8 ἐγὼ γὰρ κατενόησα ὅτι κτλ... ὃ τι μέντοι προσεκλήσαντο... τοῦτ' οὐκέτι δύναμαι ὀρᾶν, iv 3, 4, vii 5, 76. 70. τοῦτο, sc. τὸ ἐθελόντων ἄρχειν. εἶναι, *licere*, ii 83. 71. παιδείας δεῖν τῷ μέλλοντι] vii 110, viii 56. τῷ μέλλοντι δυνήσεσθαι] xv 43. 72. φύσεως ἀγαθῆς ὑπάρξαι, sc. δεῖν, *bonae indolis esse*, Madv. § 54 b) Rem. 1. 73. καὶ τὸ μέγιστον] xi 16. δῆ] iv 118.

§ 12. 1. 73. οὐ—πάνν, 'not at all', vii 5. 74. ὅλον, 'considered generally'. 75. τὸ ἐθελόντων ἄρχειν] l. 10 n. 76. σαφῶς δίδοται (sc. τουτὶ τὸ ἀγαθόν, τὸ ἐθελόντων ἄρχειν), *apparet dari, non dubium est quin detur.* 76. τοῖς ἀληθινῶς σωφροσύνη τετελεσμένοις, 'to those who have been really initiated in the ways of, become votaries of, wisdom'. 'Qui σωφροσύνης tamquam sacris initiati sunt. Cf. Symp. i 10: τοῖς τετελεσμένοις τούτῳ τῷ θεῷ et quem locum ibi affert Herbst., Achill. Tat. i 7 init.: ἦν δέ μοι Κλεινίας ἀνεψιὸς ἔρωτι τετελεσμένος' (Breitenbach).

We have no single word in English which will give the full import of σωφροσύνη, which means 'a sound and healthy state of the soul as exhibited in the proper control of the sensual desires'. Neither had the Latin language, as Cicero states in the Tusc. Disp. iii § 16 σωφροσύνην, *quam soleo equidem tum temperantiam, tum moderationem appellare, non numquam etiam modestiam, sed haud scio an recte ea virtus frugalitas appellari possit,..... quae reliquas etiam vir-*

tutes continet. Cf. Plato Phaed. c. XIII p. 68 C ἡ σωφροσύνη..., τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῆσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, τοῦτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος ὀλιγοροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν, Symp. p. 196 C εἶναι ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν. It is opposed to ἀκολασία, 'excessive indulgence in bodily pleasures' (Aristot. Rhet. I 9, 9).

77. διδόασιν, so. οἱ θεοί, which is implied in θεῶν l. 73. For the omission of the antecedent correlative pronoun cf. xx 56, 97.

78. βιοτεύειν] See Index s. v. 79. τὸν αἰ χρόνον διατρίβειν] Cf. Mem. II 1, 15 ἐν ταῖς ὁδοῖς πολὺν χρόνον διατρίβων, Anab. VII 2, 3 διατριβομένου τοῦ χρόνου, 4, 12 ἡμέραι οὐ πολλὰ διετρίβοντο. 80. φοβούμενος μὴ δις ἀποθάνῃ, 'fearing a second death', by the fall of the stone impending over his head. κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον Eur. Orest. v. 5, where see Porson's long note on the variations in the ancient tradition of the nature of his punishment.

'The last sentence in the *Oekonomikus* brings to our notice', says Grote, *Plato and the other Companions of Sokrates*, vol. III p. 571, 'a central focus in Xenophon's mind, from which many of his most valuable speculations emanate. 'What are the conditions under which subordinates will cheerfully obey their commanders?' was a problem forced upon his thoughts by his own personal experience, as well as by contemporary phaenomena in Hellas. He had been elected one of the generals of the ten thousand: a large body of brave warriors from different cities, most of them unknown to him personally, and inviting his authority only because they were in extreme peril, and because no one else took the initiative (*Hist. of Greece*, ch. 70, p. 103 seq.). He discharged his duties admirably; and his ready eloquence was an invaluable accomplishment, distinguishing him from all his colleagues. Nevertheless when the army arrived at the Euxine, out of the reach of urgent peril, he was made to feel the vexations of authority resting upon such precarious basis and perpetually traversed by jealous rivals. Moreover Xenophon, besides his own personal experience, had witnessed violent political changes running extensively through the cities of the Grecian world; first, at the close of the Peloponnesian war—next after the battle of Knidus, again, under Lacedaemonian supremacy, after the peace of Antalkidas, and the subsequent seizure of the citadel of Thebes—lastly, after the Thebans had regained their freedom and humbled the Lacedaemonians by the battle of Leucktra. To Xenophon—partly actor, partly spectator—these political revolutions were matters of anxious interest; especially as he ardently sympathised with Agesilaus, a political partizan interested in most of them, either as conservative or revolutionary. We thus see from the personal history of Xenophon

how his attention came to be peculiarly turned to the difficulty of ensuring steady obedience from subordinates and to the conditions by which such difficulty might be overcome'.

'The sentence from the *Oeconomicus* embodies two texts upon which he has discoursed in two of his most interesting compositions—*Cyropaedia* and *Hieron*. In *Cyropaedia* he explains and exemplifies the divine gift of ruling over cheerful subordinates: in *Hieron* the torment of governing the disaffected and refractory'.

Herr Karl Lincke, however, as is pointed out by Mr C. D. Morris in the *American Journal of Philology*, vol. I p. 181, takes quite a different view to Grote, thinking that these very remarks, in which the historian finds the most characteristic traces of Xenophon's handiwork, betray a writer wholly without military experience. Accordingly he entirely expunges the chapter.

END OF NOTES

APPENDIX ON THE TEXT

APPENDIX ON THE TEXT

A. General Remarks

MANUSCRIPTS

For the text of the *Oeconomicus* the three principal mss are (1) a parchment one in the Library at Leipzig in 4to (**L**), written in the xivth century. It contains the *Hipparchicus*, the *Hieron*, the *de re equestri*, the *de rep. Lacedaemoniorum*, besides the *Oeconomicus*. It is unfortunately incomplete, having a gap extending from ch. xii. 8 to ch. xix 16. Sauppe's collation of this ms was placed by him at the service of L. Breitenbach for his edition of 1841. It has corrections in the handwriting of the original and also in that of a second scribe.

(2) the codex Guelferbytanus (**G**), in the Library of Wolfenbüttel, a 4to ms written on parchment in the fifteenth century, though Zeune placed it as early as the eleventh. Sauppe puts it almost on the same level with the former.

(3) one on paper in the Bibliothèque Nationale Paris (**A**), bearing the press-mark 1643, said to have been written by Michel Apostolios¹, at the close of the 15th century. It

¹ Michel Apostolios, was one of the Greek refugees at Venice after the fall of Constantinople in 1453, who with Theodore Gaza, John Argyropulos, Constant Lascaris, John Lascaris, Andronicus and other scholars enjoyed the patronage of Cardinal Bessarion, the founder of the celebrated Biblioteca Marciana. He made a collection of moral precepts, proverbs and apophthegms, which after his death was published by his son Aristobulus (Archbishop of Monembasia and one of the principal collaborateurs of Aldus) under the title of *Ἰωνία* (*violarium*). During the latter period of his life, when he offended his great patron, he fell into a state of abject poverty, so that he designated himself as βασιλεὺς

contains the *Hipparchicus*, the *Hieron*, the *R Eq.*, the *Rep. Lac.*, the *Memorabilia*, the *Symposium*, besides the *Oeconomicus*. It is derived from the same source as **L**, with which it agrees more often than with **G**.

There are other mss in the same Library, but of inferior authority ;—

B 2955, a ms of the xvth century, which contains part of the *Oeconomicus* as far as the words τὸν λοιπὸν i § 23 : the *Hieron*, the *de Laced. rep.*, a part of the *de Athen. rep.* mixed up with the tract *de reditibus*, a fragment of the *Symposium*, and also of the *de Reequestri*, together with some of Lucian's works, the pseudo-Herodotus' life of Homer, Plutarch *de sollertia animalium*, the two first books of Aristotle's *Nicomachean Ethics*, and a part of the *Imagines* of Philostratus. It is derived from the same source as **G**.

C 1646, containing the *Oeconomicus* only, written at the beginning of the xvth or end of the xvth century.

D 1647, written in the same hand as the preceding and containing the *Oeconomicus* only.

E 425.

Of these **A B C D** were collated by G. Sauppe after J. B. Gail : **E** by Gail only, who professes to give the various readings of all in the first part of the seventh volume of his edition of the entire works of Xenophon.

τῶν τῆδε πενήτων, and went to Crete, the home of so many scholars distinguished for their calligraphy in the reproduction of ancient mss. Here he gained a living by teaching and by copying mss, of which we have several with the inscription Μιχαήλος Ἀποστόλιος Βυζάντιος, μετὰ τὴν ἄλωσιν τῆς πατρίδος, πενία συζῶν καὶ τήνδε βίβλον μισθοῦ ἐν Κρήτῃ ἐξέγραψε. See A. Firmin-Didot's *Alde Manuce* p. 58, p. 575—7. His collection of *παροιμίαι* was published at Bale in 1538 but consisted only of extracts from a larger work first published by Heinsius (Leyden 1619) 4to and republished by Pantinus Toletanus, Amsterdam, Elzevir 1653. He is also the joint author of *orationes funebres duae, in quibus de immortalitate animae exponitur*, ed. Fülleborn, Leipzig, 1793. He died A.D. 1480.

Concerning the ms called by Gail **Y** see the remarks in my edition of the *Hieron* p. 98 to which the reader is referred also for an account of the various editions of the entire works of Xenophon. (Paris 1797—1815).

[A. Kirchhoff Praef. ad Xen. *de rep. Athen.* Berolini, 1881, suspects that the readings which Gail professes to have taken from this ms are merely transcripts, contained in the margin of a copy of H. Stephanus' first edition (1561) in the possession of Gail himself, of corrections in the margin of a copy of the first Juntine edition lent to B. Weiske by its owner, d'Ansse de Villoison, and published by him in the 6th volume of his edition of Xenophon's works (1798—1804) p. 419—p. 422. See his Preface to vol. iv p. viii and cf. Bornemann Xen. *Socr. Apol.* 1824 p. ix.]

Of mss in Italy there is one at Perugia of the xvth century, a specimen of beautiful writing, once the property of the Monastery of St Peter; a second, written in the middle of the xvth century at Cesena; another at Florence, of the xiiith century: four in the Biblioteca Marciana at Venice (**368, 369, 511, 513**); two in the Ambrosian Library at Milan, one written in A.D. 1426, and another also of the xvth century, both brought from Chios in A.D. 1606.

Besides the above-mentioned mss, we have other aids to criticism and a proper construction of the text of the *Oekonomikus* in the readings of Villoison's copy (*Vill.* see above), and those in the handwriting of Petrus Victorius on the margin of the Aldine edition preserved in the Library of Munich (*Vict.*) published by F. Jacobs, as well as those communicated to G. Sauppe from the same source by Chr. Eb. Finckh. John of Stobae (Stobaeus) has in his *Ἀνθολόγιον* the following extracts: iv 2—3, iv 19, v 1—17, vi 4—5, vi 12—16, vii 43. There are also some quotations preserved by Philodemus in his treatise *περὶ κακιῶν καὶ τῶν ἀντικειμένων ἀρετῶν καὶ τῶν ἐν οἷς εἰσὶ καὶ περὶ αἶ*, edited in Vol. iii of the *Herculaneum voluminum quae supersunt* by C. Rossini, Naples 1827, and subsequently by C. Goettling, Jena 1830, together with the *Oekonomikus* of Aristotle and that of an anonymous author; also by J. A. Hartung, 'Abhandlungen über die Haushaltung und über den Hochmuth und Theophrasts Haushaltung und Characterbilder, griechisch u. deutsch, mit kritischen und erklärenden Anmerkungen', Leipzig 1857.

Only the ninth and tenth books of a larger work on the same subject have been recovered and these in a very mutilated state from the destruction of Herculaneum, the subject of the former being a detailed examination from the point of view of an Epicurean philosopher of the *Oekonomikos* of Xenophon and that of Theophrastus, commonly ascribed to Aristotle. In several passages it confirms the vulgate readings, on which doubt had been thrown by editors, e.g. in Ch. III § 14 it has the reading *συστήσω δέ σοι ἐγὼ καὶ Ἀσπασίαν*, for which some of the mss of Xen. have *συστήσω δέ σε ἐγὼ καὶ Ἀσπασίᾳ*.

The passages quoted by Columella *de Re Rustica* from the translation which Cicero tells us he made in his youth are too freely rendered to throw much light on the text.

The services rendered by Henry Estienne (Stephanus) in the improvement of the Text have been much underrated by scholars.

Breitenbach, in his Preface p. xi, says of him, 'quamquam interdum exhibuit quae ex Parisiensibus libris petita esse possunt, multo frequentius tamen dubitari nequit de suo illum coniecturas dedisse, praesertim cum permultis locis editionum lectiones retinuerit, ubi ex illis codicibus meliora depromi poterant'. But further acquaintance with the Paris mss has led Sauppe and more recent critics to an opposite conclusion, just as in the case of the *Editio princeps* of Plutarch's works by the same great scholar Sintenis acknowledged his error of judgment. (See my *Appendix on the Text* in *Life of Themistokles*, p. 191 f.) Estienne's own conjectural emendations have invariably a π, i.e. *πότερον*, prefixed to them.

EDITIONS AND COMMENTARIES

A list of the Editions of the entire works of Xenophon is given in the Critical Appendix at the end of the *Hieron*.

There are separate editions of the *Oekonomikos* by :—

Jo. Aug. Bach, Leipzig 1749.

Zeune, Leipzig 1778—1782.

J. G. Schneider, Oxford 1812, Leipzig 1815.

„ „ 1826

[with the notes of Louis Dindorf].

Guil. Kuster (C. G. Reisig), Lipsiae 1812. 8vo.

E. Kerst, Lipsiae 1840. 8vo.

[containing some conjectural emendations of the veteran scholar Godfrey Hermann].

L. Breitenbach, Gotha 1841 (forming part of the *Bibliotheca Graeca* edited by Jacobs and Rost).

Ch. Graux, Ch. I—XI, with notes in French, Paris 1878.

A. Jacob, reprint and continuation of the above with Introduction, Analysis of the complete work and notes in French, Paris, Librairie Hachette, 1888.

Carl Schenkl, Weidmann, Berlin. [In Vol. II of the entire works. Schenkl belongs to the destructive school of criticism, and like Lincke is afflicted with the mania of *athetesis*.]

Karl Lincke, *Xenophon's Dialog περὶ οἰκονομίας in seiner ursprünglichen Gestalt*, Jena 1879.

[The object of this edition is to prove that the book as it came from Xenophon has been worked over by some other hand in a very unskilful manner. In his Text Herr Lincke omits nearly a quarter of the whole, including some sections he treats as clumsy *emblemata*, that are quoted by Cicero in the *Cato Maior*, others that are quoted by Columella from Cicero's translation. His theory is that it was never published by Xenophon himself, but was found among his literary remains by the person into whose hands they came and was given to the public after his death. The arguments which he adduces in support of his theory have been satisfactorily refuted by Prof. C. D. Morris in an able paper contributed to the *American Journal of Philology* (vol. I pp. 169—186), edited by Prof. Gildersleeve of the Johns Hopkins University, a publication which deserves the support and gratitude of all scholars. Herr Lincke has recently published an article 'Zur Xenophonkritik' in the German philological journal *Hermes*, XVII 2.]

The text of the present edition is based on that of Gustaf Sauppe in the stereotype edition published by Bernhard Tauchnitz, Leipzig 1866, which is remarkable for its faithful adherence to the mss: wherever I have deviated from it, my reasons have been stated in the Critical Appendix.

Other writings useful for the interpretation of the Text are by

L. Breitenbach, *Quaestionum de Oecon. particula*, Halle 1837.

C. G. Cobet, *Novae Lectiones* p. 568—p. 601, Leyden 1858.

C. G. Cobet, *Prosopographia Xenophontea*, Leyden 1836.

- C. L. G. Francke, *In Oecon. observationes nonnullae*, Bernburg 1829.
- C. L. G. Francke, *De capite xv Oec. commentatio*, ibid. 1831.
- C. L. G. Francke, *De loco Oecon.* (4, 5—11) *comm.* ib. 1834.
- I. I. Hartmann, *Analecta Xenophontea*, Lugduni Bata-
vorum, 1887.
- H. B. Hirschig, *Emendationis specimen in Xenophontis
Anabasi, Oeconomico et Symposio in Miscellanea Philo-
logica et Paedagogica*, Amsterdam 1850.
- C. J. W. Mosche, *Animadversionum in Oec. specimen*,
Frankfurt a. M. 1793.
- G. A. Sauppe, *Appendicula ad Xenophontis editionem
stereotypam continens annotationem criticam in scripta
minora*, Leipzig 1879.
- G. A. Sauppe, *Lexilogus Xenophonteus*, Leipzig 1868.
- C. A. Steger, *Versuch einige Stellen aus Xen. Oek. zu
verbessern*, Wetzlar 1830.
- A. Voigtlaender, *Brevis de locis nonnullis in Xen. Oec.
disputatio*, Schneeberg 1827.

TRANSLATIONS

The earliest version in Latin was made by Raphael Maf-
feius Volaterranus 1506; it appears in the first Bâle
edition, 1545. The next was by Ioachim Camerarius,
Frankfurt 1578. Then followed those of Strebaeus in H.
Stephanus' edition 1561, and of Leunclavius 1569.

There are English versions by

G. Hervet, London 1534, 1557, 1767.

R. Bradley F.R.S. Professor of Botany, Cambridge (1724
—1732), London 1727.

[An absurdly loose and unscholarlike paraphrase rather than ver-
sion of the original, abounding in wanton insertions, omissions and
falsifications of the text.]

J. S. Watson, London 1857.

[A more scholarlike piece of work than most of the translations in
Bohn's *Classical Library*, always excepting Kennedy's Demosthenes.]

A. D. O. Wedderburn—W. G. Collingwood, London 1876.

[Forming vol. I of the *Bibliotheca Pastorum*, with a preface by J. Ruskin. The translators say they have aimed at a rendering suited rather to the general reader than to the student of Greek.]

In addition to the translation accompanying the Text of the entire works of Xenophon by J. B. Gail, there is a separate translation in French by him, Paris 1795, in a volume containing, besides the *Oekonomikus*, the *Apologia Socratis*, the *de Re equestri* and the *Hipparchikus*.

B. Critical Notes

ABBREVIATIONS

Br = Breitenbach	Re = Reisig
Co = Cobet	Sa = G. Sauppe
Di = Louis Dindorf	Schk = Schenkl
Hdf = Heindorf	Schn = Schneider
Hi = R. B. Hirschig	HSt = Stephanus
Ke = Kerst	Sto = Stobaeus
Me = Mehler	We = Weiske
Ze = Zeune	

CHAPTER I

§ 1. 1. 4. χαλκευτική καὶ ἡ τεκτονική] The best mss have χαλκευτική and A Vict. καὶ τεκτονική: Sauppe therefore omits the article with both words. Br thinks that Xen. wrote first ἡ ιατρική καὶ χαλκευτική and added ἡ τεκτονική as an afterthought. The following are some only of the passages which show the irregularity with which the article is expressed and omitted: in Plato Gorg. p. 469 E καὶ τὰ γε Ἀθηναίων νεώρια καὶ τριήρεις καὶ τὰ πλοῖα πάντα [so most mss], Symp. p. 186 E ἡ τε ιατρική...ὡσαύτως δὲ καὶ γυμναστική καὶ γεωργία, Phaed. c. 35 p. 85 A ἡ τε ἀηδὼν καὶ χελιδὼν καὶ ὁ ἔποψ, Cratyl. p. 422 E ταῖς χερσὶ καὶ κεφαλῇ καὶ τῷ ἄλλῳ σώματι, Rep. p. 545 A τὸν φιλόνεικον καὶ ὀλιγαρχικὸν αὖ

καὶ δημοκρατικὸν καὶ τὸν τυραννικόν. See Riddell, *Digest of Platonic idioms*, § 237 f p. 211.

§ 2. 1. 9. **δυνάμεθα]** *δυναίμεθ' ἄν* Vict. HSt Br Di Schn Schenkl with two mss; vulgo *δυνάμεθ' ἄν*, whence Br thinks it probable that the right reading is *δυνάμεθα*, and this Sauppe adopts with one ms Ambros. 2. Cf. xix 4 *πῶς ἄν*—*τὰ μὲν...ἐπισταίμην, τὰ δὲ...οὐκ ἐπίσταμαι*;

§ 3. 1. 13. **αὐτῷ; ἢ οὐκ]** Hdf: vulgo *αὐτῷ οὐκ*.

§ 4. 1. 24. **φέροι ἄν]** so Co Ke Mehler in his edition of the *Symposium* p. 82 for *φέροιτ' ἄν*, the reading of the majority of the mss: *φέροι τᾶν* Schk with Schn. 'Qui stipendium aut mercedem accipit sive publice sive privatim dicitur constanter ab omnibus *μισθον φέρειν*, non *φέρεσθαι* (cf. Anab. i 3, 21; vii 6, 7); *φέρεσθαι μισθον* si diceretur Graece, de eo diceretur qui acceptam mercedem secum auferret'. Cobet, *N. L.* p. 568. See Ellendt *lex. Soph.* ii p. 901 who quotes Soph. Phil. 117, Electr. 957, Antig. 634, Trach. 462. We have the middle in vii l. 150.

§ 5. 1. 28. **κέκτηται]** so Schn Di Ke Sa for the vulgate *ἐκέκτετο*.

§ 6. 1. 39. post **φέροι** Co 569 quaedam excidisse putat, quibus sequentia responderent. Verius iam alii iudicaverunt, etiam Heindorf. coll. Plat. de Rep. i p. 343 A. *οἷ* prioris interrogationis causam reddit. (*Sauppe*.)

§ 7. 1. 48. **νομίζω]** Me Mnem. 2, 77 and Hirschig Misc. Phil. n. ser. 1, 125 suggest *ὀνομάζω*.

§ 8. 1. 51. **κακά]** *κακόν* Co: *οὐ χρήματα ἔτι αὐτῷ* E.

§ 11. 1. 74. **ὁμολογουμένως]** *δι' ἰμολογουμένων* Co Hi in Misc. Ph. n. s. 1, 125, coll. xix 103, Mem. iv 6, 15.

§ 12. 1. 80. **γε πωλεῖν]** *γ' ᾧ πωλεῖ* Me. **πρὸς τοῦτο** Co Sauppe, ut postulante sententia; *πρὸς τοῦτον* vulgo.

§ 13. 1. 85. **ἀφ' ὧν]** *λέγων ἀφ' ὧν* Co. 86. **Pro** *εἰ γοῦν* Hertleinius vult *εἰ δ' οὖν*. 87. *οὕτω* ante *χρῆτο*

praeter necessitatem inseri vult Co in quo consentientem habet Schenkelium. 93. **αὐτόν** delet Cobetus.

§ 15. 1. 112. post h. v. complura excidisse videntur Cobeto.

§ 16. 1. 113. **τὰ μὲν]** *ταῦτα μὲν* Hi Misc. 1, 125, 2, 83.

§ 17. 1. 128. ὅτι δεσπότας οὐκ ἔχουσιν] so Sa after Schäfer; the mss have ἔχοιεν, whence Hdf suggests τὸ δεσπότας οὐκ ἔχειν.

§ 18. 1. 32. ἀγαθά: τὰγαθὰ Hartmannus.

§ 20. 1. 145. περιπεπεμμένοι] so Sa and recent edd. after Weiske for the vulgate περιπεπλεγμένοι. 'O talpa caecior Zeuni', exclaims Reisig, 'qui cum uteris codice Guelferbytano, qui suppeditat elegantissimum illud περιπεπεμμένοι, nihil vidisti et retinuisti περιπεπλεγμένοι'.

§ 22. 1. 155. ἀ—ἄρχει] αἰ—ἄρχουσι Hi Philol. 5, 314.

CHAPTER II

§ 3. 1. 20. μοι τὴν οἰκίαν καὶ τὰ ὄντα] μου σὺν τῇ οἰκίᾳ τὰ ὄντα Coraës, μου τὴν οἰκίαν καὶ τὰ ἐνόντα Me, μοι τὴν οἰκίαν καὶ τὰ ἐνόντα Cobetus. 23. ἑκατονταπλάσιον] ἑκατονταπλάσια Hertlein.

§ 6. 1. 32. [ἀπεφίνατο ὁ Σωκράτης] iure suspecta: neque enim ἀποφαίνεσθαι (*censere, sententiam dicere*) prorsus idem est quod ἀποκρίνεσθαι. Talia omissa 4, 11, 12 (*Sauppe*). Di mutare vult in ἀπεκρίνατο. 39. μεγάλα τελεῖν del. Co p. 572 'quod non significet id quod loci sententia postulet'. 41. προστατείας] προστασίας Di. 42. μισθούς, quod ad syntrierarchiae officia referri demonstrat Boeckhius (*pol. Econ.* p. 579), etiam Hermannō *Ant. gr.* 1, 162, 1 suspectum, Cobetus delet, ego seclusi nisi καὶ praeponendum esset (*Sauppe*).

§ 9. 1. 63. ὀλίγῳ πρόσθεν] vulgo ὀλίγον, but the mss have ὀλίγῳ, which Sa restores to the text, comparing Hell. i 5, 15 ὀλίγῳ ὕστερον: on the other hand in Conv. 1, 14 ὀλίγον ὕστερον is the reading of the mss.

§ 15. 1. 109. ἂν εἰδότας Sa Hdf Co.

CHAPTER III

§ 2. 1. 15. σᾶ] Sa retains σῶα the reading of the mss: there is no doubt that the true Attic form was always a monosyllable, σῶς not σῶος, and this is well attested in verse, where the monosyllabic form is required by the exigencies of the

metre, e.g. in Arist. *Lysistr.* 488, *Soph. Oed. Col.* 1210. 20.

ἀλλὰ τί οὖν] 'nisi οὖν adesset, pro ἀλλὰ τί scripsissem ἄλλο τι' (*Weiske*). 21. ὅποι Sa: ὅπου libri. 22. τεταγμένα libri:

τεταγμένη Co 'neque enim ἐν χώρᾳ significat id quod locus requirit neque τετάχθαι convenit rei, de qua dicitur. Est cuiusque rei ἡ χώρα τεταγμένη. Satis haec stabiliet vel unus locus ex hoc ipso libro viii 22 (l. 143) ἐν χώρᾳ κεῖται τεταγμένη'.

§ 5. 1. 42. αὐτῷ καὶ τῷ οἴκῳ libri: αὐτοῖς τε καὶ τῷ οἴκῳ Co Schk. Pro αἰ δεῖ malit Hartmannus αἰ μὴ δεῖ, *res inutiles*.

§ 7. 1. 51. ἐγὼ σε σύνοιδα Sa: ἐγὼ σοι σύνοιδα libri: ἐγὼ σε οἶδα Co. τραγωδῶν τε καὶ κωμωδῶν θέαν G. Sauppe *Quaest.* 4, 12 ubi contra Hermannum *Charicl.* 1, 321 comoedias primo mane celebratas intellegentem disputare dixit H. Saup-
pium *Act. soc. litt. Lips. phil.* 1855, 20. κωμωδῶν τε καὶ τραγωδῶν Co.

§ 8. 1. 59. ἀφ' ἱππικῆς libri; ὑφ' ἱππικῆς Co.

§ 10. 1. 79. χρήσιμα] so Sa with the mss (except A which has χρήσιμοι), referring to Lobeck *Aiac.* p. 252, Poppo and Krüger on *Thuc.* vii 72, 2 where in all but one inferior ms the reading is χρήσιμα. Sa says 'variat apud Xenophontem forma, ut aliorum: ἐλευθέριος, ἐρημος; rariora βιαία, ἐθελουσία, ἐνιαυσία, ἡσυχία, θαυμασία, παγκάλη, προσθετή; dubia ἀργή, ἐξιτήλη'. 83. ἢ οἱ πλείστοι λυμαίνονται]

so Sa with the mss except G, which has πλείστα, and this reading Schk adopts, omitting οἱ; ἢ ὡς πλείστα λυμαίνονται HSt Zeune We Schn Di; ἢ ὡς πλείστα λυμαίνονται Reisig; ἢ αἱ πλείστα λυμαίνονται Baeumlein 169.

§ 12. 1. 93. πάντως—ἀπαληθεύσαι] ἀπαλήθευσαι v. ἀπαλήθευσον HSt; Hdf and Baeumlein read πάντως σέ δεῖ ἀπαληθεύσαι. Sa writes: 'Apud Xenophontem, quum infinitivi pro imperativo positi exempla aut dubia sint, ut hoc, aut singularia ut *Anab.* v 3, 13, nisi quod Platoni tribuitur etiam Xenophonti concedas, scribendum πάντως δεῖ, ἐφη'.

§ 15. 1. 109. Javaronius on *Philodemus* in *Hercul. Volum.* iii proposes to read γυναῖκα κοινωόν, ἀγαθὴν οὔσαν, οἴκου πάνυ ἀντίτροπον ἐπὶ τὸ ἀγαθὸν εἶναι τῷ ἀνδρὶ, which he translates *mulierem commune, si bona sit, domus libramentum fore, ut bene sit viro.* 115. τούτων πραττομένων οἱ οἴκοι omittit Philo-

demus de vit. et virt. 42, 17, delet Hirschig Philol. 5, 296, Mehler Conv. p. 48. Ordinem autem verborum loci a Philodemi editoribus italibus mutatum tuiti sunt Goettlingius p. 189 et Hartungius p. 24 (*Sauppe*).

§ 16. 1. 116. alterum σοί del. Mehler, prius contra Weiskium tuebatur Heindorfius coll. Arist. Eqq. 781, Plat. Tim. 26. Similia eodem casu pronominiis repetito Anab. vi 6, 20, Cyrop. iv 5, 29; vi 4, 7. Dubium infra x 4 (*Sauppe*).

CHAPTER IV

§ 1. 1. 5. καὶ ἐμοί] καὶ ὧν ἐμοί Heindorfius, κάμοι Hirschig. 7. ἐπιδείκνυε] ἐπιδείκνυ Dind. Hirschig.

§ 2. 1. 11. αἶ γε] γε om. Stob. Floril. lxi 5. ἐπίρρητοί τε] ἐπίρρητοι Stob. Post hanc sententiam quaedam excidisse credunt notante Sauppio. Vide ann. ad vi § 6. 14. καὶ—τὰς ψυχὰς ἀναγκάζουσι Stobaeus.

§ 3. 1. 19. αἱ βανανσικαὶ καλούμεναι suspectum Schenkelio: τέχναι add. Hirschig. 20. ὥστε εἰκότως σοι δοκοῦσι κακοὶ ἂν καὶ Stobaeus.

§ 5. 1. 34. βασιλέα τῶν Περσῶν libri, ut antea plurimi. Addito vero genitivo non solet βασιλεὺς articulo carere, vide ann. Anab. ii 4, 4, Hist. gr. vii 1, 37, ὁ Περσῶν βασιλεὺς, Anab. iii 4, 12; Hist. gr. iii 4, 25, i 2, 19: βασιλεὺς ὁ Περσῶν Anab. iii 4, 8, Hist. gr. vi 1, 12, Ages. i 6; ὁ τῆς Ἀσίας β. Hist. gr. iii 5, 13 (*Sauppe*). βασιλέα τὸν Περσῶν cum Sauppio item Hirschigius, qui flagitari ait hunc verborum sensum *idque Persarum regem*. 40. δασμούς add. HSt: om. libri.

§ 6. 1. 45. φυλακάς Schenkelius auctore Cobeto: φύλακας Sa vulgo. V. Ind. s. v. 50. Pro ἀκροπόλεσι Hirschig legi iubet e cod. α πόλεσι; comparato enim loco cum Cyr. viii 6 apparet in ditione τῶν χιλιάρχων esse τὴν χώραν, in ditione τῶν φρουράρχων esse τὰς πόλεις. 51. καὶ uncis inclusit Schenkelius auctore Schneidero. 53. πέμπει ἐπισκοπεῖν] πέμπων ἐπισκοπεῖ post Schneiderum Cobetus et Hirschig coll. § 8 l. 66: vulgatae lectionis Schenkelium non paenitet.

§ 7. 1. 56. δοκίμοις post Brodaeum Sa; δοκίμους codd. 57. παρέχωσι] παρέχοντες sc. φαίνονται Hirschig. 58.

τοὺς ἄρχοντας et l. 60 τῶν ἀρχόντων del. Hirschig Co. 60. φρουρούντων] sic dedi pro vulgato φρουράρχων quod delendum putat Co; φρουρῶν Schaefer. 61. τούτους] τούτους δέ Hirschigius.

§ 8. l. 65. alterum αὐτός addidi cum Camerario et Schaefero; Kerstio contra αὐτός satis iam 'latere videtur in adiecto verbo διελαύνων'. 67. ἐπισκοπεῖται] activam formam ἐπισκοπεῖ restitui iubet Hirschig.

§ 10. l. 89. ἀργόν] οὔσαν addi iubet Hirschig.

§ 11. l. 91. τρέφουσιν] τρέφειν Hirschig.

§ 14. l. 108. κάλλιστα] vulgo κάλλιστοι quod defendit Bachius. 109. verba δένδρεσι—φύει delet Hirschig.

§ 15. l. 113. πολέμῳ] Hirschig mavult ἐν πολέμῳ; idem v. 112 βασιλεὺς sine articulo et πρώτους. 115. δευτέρους Hirschig. 116. λέγοντα del. Co. 117. ἐργαζόμενοι] ἐργασόμενοι frustra Hirschig.

§ 18. l. 129. ἐβλώσεν] ἐπεβλώ, si vita ei longior obtigisset, Cobetus, Hirschig; sed Grashofius hunc ipsum locum testem citat elocutionis in *Oeconomico* a consuetudine Xenophontea recedentis ac paene Lucianae. (Sauppe.) 132. παρὰ μὲν Κύρου vulgo: παρὰ μὲν γὰρ Κύρου Cobetus.

§ 19. l. 139. Verba Ἀριαῖος...τεταγμένος ut adscripta ex Anab. i 9, 31 delent Heindorf, Schaeferus etiam πλὴν Ἀριαίου in suspicionem vocavit. Nitschius (in *commentatione de Xen. hist. graec. compositione* Berolini 1871 p. 22 sq.) sectiones inde a duodevicesima usque ad finem huius capitis omnes ab interpolatore videntur adiectae esse, cui ita adsentitur Schenkelius ut sectionem xviii fere totam, xix totam, denique verba quae initio sectionis xx leguntur, ab interpolatore profecta esse statuatur, Xenophontem autem haec fere scripsisse: καὶ μὴν καὶ Κῦρος ὁ Δαρείου, ὃς γε εἰ ἐπεβλώ ἄριστος ἂν δοκεῖ ἄρχων γενέσθαι, λέγεται Λυσάνδρῳ κτλ....Kerstio contra iudice, sicut Ludovico Dindorfio, sana omnia sunt.

§ 21. l. 147. εἰη susp. Schenkelius. πεφυτευμένα] τὰ πεφυτευμένα Sa Schenkl, τὰ tamen uncis incluso. 150. καὶ ταῦτα θαυμάζων incl. Schneiderus. 151. ταῦτα addidit HSt.

§ 23. l. 160. τὸ κάλλος del. Cobetus; post κάλλος, vel

εἶχεν, ἀγάμενος excidisse statuunt Zeune et Schneider. Verba hunc in modum digessit Hirschig: ἰδὼν τῶν θ' ἱματίων τὸ κάλλος καὶ τῶν στρεπτῶν καὶ τῶν ψελλίων καὶ τοῦ ἄλλου κόσμου οὐ εἶχε καὶ τῆς ὁσμῆς αἰσθόμενος.

§ 24. 1. 167. ἐν Steph.: οὖν vulgo; ὦν codd. 'Nota est plurimis exemplis Attica locutio εἰς γέ τις, ἐν γέ τι (Cyr. v 5, 39), ἐξ ἐνός γέ του τρόπου, ἐνὶ γέ τῳ τρόπῳ, μιᾷ γέ τῳ τέχνῃ (Arist. Thesm. 430), ἕνα γέ τινα τρόπον, et quod planissime idem est ἀμωσγέπως' (Cobet). 170. εὐ-

δαίμων εἶναι] symmetriae causa εὐδαιμονεῖν reponi vult Hirschigius.

CHAPTER V

§ 2. 1. 8. προσεπιφέρει Stobaeus, προσετιφέρει or προσέτι φέρει MSS.

§ 3. 1. 9. ὅσοις post Schneiderum Schenkelius: οἷς Hdf, ὅσοι plerique codd., ὅσα cum tribus codd. Sa Br. 14. θεούς Co Sa, cf. § 19; θεοῖς codd.

§ 4. 1. 15. τὰγαθὰ Cobetus coll. Hell. iii 2, 2, iv 1, 15; ἀγαθὰ Sauppis cum libris.

§ 5. 1. 27. ἡ γῆ Sa Schk cum Stobaeo: τῇ γῇ codd.

§ 8. 1. 38. βαλεῖν libri: βαδίσαι Hertlein Coni. 1, 8: βάδην λέναι coni. Schenkelius coll. xi § 18 (l. 109). 40. τέχνῃ del. Heindorfius.

§ 9. 1. 45. ἐν χώρῳ] The MSS vary between ἐν χώρῳ τῳ and τῳ or τῷ: ἐν χώρῳ τῳ Sauppe h. e. in praedio aliquo: but the correct reading seems to be ἐν χώρῳ in agro, the article having been originally added as a gloss by a copyist, who did not know that ἐν χώρῳ might be used as well as ἐν τῷ χώρῳ, and having subsequently crept into the text. Heiland conjectures οὐ πολλὰ πλείων εὐμάρεα ἢ ἐν χώρῳ τῳ;

§ 10. 1. 50. εὐχαριτωτέρα, the conjectural reading of Hertlein 1, 9 for εὐχαριστοτέρα, which Sauppe retains. See n. to Hiero ix 4 l. 676 and cf. below vii 200.

§ 12. 1. 54. θέλουσα] Some MSS have θέουσα which Cobet Var. L. p. 9, Nov. L. p. 579, thinks must have arisen from ΘΕΟΥΣΑ i.e. θεὸς οὖσα, the reading in Stobaeus. If this

be the correct reading, observe the propriety in the use of *θεραπεύοντας*, which means both 'worshipping' and 'cultivating'.

§ 13. l. 62. ἀποκωλύόντων] Heind. suggests κολουόντων; Schenkl ἀποστερησάντων.

§ 18. l. 87. ὅτι δὲ τῆς γεωργικῆς—προνοῆσαι] Reisig and Schneider suppose that there is a *lacuna* in the ms after *προνοῆσαι*. Breitenbach suggests *περὶ τούτου οὕτω τι ἔλεξας*; Schenkl *τούτου θαυμάζω σε ἀμνημονῆσαι*. On the other hand, Schaefer Gregor. Cor. p. 1056 observes: 'Fortasse rectius dicas Critobuli orationem a Socrate, cuius pietas vel non absolutam corrigere properaret, interruptam esse. Hoc si placet, locum sic interpunge: ὅτι δὲ τῆς γεωργικῆς—προνοῆσαι (καὶ γὰρ χάλασαι—ἀπώλεσεν)—'Ακούσας κτλ.

§ 19. l. 99. ἐξαρεσκομένους τοὺς θεούς] vulgatum ἐξαρεσκευομένους corr. Cobetus: ἐξαρέσκεσθαι est ἰλάσκεσθαι; ἐξαρεσκεύεσθαι est φιλοφρονεῖσθαι.

CHAPTER VI

§ 2. l. 23. συνομολογοῦντες del. Co.

§ 6. l. 33. ἀφεμένους] So Cobet for the mss reading ὑφεμένους which Sauppe retains. 'Sectiones vi et vii inepto positas esse loco iam Breitenbachius intellexit, qui eas olim in capite iv post sectionem ii collocatas fuisse coniecit atque inde ἔφαμεν et ῥόμεθα insertis a librariis huc translatas esse. Mihi in capite v ante sectionem xiii haec videntur excidisse συμπαροξύνει δέ τι καὶ ἐς τὸ ἀλκίμους εἶναι ἢ γεωργία ἔξω τῶν ἐρυμάτων... τοῖς ἐργαζομένοις. τεκμήριον δὲ σαφέστατον γένοιτο ἂν τούτου, εἰ πολεμίων—διαφυλάττειν. οὕτω γὰρ ἂν τοὺς μὲν ἀμφὶ γῆν ἔχοντας εὖροι ψηφιζομένους ἀρήγειν...κινδυνεύοντας. Quae huc per errorem translata ab interpolatore male sunt reficta' (Schenkl).

§ 10. l. 47. τοῖς ἐργαζομένοις cum Cobeto Schenkelius: τοὺς ἐργαζομένους Sa cum libris. 48. εὐδοξοτάτη Di Sa Schk auctore F. Haase: libri ἐνδοξοτάτη.

§ 11. l. 58. ταῦτ' ἄν Sa cum Schaefero ad Greg. Cor. p. 1063, ut est vii 58. Cf. xvi 45, Cyr. viii 7, 25. Libri ταῦτά μοι.

§ 13. l. 72. ἀγαθούς ante ἀνδριαντοποιούς de meo dedi contra libros: v. n. ad iv 65.

CHAPTER VII

§ 5. l. 36. ὥς delet Cobetus. 37. ἐροίη Sauppius auctore Cobeto: rectius ἐρήσοιτο Hartmannus: ἐροίτο libri.

§ 8. l. 52. ταῦτά ταῦτα Sa post Heindorfium; αὐτὰ ταῦτα libri.

53. ὑποσχομένη] Schenkl writes 'locus sine dubio lacuna corruptus, id quod intellexit Heind., qui scribendum esse coniecit: πολλὰ μὲν εὐχομένη πρὸς τοὺς θεούς, πολλὰ δὲ ὑπισχνουμένη γενέσθαι. Mihi Xenophon haec videtur scripsisse: πολλὰ μὲν εὐχομένη πρὸς τοὺς θεούς, πολλὰ δ' ὑπισχνουμένη ἐμοὶ γενήσεσθαι'. Sauppe says 'γενήσεσθαι cum Bischopio Ann. An. 23 scripsissem, si omnis loci ratio certior esset'. G. Hermann reads ὑπισχνουμένη ἢ μὴν γενέσθαι and this is approved by Heiland. 55. ἀμελήσει] malim ἀμελήσοι.

§ 12. l. 77. οἶκος vulgo: ὁ οἶκος Hirschig.

§ 13. l. 79. ἡνέγκω vulgo: ἐπηνέγκω coni. Cob. var. lect. p. 204.

§ 19. l. 104. τοῦ μὴ Ze Lobeck Heind., τὸ μὴ aut τῷ μὴ libri: illud de consilio, hoc de effectu dici monet Sauppius.

§ 20. l. 111. εἰσφέρωσιν libri: malit εἰσόλσουσιν Sauppius utpote non praecedente negatione.

§ 22. l. 126. τήν—ἔξω omitted in the mss: HSt filled up the gap, adding however unnecessarily ἔργα καὶ ἐπιμελήματα after ἔξω.

§ 29. l. 157. ὅπως ὥς βέλτιστα libri: ὅπως βέλτιστα scribi vult Cob. p. 585 ionica ratione (v. Hell. vi 3, 9). Infinitivi autem cum ὅπως coniuncti exempla vel rara vel incerta, v. Bornemann Cyr. iv 2, 37, Dind. ib. et Hell. vi 2, 32 (Sauppe).

§ 30. l. 159. αὐτά] malim αὐτός. 161. τοῦ οἴκου om. libri. 163. ante ὁ νόμος Hartmann excidisse credit ἐκατέρω.

§ 37. l. 198. ἀχαριστότερον libri: ἀχαριώτερον Cobetus; ἀχάρिता illepidā esse monet Sauppius.

CHAPTER VIII

§ 10. l. 66. **δεόμενον** libri: τὸ δεόμενον Hi Heiland Schk.

§ 11. l. 71. verba εἰς τὸ μέγα πλοῖον τὸ Φοινικικόν corrupta esse censet Schenkelius: idem e coniectura proponit εἰς τι μέγα πλοῖον τῶν Φοινικικῶν.

§ 15. l. 95. **πλῶ** Cobet Hirschig: **πλοῖω** vulgo Sa. 99. ἤ prius del. Heindorfius.

§ 17. l. 113. **βεβηκυίας** vulgo: **πεπηγυίας** Courier de re eq. 12, 4.

114. **εἰ** et 115 verba **πῶς**—**εἴη** ut additamentum scioli del. Cob., contra quem monet G. A. Sauppe esse structuram verborum haud raram, ut est Cyr. iv 2, 46.

§ 19. l. 124. **φημί** pro librorum scriptura **φησί** habet Sauppis, cum Halensi Iacobsio: eodem notante Hermannus (*Hist. phil. Plat.* p. 650) haec comparata cum Plat. Hipp. mai. 298 ε videri dicit ad apophthegma quoddam Socratis pertinere ab adversariis derisum. Idemque in libello acad. Marburg, 1841 p. viii docet, idem hunc locum ostendere quod Mem. iii 8, 6 et Conv. 54 pulchritudinem Socratem Xenophonteum vel minimarum in verum concinnitate et convenientia ad quotidianum usum ponere.

§ 20. l. 126. **ἀπὸ τούτου** vulgo: **ἀπὸ ταύτοῦ** Hertleinius.

CHAPTER IX

§ 1. l. 2. **ἐπακούειν** libri: **ὑπακούειν** post Dind. Sauppis et Schenkelius coll. § 18 l. 107.

§ 2. l. 10. **τὴν δύναμιν ἔδοξε** γε post **δύναμιν** addit Co coll. ix 1 l. 4 et Aristoph. quinque locis ubi γε legitur. Idem restitui vult etiam x l. 58. 15. **ἐνί** Sauppis post Dind.: vulgo **εἶναι**: Heind. **ἐνεῖναι** e coni.

§ 3. l. 18. **στεγῶν**] **στεγνῶν** Pollux i 80 et HSt. 21. **ἐπεδείκνυον** libri: **ἐπεδείκνυν** Di. 23. **ψυχρινά**] **ἔχειν** v. **εἶναι** ante **ψυχρινά** illatum non est in libris. Videtur autem

habitationis ornamentum in ipso potissimum frigore aestivo et calore hiberno cerni. Baeuml. 171. (*Sauppe*.)

§ 4. 1. 25. εὐήλιος] εὐείλος Cob. coll. Dawesio *Misc. Crit.* p. 272; sed cf. cyneg. iv 6, v 9 ubi προσήλιος legitur, non πρόσειλος.

§ 5. 1. 26. θύρα βαλανωτή] Sauppe Di auctore G. Hermannō nisi quod hic βαλανωτῶ scribit: θύραν βαλανείω codd.

§ 6. 1. 33. ἤδη del. Cob. coll. xi § 8.

§ 8. 1. 49. διηνέγομεν] So Breitenbach Sauppe and others with the majority of mss: two mss read διηνέγκαμεν. Veitch *Gr. Verbs* p. 593 is not quite correct when he says 'a doubt may arise whether Breitenbach has done well in disturbing the received reading διηνέγκαμεν for -ομεν of some mss. No doubt Xen. is not shy of a Poetic form, but in this very treatise he uses διήνεγκαν xx 1. 95, so ἤνεγκαν Hell. iv 1, 27 εἰς- ii 1, 5: v 1, 21, ἐπ- vi 5, 36, πρὸς- vii 2, 5; Cyr. vii 1, 1, and Isocrates though using 1 pers. διήνεγκον 18, 18—the only certain instance of 2 Aor. we know in classic prose—seems to do so merely to avoid hiatus -εγκον ὅτι, for before a consonant he has εἰσήνεγκα τῶν 17, 41, and 1 pl. ἤνέγκαμεν 15, 5, δι- 12, 53. 19, 17, διήνεγκαν 8, 25. 10, 4, 22, 55, εἰς- 19, 36, ἐξ- 5, 54, etc.'

§ 10. 1. 55. ξενοδοκίας Cobetus qui hanc unice genuinam esse formam ait in omnibus vocabulis ex δέχομαι compositis, in quibus primitiva verbi significatio servata sit *capiendi*, *accipiendi* et *recipiendi*, ut in ἀχυροδόκη in Oecon. xviii 7. In ceteris χ ponitur, ut in ἀποδοχή, διαδοχή, διάδοχος aliisque quae non sunt perinde antiqua: ξενοδοχίας Sa vulgo.

§ 13. 1. 75. ἐπιδεικνύοντες libri: ἐπιδεικνύντες Di.

§ 14. 1. 81. διαμένη libri: διαμένει Di, διαμενεῖ Sauppe. Vide G. § 217 note 1.

§ 16. 1. 102. ὅ τι ἂν βούληται ἐκάστῳ χρῆσθαι] This is Kerst's conjectural emendation of the mss reading ᾧ ἂν βούληται ἕκαστα, which is retained by Sauppe: ὡς ἂν βούληται, ἐκάστῳ HSt. Cf. Anab. iv 8, 11 τοῖς περιττοῖς χρῆσονται ὅτι ἂν βούλωνται; Mem. iv 3, 10 ὥστε χρῆσθαι αὐτοῖς ὅτι ἂν βούλωνται. Hartmannus ᾧ ἂν βούληται ἐκάστοτε malit.

§ 18. 1. 107. πῶς Di Sa: πῶς libri.

§ 19. 1. 114. ῥῶον om. libri: add. HSt.

CHAPTER X

§ 2. 1. 14. ἐγχοῦση] ἀγχοῦση HSt, quam formam magis atticam esse docet Dind. in St Thes.

§ 3. 1. 21. τι delet Cobetus, ex *σε* ortum suspicatur Hertleinius. Usitatus quidem οὐδέν τι. Pronomen ab adiectivo similiter separatum Anab. v 6, 11, Hell. iv 1, 10. Cf. Plat. Soph. 227 B (*Sauppe*). πειρώμεην Heindorfius, Madvigius; ἐπειρώμεην cum libris Sauppianus. Cf. 1. 33.

§ 8. 1. 50. ἀνεξελέγκτως] cum Bekkeri *Anecd.* 400 e Xenophonte allatum sit ἀνεγκλήτως, Bornemannus Comm. II 8, 5 id h. l. a grammatico repertum fuisse suspicatur (*Sauppe*). 55. ἀληθινῶς, ut ineptissime additum, suspectum Schneidero delet Cobetus.

§ 10. 1. 66. προστάσαν Schn Kerst; libri προστάσαν. 68. τὴν ante σιτοποιόν add. Schneiderus, improbante Sauppio: τὸ σιτοποιόν G unde G. Hermannus τὸ σιτοποιεῖον, Heiland p. 94 τὸ σιτοποιεῖν scribendum coniciebat.

CHAPTER XI

§ 1. 1. 4. ὕμῶν] ἡμῶν Heiland *NJbb* 1844, 97: τὰμφοτέρων ὕμῶν coni. Schenkelius.

§ 4. 1. 20. τοῦ ἐπηλύτου et forma et sententia laborat. Requiritur nomen patris veluti Epigenis (*Corp. Inscr.* I 213), Epilyci (Plut. Pericl. 36), Nicerati quod Cobetus p. 589 postulat coll. Comm. 115, 2. Cum Ischomacho cum alii ditissimum hominem Niciam componunt tum Athenaeus 12, 537 c. Cogitabant Hermannus et Heilandus de equo ab aliquo advena empto. (*Sauppe*). τοῦ ἱππηλάτου coni. Naber *Mnemosyne* N. S. xvi p. 97, Socratem ratus per iocum uti poetico et magnifico vocabulo.

§ 9. 1. 53. κατ' ἐμέ] τὸ κατ' ἐμέ Weiske Co al.

§ 11. 1. 68. θέμις εἶναι] θέμις οἷε εἶναι frustra HSt obsequente Schenkelio; τοῦ ante θέμις inseruit Mosche *Animadv.* p. 31. 69. περὶ post χρηματίσεως A in mg., om. cet.

§ 13. l. 85. πόλιν ἐπισχύειν vitiosum, locum interpolatum, et veterem lacunam male sciolo expletam dicit Cobetus: πόλιν ἐπικοσμεῖν vel κοσμεῖν Hertlein coll. 9, 10. Hinc iam liquet cur inter dubia et suspecta verba retulerit Sauppius.

§ 15. l. 94. ἄμεινον] ἀμείνονι Heindorf, quem vide ad Plat. Phædr. p. 227 A.

§ 16. l. 97. νειοποιῶντες] νεῖδον ποιοῦντες Cobetus, cui videtur peperisse vitium scriptura vetus ΝΕΙΟΠΟΙΟΥΝΤΕΣ, in qua tenuem lineolam scribae non satis animadverterint. 98. προσκομίζοντες] συγκομίζοντες, ut verbum usitatus in tali re, requirit Cobetus: εἰσκομίζοντες coni. Schenkelius.

§ 17. l. 104. ὄχετοῦ] δχθου Courier (*de re equestri* vi 5 p. 68). 105. ποιοῦντα] ποιῶν Hirschig contra codd.

§ 18. l. 108. ἀπὸ χώρου] ἀπὸ τοῦ χώρου Schenkelius cum duobus codd. K L. Cf. ad v 45. 109. post οἴκαδε excidisse ἐλθὼν opinatur Schenkelius; βάδην ἰὼν vult Hartmann.

§ 19. l. 114. συνεσκευασμένως plerique libri: συνεσκευασμένοις aptis Schenkl cum G Ald. Stephan. II Schneider al.

§ 20. 122. λεγόμενον vulgo; καταλεγόμενον, quod unum pro ἀριθμούμενον dici potest, Cob. p. 590, Mehler Conviv. p. 105.

§ 22. l. 131. διὰ τέλους μελετῶν Cobetus, cui reliqua tam male mulcata videntur esse ut de vera lectione restituenda desperandum sit. (*Sauppe*.) 133. verba οὐ δοκῶ σοι μελετᾶν uncis inclusit Schenkelius post Schneiderum.

§ 24. l. 144. excidisse quaedam ab initio huius sectionis iam inde a Weiskio vv. dd. senserunt. Non esse hoc unum Oeconomici asyndeton etiam Sauppius intellexit.

CHAPTER XII

§ 1. l. 4. πρὶν λυθῆ] πρὶν ἂν λυθῇ Di Hertlein, Hartmann.

§ 2. l. 6. τὸ—κεκληῆσθαι secluserit Cobetus. 7. ὄντων τῶν δεομένων Cobetus; sed cf. Mem. III 9, 11 οἷς ὑπάρχει τι ἐπιδεόμενον μελέας et vide Lexicon s. v. δέομαι et εἶναι.

§ 4. l. 21. ἐπιμελόμενος] libri ἐπιμελούμενος, quam formam nunc minus probatam retinendam censuit Sauppius.

§ 10. 1. 52. τὸ ἐπιμελῇ ποιῆσαι] aut τὸ ἐπιμελῇ εἶναι Heindorfius scribendum censet aut haec verba expungi.

§ 11. 1. 58. ἐπιμελεῖσθαι omnium librorum tuentur Sauppius et Breitenbachius: vulgo ἐπιμελεῖς. 59. πράττειν] πράττεσθαι Di: <τοῦ> πράττειν A. Jacob.

§ 12. 1. 62. ἐπιμελεῖσθαι Di Cob. pro vulgato ἐπιμελεῖς ἔσσεσθαι, quod δυνατός εἰμι, οὐκ εἰμὶ simm. futurum respuant et praesens postulent vel aoristum. ἐπιμελεῖσθαι Sauppius. 64. ὁ καθεύδων em. Cobetus: vulgo καθεύδων.

§ 14. 1. 74. παρῇ Schneiderus: libri παρείη.

CHAPTER XIII

§ 1. 1. 1. ὅταν δέ Castal. Sauppius; ὅταν libri.

§ 2. 1. 8. ἀνευ τούτων del. Cobetus.

§ 10. 1. 53. ταῦτά τε οὖν—διδάσκω, Weiskius: ταῦτά τε οὖν διδάσκων libri; τε uncis secl. Hertleinius Sauppius; ταῦτά τε Baeumlein (ZAW 1842, 171).

§ 12. 1. 67. εἰδῶ] ἴδω post Dindorfium Schenkelius.

CHAPTER XIV

§ 2. 1. 5. τοῦ γε Hdf Co Sa Schk: τοῦ τε libri, quod si retinueris, duas res diversas esse oportebit τό τε ἀπέχεσθαι τῶν δεσποσύνων καὶ τὸ μὴ κλέπτειν. 9. τὸ—γεωργεῖν] τοῦ—γεωργεῖν frustra malebat Schneiderus.

§ 3. 1. 13. ὑπακούοντας] ἐπακούοντας Cobetus, contra quem Buechsenschuetz hos locos contulit, Cyr. viii 1, 18, Hell. v 1, 30.

§ 4. 1. 18. ἐπὶ δικαιοσύνης τῆς τοιαύτης διδασκαλίᾳ ex Heindorfi em. Di Sa: vulgo ἐπὶ δικαιοσύνη τῆς τοιαύτης διδασκαλίας.

§ 6. 1. 24. προσφέρων uncis secl. cl. Sauppius cum Dindorfio et Heindorfio; προσφερόμενος, eo servato, damnant Hermannus al.

§ 7. 1. 32. ἐπιμένουσι vulgo: ἐμμένουσι requirunt Cobetus et Mehlerus.

§ 8. 1. 35. χρήσεως libri: χειρίσεως Koraës; κτήσεως Reisig.

§ 9. 1. 39. ὥσπερ] ὅσαπερ Vict. Hertlein coll. Cyr. 1 5, 12
νυκτὶ μὲν ὅσαπερ οἱ ἄλλοι ἡμέρᾳ δύναισθ' ἂν χρῆσθαι.

CHAPTER XV

§ 1. 1. 3. τὸ ἐπιμελεῖσθαι post Heindorfium Schenkelius contra libros, qui habent ἐπιμελεῖσθαι. 4. κτήση sine ulla controversia corruptum dicit Cobetus: sententiam enim postulare *impertiveris* aut huiusmodi quid, et ridicule quod quis alteri dederit, id illi κτήσασθαι dici: sed quid tandem in ΚΤΗΣΗ lateat adhuc frustra se quaerere; ἐμποιήσης R. Schneider; ἐνεργάσῃ Hertlein; παραστήσης Bernardakis cl. c. 13, 1, de rep. Lac. c. 15, 8. 7. ἤδηται, primus Hermannus ad Draconem p. xxvii pro eo quod in libris est ἤδη τε: idem ἐπειδὴν δὲ τούτοις πᾶσι scribi vult.

§ 2. 1. 17. εἰ μὴ τις—ποιεῖν ut putidissimum emblemata delet Cobetus, quocum facit A. Jacob.

§ 3. Vulgatum sectionum 3—9 ordinem contra Ernestium, Schneiderum, Reisigium, apud quos hic ordo est: 1. 2. 5. 6. 7. 8. 9. 3. 4 tuitus est C. L. G. Frankius in libello de cap. xv Oec. Xen. Bernb. 1831 edito, ante eum Moschius, post Bornemannus Miscell. Cr. 2, 1, 140 sqq. al. (Saurpe.)

§ 4. 1. 31. verba γενναῖα—ἀνθρώπους ab interpolatore adiecta esse statuit Schenkelius; in sectionem duodecimam post παρέχασθαι transferri voluit Schneiderus.

§ 5. 1. 35. ἦ εἰπας δεῖν Frankius: verba autem haec usque ad δίκαιον ut spuria seclusit Schenkelius.

§ 10. 1. 59. οὐχ οὕτω] οὕτω Cob.

§ 13. 1. 74. εὐπερές emendatio est Wytttenbachi (Plutarch. de ser. num. vind. p. 45). Libri εὐπρεπές.

CHAPTER XVI

§ 6. 1. 30. τὸ τῶν ἀλιέων vulgo: τοὺς ἀλιέας Vict. Vill. Cob.

§ 12. 1. 58. κινδυνεύει] κινδυνεύει ἄρα Schn. Cob. 60.
χρῆσθαι] σχεῖσθαι C D: σχᾶσθαι Hdf.

§ 13. 1. 65. τοῦτό σ' ἔτι γινώσκειν, Sauppius Schenkeli-
auctore Hauptio Philol. 1 650; τοῦτό σε Di; τοῦτό σε, ἔφη,
Voigtlaenderus: τοῦτο ἔστι libri. 67. πρὸς τὸν ἥλιον libri;
πρὸς τοῦ ἡλίου Schn Di Cob.

CHAPTER XVII

§ 4. 1. 25. ἀλλ' ὁ θεός] libri καὶ ὁ θεός.

§ 6. 1. 34. τοῦ σπόρου vulgo: σπόρου Di Schenkl
A. Jacob.

CHAPTER XVIII

§ 1. 1. 7. τέμνει] τεμεῖς Co.

§ 5. 1. 34. ἐπαλωσταῖς Schenkeli- cum Lobeckio Phry-
nich. 254; ἐπαλώσταῖς librorum tuetur Sauppius. 37. τὸν
δῖνον] Ruhnken: v. τὸ δεινόν. ἀνύτοιεν: ἀγνύοιεν Valcknaer

§ 8. 1. 55. καθήρης Hdf Schn Co: καθάρης Sa cum libris.
58. στενώτατον Sa Schenkl; στενότατον HSt Di.

§ 9. 1. 66. ἐλελήθειν] Corrige ἐλελήθη, quod habet Sa.
67. ἐννοῶ, εἰ ἄρα Cobetus: ἐννοῶ ἄρα, εἰ Sa vulgo.

§ 10. 1. 75. verba ἄγε δὴ—ἐμαντὸν ἐπιστάμενος ab inter-
polatore Schenkeli- opinatur esse profecta.

CHAPTER XIX

§ 1. 1. 5. οὐκέτι ἐπίσταμαι Hertleinius.

§ 2. 1. 8. βόθυνον ὀρύττειν τῷ φυτῷ] βόθυνον om. in libris
de meo addidi: βόθρον R. Schneider Quaest. p. 25. 9. τῷ
φυτῷ cum Reisigio Schenkeli-; τὸ φυτόν Sa cum libris. 10.
ἐμβάλλειν Sa cum Dindorfio: ἐμβαλεῖν libri.

§ 4. 1. 21. ποδιαίου Sa cum tribus codd.; διποδιαίου
vulgo. 24. σκαπτόμενα vulgo: σκαλλόμενα Hartmann.

§ 7. 1. 41. ὀπηνίκα δεῖ τιθέναι ἐν ἐκατέρῃ τὰ φυτὰ coni.
Weiske: ὀπότερα δεῖ τιθέναι ἐν ἐκ. τὰ φ. Breitenbachius: ὀπηνίκα
δεῖ τ. ἐκάτερα τὰ φ. Sa vulgo: κλώμενα τὰ φυτὰ A. Jacob.

§ 8. 1. 45. ὑποβαλῶν] ἐπιβαλῶν scribendum putat
Schenkeli- et mox, 1. 50 ἐπιβλητέα.

§ 10. 1. 60. κατὰ post βλαστῶν Schneiderus addidit.

§ 11. 1. 62. κατὰ ταύτά] κατὰ del. Schneiderus al. 71. [ἤγουν χαυνότητα τῆς γῆς] om. Sa, uncis secl. Schenkelius.

§ 13. 1. 84. ὁρᾷς μὲν γὰρ δὴ Sauppius duce H. Stephano: ὁρᾷς μὲν γὰρ ἂν libri. De ἂν et δὴ saepissime confusis vide Martinum Schanz disserentem in *Rheinisches Museum* xxxvi 2.

§ 16. 1. 110. περὶ αὐλητῶν ἂν δυναίμην Schenkelius duce Dindorfio: περὶ αὐλητῶν δὴ δυναίμην ἂν Heindorfius, quod ἂν non repetito tuetur Sauppius: μὴν δυναίμην ἂν πείσαι σε Baeumleinus *ZAW* 1842, p. 172.

§ 18. 1. 123. αὐτήν cum L Sa Schk; αὐτήν cett. codd.

§ 19. 1. 129. δεικνύουσα] δεικνῦσα Di.

CHAPTER XX

§ 2. 1. 8. δὴ σοί] δὴ σοί γε **ACDL**.

§ 3. 1. 13. ὁ σπορεύς] susp. Schenkelius. 15. τὴν [γῆν] φέρουσιν scripsi e con. pro vulgato τὴν γῆν φέρουσιν.

§ 4. 1. 19. ἀντήρ Di Sa Schk: ἀνῆρ libri.

§ 5. 1. 27. οἱ δοκοῦντες] οἱ incl. Dind. Kerst. Schenkelius, cui post πράττουσι excidisse videntur haec fere τῇ γὰρ ἐπιμελεία διαφέρουσι.

§ 9. 1. 43. ἰωσί που, πάνυ scripsi e con.: libri ἰωσιν, οὐ πάνυ: ἰωσι, πάνυ Sauppius duce HSt.

§ 10. 1. 51. ὁ ἄνωθεν θεός Bornemann ad Conv. vi 7; ὁ ἄνω θεός Sauppius cum libris; ἄνωθεν ὁ θεός Schneiderus; θεὸς ἄνωθεν Iacobsius add. Anim. in Athen. p. 349.

§ 12. 1. 58. ὀπόσα] ὀπόσης em. HSt. 63. καὶ ὑγροῖς τε] καὶ deleri vult Schneidero iubente Iacobsius; uncis secluserunt Sauppius et Schenkelius.

§ 13. 1. 65. ἀγνῶς εἶη] ἀγνοοίη frustra Cobetus: vide not. exeg.

§ 14. 1. 74. post τέχνας lacunam significavit Schenkelius, cui videtur excidisse tale quid (ὥσπερ τοῖς τὰς ἄλλας τέχνας) μὴ ἐπιτηδεύουσι. 76. verba γῆν δὲ—ποιεῖ secludebat Heindorfius, qui lacunam notavit post ἐπίστανται ratus verba ὅπως ἀποβήσεται vel similia excidisse.

77. εὖ ποιεῖ in ἀντενποιεῖ mutandum censet Cobetus coll. v § 12 l. 56.

§ 15. l. 77. ἀλλ' ἡ ἐν γεωργίᾳ ἀργία] Iacobsii coniecturam, quam probant Cobetus, Kerstius, Mehlerus, Sauppius, Schenkelius in textum admisi: libri ἡ ἐν γεωργίᾳ praeter duos qui exhibent ἀλλ' ἡ γεωργία quod recepit Sa, allatis ex Xen. aliis exemplis rei pro eiusdem defectu positae: δύναμις An. i 6, 7, φυλακή v 8, 1.

§ 16. l. 86. verba καὶ μειόνων add. Hertleinius Coni. i 11, coll. Cyr. viii 1, 4.

§ 18. l. 97. ἐφ' ᾧ περ] ἐφ' ὅ περ HSt Schenkl. βαδίζων, ut inficetum interpretamentum, expungit Cobetus: Buechenschuetzius opposito ἀναπαυόμενος tuetur.

§ 20. l. 104. τὸ δὲ δὴ καλῶς καὶ τὸ κακῶς ἐργάζεσθαι ἢ ἐπιμελεῖσθαι mutato paululum ordine ipse de meo dedi: libri τὸ δὲ δὴ καὶ τὸ καλῶς ἐργάζεσθαι ἢ κακῶς ἐπιμελεῖσθαι: Sauppius Schneiderum secutus καὶ τὸ delet ante καλῶς. 107. οἶον ante ὅταν addidit post Zeunium Schenkelius. 109. οὕτως libri: τοῦτο Schenkelius auctore Schneidero.

§ 21. l. 110. συντρίβοντα] ἐπιτρίβοντα Cobetus.

§ 22. l. 117. συντεταμένως HSt: συντεταγμένοις libri. ἀνυτικωτάτην Cobetus.

§ 28. l. 158. ὅποι post Dindorfium Sauppius: ὅπου Schenkelius cum libris.

§ 29. l. 167. οἰκοδομῶσι Voigtlaender; οἰκοδομοῦσι libri. νομίζειν seclisit duce Bremio Sauppius. 170. ἀφ' ὧν HSt; ὑφ' vel ἐφ' ὧν libri.

CHAPTER XXI

§ 3. l. 13. ἡμερινούς HSt Sauppius Schenkelius: ἡμερησίους Cobetus: ἡμερλίους libri.

§ 4. l. 24. οὐδ' ἐθέλοντας interpretamentum Cobetus statuit esse praecedentium οὐκ ἀξιοῦντας.

§ 5. l. 31. ἔχουσιν: frustra παρέχουσιν Cobetus. 34. πονεῖν delet Cobetus.

§ 7. l. 40. οὔτοι HSt: οὔτω libri. 42. τῶν στρατιωτῶν susp. Schenkelio. 47. διὰ παντὸς κινδύνου del. Cobetus.

§ 8. l. 49. ταῦτά HSt; ταῦτα libri. 50. εἰκότως] εἰκότως ἂν Cobetus. 52. ἀνὴρ cum libris Sauppius: ἀνὴρ

Schenkelius post Mehlerum; ἂν εἴη Cobetus, 'quae potuisse scribi quis neget' (*Saupp*).

§ 10. l. 65. κρατίστη οὔσα ἐκάστῳ suspecta tamen in textum admisit Saupp^{ius}: κρατιστοῦσαι Vict. et libri Parisini ex quibus **A**, addito in margine dubitationis signo, unde κρατιστεῦσαι Heindorf^{ius}; ἐκάστῳ in παρ' αὐτῷ mutavit censor ed. Schn. Lipsiensis: κράτος δοῦσα Seum^{ius}.

§ 12. l. 76. σαφῶς δὲ δίδοται habet Saupp^{ius} Stephani et Leunclavi coniecturam, idem Aemili Porti emendationem ceteris praestare statuit τὸ γὰρ ἐθέλοντων ἄρχειν σαφῶς οἱ θεοὶ τοῖς ἀληθῶς σωφρ. τετελεσμένοις, τὸ δὲ ἀκόντων κτλ.; τὸ ἐθέλόντων ἄρχειν σοφῶς. πείθονται δὲ κτλ. conⁱ. Baeumleini^{us} 173

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[Multa sunt apud Xenophon-
tem nomina in -τήρ, quibus
dialectus Ionica et vetus Attica
plurimis utebantur. Postea
apud solos Iones retenta sunt,
quum in Attica nomina in -τήρ
instrumentorum sunt, non per-
sonarum. Αὐλητής Atticum est,
αὐλητήρ Ionicum. In legibus
Solonis κλητήρες nominabantur,
sed reliqua omnia, ut κρατήρ,
ζωστήρ, κλυστήρ, σφιγκτήρ, ἀρυ-
στήρ, ἀντλητήρ, multaque his
similia nomina sunt instru-
mentorum. Xenophon autem
Ionicam consuetudinem conse-
cutus et alia alibi et in Cyro-
paedia haec posuit: ἀποδεκτήρ,
γνωστήρ, δοτήρ, ἐπιτακτήρ, θερα-
πεντήρ, ὀπτήρ et φραστήρ. Cohet
Mnemosyne N. S. iii 219—220.]

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ADDENDA ET CORRIGENDA

I. NOTES

P. 90, CH. I § 4, l. 20 *add*: αὐτὸς τύχοι: See Madv. Gr. § 144 Rem. 2.

P. 93, § 10, l. 65 *add*: cf. Isocr. Demon. § 28 ἔστι δὲ χρήματα μὲν τοῖς ἀπολαύειν ἐπισταμένοις, κτήματα δὲ τοῖς κτᾶσθαι δυναμένοις.

P. 128, CH. IV § 6, l. 49 *add*: καὶ πάντας ἅμα συνάγων, *idque omnes simul congregans*. V. Schaefer ad Gregor. Cor. p. 985 note. l. 51 ἔνθα δὴ ὁ σύλλογος καλεῖται: cf. Cyrop. vi ii 11 ubi de Croesi copiis haec dicuntur προίεναι μέλλειν αὐτοὺς εἰς Θύμβραρα, ἔνθα καὶ νῦν ὁ σύλλογος τῶν ὑπὸ βασιλέα βαρβάρων τῶν κάτω Συρίας.

P. 143, CH. VI § 6, l. 30 *add*: It has also been suggested that φαμέν and οἰόμεθα should be written for ἔφαμεν and ὥόμεθα respectively; but there is an obvious objection to this, viz. that we have other verbs such as ἐδοκιμάσαμεν, ἐδόκει following, which likewise must refer to a previous discussion, of which there are no traces left.

P. 144, § 12, l. 64 *add*: ἐφ' οἷς τοῦτο τὸ ὄνομα—καλεῖται, 'upon whom this name is imposed'. Cf. Plat. Soph. c. 3 p. 218 c τὸ ἔργον ἐφ' ᾧ καλοῦμεν (*res cui hoc nomen imponimus*), de rep. v c. 16 p. 470 E ἐπὶ τῇ τοῦ οἰκείου ἐχθρᾷ στάσει κέκληται, p. 493 c ὀνομάζοι ταῦτα πάντα ἐπὶ ταῖς τοῦ μεγάλου ζῶον δόξαις, Parmen. p. 147 D ἕκαστον τῶν ὀνομάτων οὐκ ἐπὶ τινι καλεῖς; Euthyd. p. 277 E τὸ μανθάνειν καλοῦσιν ἐπὶ τῷ τοιῷδε, Alcib. I p. 108 B ἐφ' ἐκάστῳ ἔλεγεσ τῷ ἀμείνονι ὅτι κτλ.

P. 152, CH. VII § 16, l. 92 *add*: καὶ τί δὴ, ἔφη, ὁρᾷς, ἢ γυνή;

For a similar separation of ἔφη from its subject cf. c. 3, 3, c. 11, 14, Cyr. v ii 29 with my note.

P. 154, § 20, l. 111 *add*: On the use of the subj. after ὅστις without negative in preceding clause see a note by Shilleto to Dem. de f. l. § 235.

P. 159, § 40, l. 215 *add*: οὐχ ὁρᾶς οἱ ἐς τὸν τετρημένον...ὥς οἰκτεῖρονται: cf. Plutarch Mor. p. 27 *καὶ ὁ σύσκηνος αὐτοῦ πάλιν ὁρᾶς ὅτι—πεποίηκε.*

P. 165, § 12, l. 74 *add*: 'The 'rigging' or 'hanging gear' would include ὑποζώματα, tormenta or 'bracing-ropes' running horizontally round the ship from the bows aft, ἱστία 'sails', τοπεῖα 'cordage of the rigging', ἱμάντες or κερούχοι 'braces of the yard-arm', πόδες 'sheets' or ropes at the two lower ends of square sails for tightening or slackening them, ὑπέραι 'braces' or ropes by which the yards are shifted fore and aft according to the direction of the wind, χαλινοί 'hauling ropes', for hoisting or letting down the yard and the sail, παραρρύματα τρίχινα cilicia or 'hair curtains' for protection of the men against high seas and the enemy, σχοινία ἀγκύρια 'anchor-cables', σχοινία ἐπίγνα or ἐπίγεια retinacula 'stern-cables' for mooring the ships to the shore, ἀγκωναί anquinae or ropes which joined the middle of the yard to the mast and assisted its elevation. The 'wooden gear' included the τάρσοι, 'oars', πηδάλια gubernacula 'rudders', κλιμακίδες scalae 'ladders', κοντοί 'punting poles', παραστάται 'props for the support of the mast at the bottom of the vessel', ἱστοί mali 'the masts', κεραῖαι antennae 'the yards'.' A. Böckh *Urkunden über das Seewesen des Attischen Staates.*

P. 167, CH. VIII § 19, l. 119 *add*: ὅποῖα is for ὅποιαοῦν. Cf. Cyr. III ii 22.

P. 170, CH. IX § 1, l. 4 *add*: τί δὲ εἰ μή: Ischomachus is fond of introducing his replies with this formula, which is not found in other writings of Xen. Hartmann suggests that the writer shows his knowledge of character by making him use the same formula, just as Aristophanes in the *Plutus* makes the Δίκαιος Ἄνθρωπος always use the affirmative reply κομιδὴ μὲν οὖν.

P. 171, § 2, l. 13 *add*: observe that ἀγγεῖα is here not the subject but predicate.

P. 175, § 12, l. 72 *add*: Hartmann would supply τὴν εὐπραγίαν after ἐπιγιγνώσκειν.

P. 182, CH. x § 5, l. 36 *add*: Cyr. ι ιιι 2, viii i 41, viii 20: and *dele* 36 before ἀνδρεϊκέλφ.

P. 203, CH. xii § 8, l. 41 *add*: εὔνους: The singular is used because he is here speaking of the particular slave whom he wishes to make foreman (ἐπίτροπος). § 10, l. 50 *add*: τοῦτο sc. τὸ ἐπιμελεῖσθαι.

P. 208, § 20, l. 113 *add*: ἡ λεγομένη, *quae fertur*.

P. 212, CH. xiii § 8, l. 40 *add*: Cf. Mem. ι iv 12 καὶ μὴν γλῶτταν γε πάντων τῶν ζώων ἐχόντων, μένην τὴν τῶν ἀνθρώπων ἐποίησαν (οἱ θεοὶ) οἶαν...ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα ἀλλήλοις ἃ βουλόμεθα.

P. 213, § 9, l. 48 *add*: τῇ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος, 'accordant à leur estomac en sus de ses appétits', c'est-à-dire au delà de ses stricts besoins (*A. Jacob*).

P. 217, CH. xiv § 6, l. 24 *add*: τούτων and § 7, l. 27 ἐκείνοι each refer to the laws of Solon and Dracon. § 7, l. 31 πλουσιωτέρους τῶν ἀδίκων are to be taken together.

P. 219, CH. xv § 1, l. 4 *add*: κτήση: Bernardakis (*Symb. cr.* in Plut. p. 8) ingeniously suggests that Π(αρα) CΤΗCHIC was the original reading, corrupted into ΚΤΗCHI by the obliteration of the preposition παρά. § 3, l. 22 *add*: The emphasis is to be laid upon ἵσως fortasse, as Hartmann points out, adding 'illo enim Socrates indicat se diu frustra quaesivisse, cur agricultura alios opulentos, alios egenos redderet, et nunc demum sibi illam coniecturam in mentem venisse, agricolarum inopiam ex artis imperitia nasci'. l. 22 *add*: αὐτῇ...ἥδε haec ipsa *A. Jacob*.

P. 220, § 4 *add*: *A. Jacob* transposes this whole section after § 12. § 7, l. 46 *add*: τοῦτο sc. ὅτι δεῖ γράμματα ἐπίστασθαι.

P. 221, § 9, l. 52 *dele* the whole note.

P. 222, § 13, l. 75 *add*: πολὺ...μᾶλλον, 'for much stronger reasons'. For the *hyperbaton* cf. ii § 8 l. 55.

P. 227, CH. xvi § 8, l. 47 *add*: ἐπισταμένῳ σοι—φράσω ὥς: The main idea here is in the participle; 'you know already a

great many things—you to whom I am going to explain etc.'

P. 230, § 14, l. 72 *add*: ἄν γίγνεσθαι is equivalent to the potential optative of direct discourse, as in § 9, l. 45.

§ 15, l. 82 *add*: καὶ γε: understand ὅτι δεῖ κτλ., 'yes and that we must etc.'

P. 231, CH. XVII § 2, l. 10 *add*: It is perhaps better to make τὴν γῆν the object of σπείρειν.

P. 236, § 7, l. 50 *add*: For the position of χεῖρ cp. xx § 4, l. 23. § 8, l. 54 *add*: ἄρά γε, supply λέγεις.

§ 9, l. 63 ff. *add*: This question is quite in the Socratic vein of humour, and fondness for playing on words, not always in the best taste. Compare c. xx § 27 where having heard Ischomachus' account of his father's method of dealing in land, Socrates humorously remarks that he had as much right to be called φιλογέωργος, as corn-merchants, who sell in the dearest market, have to be called φιλόσοφοι.

P. 237, § 10, l. 70 *add*: A. Jacob understands τὸ σπέρμα as the subject of ἔχει, omitting ἡ γῆ and ἀπὸ τοῦ σπέρματος.

P. 240, § 13, l. 100 *add*: τί δέ, supply δοκοῦσιν ἂν σοὶ ἐπικουρήσαι. § 15, l. 110 *add*: ἐμβαλεῖν sc. τῷ σίτῳ.

P. 242, CH. XVIII § 2, l. 14 *add after* 'purpose': i.e. sufficiently long.

P. 243, l. 18 *add*: τὸ—λειφθέν, sc. τὸ μέρος τοῦ καλάμου.

P. 244, § 4, l. 27 *add*: A. Jacob understands the construction to be καὶ (οἶδα ὅτι ἀλοῶσι ἐλαύνοντες) ὑποζύγια γε καλούμενα ὁμοίως κτλ., 'and I know that they employ indifferently all kinds of so-called beasts of burden, oxen, mules, horses'. He reads ὑποζύγια ἐλαύνοντες for ὑποζυγίῳ in l. 25.

P. 247, § 5, l. 34 *add*: the ἐπαλωσταί are the labourers whose business it is to spread out the sheaves so that they may fall under the feet of the animals employed to tread them out. *ib.* *add*: στρέφοντες sc. τὰ ὑποζύγια. l. 36 *add*: ὁμαλίζουεν ἂν τὸν δῖνον, 'they will equalise the threshing-floor' i.e. make the threshing uniform all over the floor.

P. 249, § 7, l. 51 *add*: ἐκ τοῦ ὑπηνέμου)(ἐκ τοῦ προση-

νέμου μέρους, 'the side of the threshing-floor which is under the wind of the other' i.e. which is furthest from the place whence the wind blows.

P. 250, § 8, l. 55 *add*: μέχρι τοῦ ἡμίσεος τῆς ἄλω: 'le vanneur s'arrêtait lorsqu'il avait vanné le blé qui occupait la moitié de la surface de l'aire' (A. Jacob).

P. 251, l. 60 *add*: συνώσας sc. λικμήσω.

P. 252, § 10, l. 73 *add*: καὶ ταύτη, 'for this reason, not to speak of others'. l. 74 *add*: καὶ i.e. among other advantages. l. 75 *add*: A. Jacob reads ἄγε δὴ...τὰ μὲν γάρ, understanding Socrates to reply to the last words of Ischomachus: 'yes (it is very easy to learn) at least the parts of agriculture which I know; for, as it appears (ἄρα), I unconsciously understood all about sowing'.

P. 256, CH. XIX § 8, l. 47 *add*: Jacob understands διὰ τῆς ἀργοῦ εἰς τὸ σκληρόν to mean 'celle (terre) qui est négligée à l'égard de la dureté, c'est-à-dire dont on n'a pas travaillé à vaincre la dureté'. § 9, l. 52 *add*: The question is simply whether the slip should be planted vertically in the soil, or the part of it below the surface should be laid obliquely, while that above remains vertical, so that the cutting should resemble in form the letter Gamma inverted (lit. on its back) Γ or Γ or Γ .

P. 258, § 11, l. 70 *add*: the words ὑπὸ μὲν τοῦ ὕδατος are best omitted.

P. 260, § 13, l. 84 *add*: βαθύτερος, 'relatively deep'.

P. 267, CH. XX § 7, l. 38 *add*: ποιοῦσιν οὕτως 'do so' i.e. advance in order. § 8, l. 41 *add*: τοῦτον—οὕτως proleptically for ἐπιμελοῦνται ὡς τοῦτο ἐχθοῦτως. Cf. below l. 50.

P. 268, § 10, l. 50 *add*: καὶ τούτου 'this among other cares'. § 12, l. 59 *add*: A. Jacob joins πρὸς τὸν σπόρον with δεῖται 'requires for sowing'.

P. 269, § 14, l. 74 *add*: The order is οὐ γὰρ ἔστι τοῖς μὴ ἐργαζομένοις προφασίσασθαι ὅτι οὐκ ἐπίστανται (τὴν γεωργίαν), ὥσπερ (ἔστι προφασίσασθαι ὅτι οὐκ ἐπίστανται) τὰς ἄλλας τέχνας.

P. 270, § 16, l. 89 *substitute as follows*: 'one man is superior to ten by beginning his work in good time, another

too is superior by their (i.e. the ten others) leaving off work before their time'.

P. 271, § 18, l. 93 *add*: ὥσπερ καὶ 'it is just as if'. Cf. xv § 7, l. 42.

P. 274, § 24, l. 132 *add*: The first οὕτω refers to what precedes, the second to what follows. Translate: this lesson is at the same time valuable, as you see, and on the other hand so easy to fix in the mind that etc.' § 26, l. 145 *substitute*: 'if (any of them) fetched a large sum'. Cf. c. II § 3, l. 20. § 28, l. 158 *substitute*: 'wherever they chance to throw it away', understanding ἀποβαλόντες with τύχωσιν.

P. 277, CH. XXI § 3, l. 18 *add*: Construe: καὶ οἱ μὲν ἰδρύντες ἐκβαίνουσιν ἐπαινοῦντες ἀλλήλους ὃ τε κελεύων καὶ οἱ πειθόμενοι· οἱ δὲ ἀνιδρωτὶ ἤκουσι, (ἐκβαίνουσιν) μισοῦντες κτλ.: 'those who have rowed hard land, congratulating each other, the keleustes and his subordinates; those on the contrary who have come ashore without sweating, curse and are cursed by their chief, as they land. § 5, l. 27 *add*: similarly we find παρέχουσι by the side of παρέχονται c. VI 9 l. 43 and l. 44.

P. 279, § 8, l. 49 for the use of the dative χειρὶ see HA. § 774.

P. 281, § 12, l. 79 *add*: λέγεται sc. βιοτεύειν.

II. CRITICAL APPENDIX

P. 292, CH. I § 3, l. 16 *add*: verba καὶ ὁ οἰκονόμος γ' ἂν ὡσαύτως Critobulo tribuit Hartmannus, ut haec respondeat: ἔμοιγε δοκεῖ, ὦ Σώκρατες, καὶ ὁ οἰκονόμος γ' ἂν ὡσαύτως i.e. τὸν ἄλλου οἶκον δύναιτο εὖ οἰκεῖν. § 14, l. 100 *add*: verba ἣν ὠφελιμώτεροί γε ᾧσι τῶν βοῶν Hartmanno ut languida glossatorem olent.

P. 293, § 16, l. 119 *add*: pro τὰς ἐπιστήμας Hartmannus ταύτας v. ἐκείνας requirit sine iusta causa.

CH. II § 1, l. 2 *add*: ἀρκοῦντα malit Hartmannus. l. 21 οὐ vel οὐδὲ πάνυ ῥαδίως legendum proponit Hartmannus, ut sensus sit 'mea bona si venirent quinque minis fortasse

emerentur, dummodo in licitatione ἀγαθὸς τις ὤνητῆς adesset; sed et hic vix atque dubitanter tantum daret. § 8, l. 55 *add:*

frustra σοῦ ante μᾶλλον damnat Hartmannus. § 13, l. 89

χρήματα a sciolo interpretationis causa adiectum videtur Hartmanno. § 15, l. 102 *add:* καί temere damnat

Hartmannus.

P. 294, CH. III § 5, l. 36 *add:* pro γεωργίας Hartmannus coni. ἀγρούς: tu vide Lex. s. v.

P. 295, CH. IV § 3, l. 18 *add:* pro ἔχουσι coni. Hartmannus παρέχουσι. § 6, l. 49 *add:* οἷς: οὖς Hartmann. § 7, l. 55 *add:* verba καὶ τῶν σατραπῶν uncis includenda putat Hartmannus cl. quae § 10 sq. narrantur.

P. 296, § 8, l. 69 *add:* utrumque τὴν γῆν et § 13, l. 101 κῆποι ut inutilia extinxit Hartmannus.

P. 297, CH. V § 4, l. 18 *add:* διὰ τῶν χειρῶν del. Hartmannus: idem sine iusta causa τῇ χώρᾳ καὶ § 7, l. 36 abesse malit. § 13, l. 62 *add:* τὰς: τὰ malit Hartmannus.

P. 298, CH. VI § 3, l. 15 *add:* expectes χρημάτων κοινω-
νοῦντας.

P. 299, CH. VII § 33, l. 207 *add:* ἐκλίπη: ἐξίλη ποι coni. Hartmannus.

P. 300, CH. VIII § 2, l. 12 *add:* τό ante τὴν ἀρχὴν requirit Hartmannus.

P. 302, CH. X § 3, l. 25 *add:* verba φαίην ἀληθίνας εἶναι pro spuriis habet Hartmannus. § 4, l. 20 after (Sauppe) *add:* τοῦ ἱππηλάτου coni. Naberus Mnemos. N. S. xvi p. 97 Socratem ratus per iocum uti poetico et magnifico vocabulo.

CH. XI § 11, l. 68 *add:* εἶναι damnat Hartmannus; sententiam enim esse: *quomodo fit* (i.e. qua tua cura efficitur) *ut fas sit, te etiam e bello salvum abire?*

P. 303, § 12, l. 75 *add:* ῥώμη sine artic. requirit Hartmann: 'labore enim' ait 'et modicis exercitationibus ut valetudo conservatur, ita nova robora accedunt'. § 22, l. 130 *add:* ἀπο-
λογεῖσθαι μὲν (sc. μελετῶν) οὐδένα ἀδικῶν, εὖ δὲ ποιῶν
ῥσους ἂν δύνωμαι legendum censet Hartmannus: idem
§ 25, l. 150 pro διειλημμένως, vult διειλημμένος κατὰ τὸ
Καννώνου ψήφισμα, de quo vide interpretes ad Hell. i vii 20.

CH. XII § 2, l. 5 *add*: φυλάττει γε *malit* Hartmannus.
§ 8, l. 46 *add*: τὰ ἀγαθὰ *delet* Hartmannus.

P. 304, § 7, l. 36 *add*: οἱ ἀπολαύοντες: articulum expunxit A. Jacob ut sensus sit 'it is by profiting by...that they become'.
§ 8, l. 43 *add*: εὖνοι ὄντες πάντες A. Jacob. § 14, l. 72 *add*: ῥάδιον, ut ad explicandum εὐπετές insertum expunxit Hartmannus. Non opus.
§ 17, l. 95 *add*: verba περὶ τῶν παιδευομένων εἰς τὴν ἐπιμέλειαν sciolo deberi putat Hartmannus et a Xenophonte abiudicat. *ib.* τοῦ λόγου <τοῦ> περὶ τῶν παιδευομένων A. Jacob.

CH. XIII § 4, l. 17 *add*: σὺ καὶ A. Jacob cum Hertleinio.
§ 6, l. 33 *add*: ἐκ *exstinxit* A. Jacob. § 9, l. 47 *add*: διδάσκειν *vulgo*; μαυθάνειν A. Jacob. l. 48 ἐπὶ ταῖς ἐπιθυμίαις *add*: καὶ ταῖς ἐπιθυμίαις temptat Hartmannus.
l. 49 *add*: ἀνύτοις *vulgo*: ἀνύτοιο A. Jacob: idem l. 52 τῶν φύσεων *om.* § 10, l. 54 *add*: χρῆσθαι *vulgo*: χρήσεσθαι temere A. Jacob. § 12, l. 68 *add*: ἡ κολακεύμασι *vulgo*: ἐπὶ κολακεύμασι 'sans autre titre que des flatteries' A. Jacob *cl. c.* xiv § 5, l. 20.

CH. XIV § 2, l. 8 *add*: μὴ *vulgo*: μηδέ A. Jacob. § 3, l. 10 *add*: ταύτην—τὴν δικαιοσύνην, i.e. the justice which consists in ἀπέχεσθαι...καὶ μὴ κλέπτειν. § 4, l. 17 *add*: τοὺς οἰκέτας *exstinxit* A. Jacob. § 5, l. 21 *add*: δῆλον δ' οὖν A. Jacob.

P. 305, § 8, l. 35 *add*: χρήσεως: διαχειρίσεως *v.* μεταχειρίσεως *sc.* τῶν καρπῶν requirit A. Jacob, in textu habet χειρίσεως.

CH. XV § 1, l. 5 *add*: ὠφελιμώτερα *vulgo*: ὠφελιμώτατα A. Jacob. l. 9 *add*: ὦν τοιοῦτος A. Jacob et l. 11 ὁ τοιοῦτος nulla idonea causa. l. 13 *add*: τοῦ λόγου *vulgo*: τῷ λόγῳ A. Jacob. § 10, l. 63 *add*: σὲ αὐτόν A. Jacob.

CH. XVI § 3, l. 11 *add*: pro ἀλλοτρίας γῆς requirit Hartmannus ἀπ' αὐτῆς τῆς γῆς. § 4, l. 18 *add*: pro αὐτὴν eleganter Hartmannus αὐτῇ *coni.* § 7, l. 31 *add*: verba καὶ οὔτε καταστήσαντες usque ad l. 34 ἐν τῇ γῇ *om.* A. Jacob. l. 38 *add*: verba περὶ τῆς ἀγαθῆς γῆς *om.* A. Jacob. § 9, l. 46 *add*: εἰ βουλοίμην, γῆν ἐργαζόμενος: virgula transposita Hartmannus legendum censet εἰ βουλοίμην γῆν

ἐργάζεσθαι. § 10, l. 50 add: ὑπεργάζεσθαι vulgo: frustra A. Jacob προεργάζεσθαι in textum intulit e c. xx. 17.

§ 12, l. 64 add: καταβαλεῖν vulgo: καταβάλλειν A. Jacob.

P. 306, § 15, l. 80 add: καὶ τούτους δίχα vulgo: τούτους καὶ δίχα A. Jacob, ut sensus sit 'not satisfied with merely digging, they must also (καὶ) separate. l. 83 add: ἐπιπολῆς om. A. Jacob.

CH. XVII § 1, l. 4 add: τοῦ σπύρου ὄρας A. Jacob, Castellionem secutus. § 2, l. 10 add: ἀφήσει αὐτούς vulgo:

ἐφήσει (permittet) αὐτοῖς A. Jacob; item Hartmannus, qui v. 12 pro δὴ γε reponit γάρ deleto καὶ τό: neque enim novum aliquid afferre Socratem sed significare velle *se intellegere, quam ob causam* ita agant rustici, ut dixerit Ischomachus.

§ 3, l. 18 add: verba οὕτω γίγνεται corrupta esse sentit Hartmannus. § 7, l. 41 add: τί γάρ vulgo: τί δ'; ἄρ(α)=

nonne A. Jacob. l. 49 add: τοῦτο μὲν: τοῦτοις μὲν (sc. τοῖς μὴ δυναμένοις) eleganter coni. Hartmannus. § 9, l. 63

pro τοὺς πλείους requirit Hartmannus πλείους sine articulo, hoc enim velle Socratem: 'quo quisque divitior est, eo plures ei sunt alendi'. § 10, l. 70 add: verba ἡ γῆ

et l. 71 ἀπὸ τοῦ σπέρματος om. A. Jacob. l. 75 add:

τῇ ἀσθενεῖ γῇ vulgo: τῇ ἀσθενεῖ γε A. Jacob. § 13, l. 97

add: δοκοῦσιν vulgo: δοκοῦμεν A. Jacob. § 14, l. 102 add:

τῷ σίτῳ om. A. Jacob. l. 108 add: ἀφαιρεῖν vulgo:

ἀναιρεῖν A. Jacob. § 15, l. 110 add: ἐμβαλεῖν vulgo:

ἐμβάλλειν A. Jacob.

CH. XVIII § 1, l. 3 φανῆς: eleganter Hartmannus φθάνης coni.

cl. § 5, l. 38. l. 7 add: πότερ' ἂν οὖν τέμνοις A. Jacob auc-

tore Schenkelio: pro ἐνθα idem ἐνθεν. § 2, l. 17 add: verba

οὐδὲν ὧν προσδέονται om. A. Jacob. Ceterum totum locum,

transposito μοχθῶσι et omisso περιττὸν πόνον, ita refingit Hartmannus: ἵνα μήτε οἱ ἀλοῶντες μήτε οἱ λικμῶντες μοχθῶσιν

ὧν οὐδὲν προσδέονται. l. 18 add: ἂν ἡγοῦμαι transposito ἄν

A. Jacob. § 3, l. 25 add: ὑποζυγίῳ vulgo: ὑποζύγια

ἐλαύνοντες (agentes) A. Jacob. § 5, l. 33 post τίνι τοῦτο

προστάξεις supplet Hartmannus. l. 37 add: τάχιστ' ἂν

ἀνύτοιεν cum Cobeto A. Jacob: τάχιστα ἀνύτοιεν vulgo.

§ 9, l. 69 add: verba οὔτε γεωργεῖν abicienda censet Hartmannus

legitque: ἐδίδαξε γὰρ οὐδὲ ταῦτά με οὐδεῖς, quod eodem redit. § 10, l. 74 καί ante ῥάστη delet Hartmannus.

CH. XIX § 1, l. 1 add: ἔστι δ' οὖν A. Jacob cum nonnullis codd. § 3, l. 12 add: εἰ τι μή A. Jacob. l. 14 add: τοῖς ἀμπελίνοις φύτοις malit A. Jacob cl. § 12, l. 73.

P. 307, § 11, l. 66 add: ἡ ὑπὸ μὲν τοῦ ὕδατος legit A. Jacob pro εἰ μὲν γὰρ μὴ σεσαγμένον εἴη ὑπὸ μὲν τ. ὅ. l. 72 add: verba ὑπὸ μὲν τοῦ ὕδατος recte monet Hartmannus inepte ex praecedentibus esse repetita. 'Stolidus grammaticus, qui inseruit, oblitus est ante ἀυάλνεσθαι addere ὑπὸ δὲ τοῦ ἡλίου. Nunc absurdum in modum brevissimo intervallo bis μὲν legitur, quorum prius nil habet quod ei opponatur'. § 14, l. 99 add: ἄπερ καί σύ A. Jacob: idem § 18, l. 120 καί <ἡ φύσις> αὐτῇ. l. 122 add: δένδρον om. A. Jacob.

CH. XX § 3, l. 13 add: ὁ σπορεύς vulgo: τις A. Jacob. § 4, l. 24 add: ἔχει ἀνὴρ om. A. Jacob. § 5, l. 26 add: ἀλλήλων vulgo: ἄλλοι ἄλλων Hartmannus. l. 27 read <οἱ> δοκοῦντες. § 7, l. 36 τεταγμένους damnat Hartmannus. § 9, l. 43 add: οὐ πάνυ χαλεπὸν εὐρεῖν...ἡ μή A. Jacob. § 10, l. 45 add: ἀλλὰ καί vulgo: οὕτω καί A. Jacob. § 12, l. 62 add: καὶ οἷς ἡ ἄλμη κολλάζεται μιγνυμένη A. Jacob, omissis quae sequuntur πᾶσι τοῖς ἀνάλμοις καὶ ὕγραῖς τε καὶ ξηροῖς. § 14, l. 72 add: τοὺς κακοὺς <καὶ τοὺς καλοὺς> τε κἀγαθοὺς coni. A. Jacob: idem l. 75 habet προφασίζεσθαι cum duobus bonis codd. pro vulgato προφασίσασθαι. § 15, l. 76 add: verba γῆν δὲ...εὐ ποιεῖ om. etiam A. Jacob, comme interrompant la suite des idées. l. 82 add: φανερόν vulgo: φανερός A. Jacob.

P. 308, § 16 add: Totam hanc paragraphum a Xenophonte abiudicat Hartmannus. l. 85 add: καὶ μὴ λυσιτελεῖν om. A. Jacob. § 17, l. 91 add: τῷ δὲ δὴ A. Jacob. l. 95 add: τῷ τάχει cum Schenkelio om. A. Jacob et l. 97 βαδίζων cum Cobeto. § 19, l. 101 add: τὸ ἀνύτειν τι A. Jacob. § 20 add: Hunc locum ita edidit A. Jacob: τὸ δὲ δὴ κακῶς ἐργάζεσθαι ἢ κακῶς ἐπιμελεῖσθαι καὶ τὸ καλῶς, ταῦτα δὴ τοσοῦτον διαφέρει, ὅσον ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν εἶναι. Οἶον, σκαπτόντων ἵνα ὕλης καθαραὶ αἱ ἀμπελοι γένωνται, οὕτω σκάπτειν ὥστε πλείω καὶ μὴ μείω τὴν ὕλην γίγνεσθαι, πῶς οὐκ

ἀργὸν ἂν φήσαις εἶναι; quod ita probat Hartmannus ut post οἶον articulum τό inserendum esse putet et pro ἀργὸν εἶναι legendum ἀργεῖν; tum pro σκαπτόντων et σκάπτειν reponendum σκαλλόντων et σκάλλειν. § 24, l. 134 post νυνὶ adverbium πρῶτον (olim litera α designatum) inseri iubet Hartmannus. § 25, l. 138 add: ὅπως vulgo: ὅπου=ἐν ᾧ A. Jacob. § 26, l. 145 add: εἰ vulgo: εἰ τις A. Jacob. § 28, l. 159 add: ὅπου ἂν ἀκούσωσι τιμᾶσθαι μάλιστα τὸν σῖτον τούτοις κτλ., omissis τε et καὶ περὶ πλείστου...οἱ ἄνθρωποι, A. Jacob. § 29, l. 168 post haec lacunam inseri iubet Hartmannus, neque enim sequi aliud genus hominum, quod his opponatur.

CH. XXI § 2, l. 11 add: γνώμη post ἀρχικόν transposuit A. Jacob, ut sensus sit 'with an aptitude for command by reason of intelligence and character', cl. § 8 l. 51. § 3, l. 18 add: καὶ uncis inclusi et l. 20 pro οἱ scripsi οἷ, auctore A. Jacobo. § 4, l. 24 add: πείθεσθαί γε (quippe) A. Jacob; vulgo πείθεσθαί τε. § 5, l. 28 add: τῶν αἰσchrῶν om. A. Jacob: l. 30 post ἄλλους addidit idem ἥττους. § 8, l. 48 add: verba ᾧ ἂν ταῦτά γιγνώσκοντες πολλοὶ ἔπονται om. A. Jacob: idem l. 50 duce Cobeto ἂν addidit post εἰκότως.

P. 309, § 10, l. 60 et l. 64 add: τῶν ἐργατῶν exstinxit A. Jacob; idem l. 61 pro μεγίστα habet μεγίστοις. l. 65 add: φιλονικία cum Schenkelio A. Jacob. § 11, l. 72 add: φύσεως ἀγαθῆς: φύσιν ἀγαθὴν coni. Schneiderus probante Hartmanno. l. 75 add: verba ἀλλὰ θεῖον damnat Hartmannus. § 12, l. 76 add: οὐ σαφῶς φείδονται coni. A. Jacob, ut sensus sit 'a thing which they (the gods) spare' i.e. reserve for etc. Haud probo.

P. 34* b. under ἐθέλειν l. 7 add: xii 109 χάριν ἐθέλοντα ἀποδιδόναι, libenter gratiam referentem, xiv 43 ἐθέλειν πονεῖν, libenter laborare.

A
COMPLETE LEXICAL INDEX
TO THE
OECONOMICUS OF XENOPHON

The references are by *Chapter* and *Line* (except where the *Sections* are expressly quoted). Where the reference is to a note in the Critical Appendix, *cr.* follows the number.

)(means 'as opposed to' or 'as distinguished from'.

The numbers affixed to words (as by G. Sauppe in his *Lexilogus Xenophonteus*) denote respectively:—

- ¹ words not found in Xen. but ascribed to him by ancient writers or else found in some mss
- ² doubtful and suspected words
- ³ words that occur only once in Xen.
- ⁴ words found only once in Xen., and seldom, if ever, in other writers
- ⁵ ionic words
- ⁶ doric and laconian words
- ⁷ poetical words
- ⁸ unclassical words

Α

'Αγαθός, ἡ, ὄν 'good' (perhaps from the same root as ἄγαι, and so 'worthy of admiration'), 'excellent'.
I. of persons: 1. 'noble', hence 'brave': ιν 113 ἄ. πολέμῳ γενέσθαι [cf. Hell. i 7, 30, Ven. xiii 18, ἄ. εἰς πόλεμον Anab. i 9, 14, ii 5, 19, iii 2, 11, iv 1, 26], v 73. 2. 'excellent in its kind', good in reference to ability or office: xxi 72 ἀγαθὴ φύσις, vi 70 ἄ. τέκτων, 71 ἄ. ζωγράφος, 71 ἄ. χαλκεύς, ii 19 ἄ. ὠνητής, xi 32 ἄ. ἡμέρα, xiii 61, xx 72 τοὺς κακοὺς τε καγαθοὺς ἐξετάζειν, vi 82 προσσηρτημένον τῷ καλῷ τὸ ἄ., i. e. the word 'ἀγαθός', xxi 29 οἱ ἄ. ἄρχοντες, 37.
II. of things: 1. 'good in relation to something else', 'serviceable': x 72 ἀγαθὸν γυμνάσιον, xvi 35 ἄ. γῆ) (κακή, 39, 66 ἄ. νεός, xii 114 ἄ. ἵππος, iii 73. 2. of outward circumstances: ἀγαθὸν (ἐστί), 'tis a good thing to do so and so', viii 116, xx 16, 18. 3. ἀγαθόν, τό, 'a blessing', 'benefit': vii 150 πλεῖον φέρεσθαι τοῦ-

του τοῦ ἄ., xii 35 τινὸς ἀ. ἀφθονίαν, xxi 74 τουτὶ τὸ ἄ. δοκεῖ εἶναι θεῖον. PL. ἀγαθά: i 132 πλεῖστά ἄ. ἀντιποιεῖ, iv 56, v 15, vi 59 ἄ.) (βλαβερά. τὰγαθά, res secundae, 'the goods of fortune', 'wealth': ix 113 τῶν οἰκείων ἀγαθῶν, xi 82 τυγχάνει τῶν ἄ., xii 37 οἱ ἀπολαύοντες τῶν σῶν ἄ., 47, xxi 57 οἱ ἀνύοντες ἐπὶ τὰγαθά, xv 2 (in German 'Gut', 'Güter'). For its moral sense see under καλός
ἀγάλλεσθαι, delectari: ἄ. ἐπὶ κέρδει iii 62, ἄ. ἐπὶ τῷ χώρᾳ ἐνεργοῦς ποιεῖν iv 125. with articular inf. in dat.: milites ἀγαλλομένους ('glorifying in') τῷ πείθεσθαι xxi 33
ἄγαλμα, atos, τό, simulacrum dei, 'the image of a god': v 9 ὅσοις κοσμοῦσι βωμοὺς καὶ ἀγάλματα
ἀγαπᾶν, satis habere, 'to be well content': ἀγαπῶσιν ἦν xi 59
ἀγαπητόν, satis habendum, nil amplius desiderandum est: ἄ. εἰ vii 38, ἄ. ἐάν viii 104
ἄγασθαι, admirari, 'to admire': cum acc. ἀγασθεῖς vii 203, ἀγαίμην xxi 63.

cum gen. pers. sine acc. rei, 'to wonder at': iv 152
ἀγαμαι τοῦ καταμετρήσαν-
τος

ἀγαστός, ἡ, ὄν, *admirabilis*,
'deserving of admiration':
xi 117 ταῦτα ἀγαστά μοι
δοκεῖ εἶναι

ἀγγεῖον, ον, τό, *quodcumque
receptaculum*, 'a vessel of
any kind': viii 72, ix 13

ἄγειν, *ducere*, 'to lead': ii
106 εἰ ἐπὶ τοῦτο (sc. ὕδωρ) σὲ
ἡγαγον, iii 47 ἄξω σὲ ἐπὶ
τούτους. 2. part. iv 141
ἦλθεν ἄγων αὐτῷ δῶρα, 'he
came with', xx 161 τούτοις
τὸν σῖτον ἄγοντες παραδιδό-
σιν. 3. as a general:
τὸν ἐπὶ πολέμους ἄγοντα
sc. στρατόν v 71. *vehere
frumentum in navibus* xx
156. *de iis qui sermoni-
bus alios quasi ducunt* xix
103 ἄγων με δι' ὧν ἐπίστα-
μαι. *moderari, gubernare*,
'to control', 'regulate':
xvii 25 ὁ θεὸς οὐ τεταγμένως
τὸ ἔτος ἄγει. ἄγε δὴ =
εἰεν, 'well then' xviii 75
dub. MED. ἄγεσθαι, *se-
cum, ad usum suum, vehere*,
'to take with one': viii 81
φορτίων ὅσα ναύκληρος ἄγε-
ται

ἀγλευκῆς¹, ἑς, *acerbus*, 'sour',
'unpleasant', a Sicilian
word: viii 26 ἀγλευκέστατον
ὄραν (where see n.)

ἀγνοεῖν, *ignorare*, 'not to
know': xix 14. with pro-
leptic acc. xix 92 τὸ στρα-
κὸν ἀγνοεῖς... πῶς ἂν κατα-
θείης; c. partic. xx 15
ἀγνοήσας τὴν γῆν φέρουσαν
ἀμπέλους. seq. ὅτι xx 16.
seq. ὥς xx 18

ἀγνώμων, ον, *sensu carens*,

imprudens, 'dull', 'unfeel-
ing', 'injudicious': xxi 16

ἀγνῶς, ὦτος, ὁ, ἡ, *inscius*, 'not
knowing', 'ignorant': xx 65

ἀγορά, ἄς, ἡ, 'market-place':
vii 6, πρὶν ἢ ἀ. λυθῇ xii 4

ἄγριος, α, ον, *agrestis*, 'wild':
γῆ ἡ τὰ ἄγρια καλὰ φύουσα
δύναται καὶ τὰ ἡμερα καλὰ
ἐκφέρειν xvi 22

ἀγρός, οὔ, ὁ, *praedium*, 'a
farm': ἀνὴρ οὐ λαμβάνει σί-
τον ἐκ τοῦ ἀγροῦ.)(πό-
λις, *rus*, 'the country': κατ'
ἀγρόν, *ruri* v 46, xii 81,
εἰς ἀγρόν xi 93, 96, ἐκ τοῦ
ἀγροῦ xx 20. οἱ ἀγροί,
praedia, 'lands': xii 12 ἐν
τοῖς ἀ.

ἄγχουσα³: v.s. ἔγχουσα

ἀγωνίζεσθαι, 'to plead a cause
before a judicial tribunal':
xi 155 πῶς ἀγωνίξῃ; *quo-
modo causam tuam agis
coram iudice accusatus?*

ἄδελφός, οὔ, ὁ (α copul., *adelphus*,
uterus), *frater uterinus*, 'a
brother': iv 131 τῷ ἀ. μα-
χούμενος

Ἄδης, ον, ὁ: ἐν Ἀιδου, *apud in-
feros* xxi 79

ἀδικεῖν, *iniuste agere*, 'to do
wrong': xiv 33, 38, 39.
c. acc. pers. xi 132 οὐδένα
ἀδικῶ εἶδ δὲ ποιῶ πολλούς,
34, xiv 29

ἄδικος, ον, *iniustus*, 'wrong-
doing': ix 75, xiv 23

ἀδίκως, *iniuria, immerito*,
'wrongly', 'undeservedly':
xi 145 εἰ τις ἀ. αἰτίαν ἔχει, 147

ἀδολεσχεῖν³, *garrere*, 'to prat-
tle without end': xi 15 (said
of Socrates). Cf. Plat. So-
phistes c. 23, p. 225 ε

ἀδοξείσθαι, *male audire, con-
temni*, 'to be held in no
esteem': iv 12

ἀδρός³, *ἀ, ὄν, maturus, adultus*, 'ripe', 'fine', 'well-grown': ἀδρούς χόλους ἐκτρέφειν XVII 77

ἀδυναμία, *as, ἡ, inopia*, 'want of means': XX 121

ἀδύνατος, *ον, qui non potest*.

1. of persons: 'unable to do anything': I 160, XII 62.

c. pass. inf. XII 66 ἀδύνατοι διδαχθῆναι, 80 ἀ. παιδεύεσθαι. 2. of things: 'impossible', 'that cannot be done'.

c. infin. act.: V 87 τὰ πλείστα ἐστὶν ἀδύνατα προνοῆσαι

ἀεί, *semper*, 'always': IX 43, X 64, XXI 79 τὸν ἀεί χρόνον.

'from time to time': VIII 46 ἀεί οἱ ὀπισθεν ἐπέρχονται,

XVIII 35 ὑποβάλλοντες τὰ ἄτριπτα ἀεί, XIX 131 trans-

posed: τρυγᾶν τὸ ὄργων ἀεί ἀερομετρεῖν⁴: XI 16 (said of Socrates)

ἀζήμιος, *ον, impunitus*, 'with impunity': XII 107

ἀθήρ³, *έρος, ὁ, 'awn', 'beard of an ear of corn'* (from same root as Lat. *ad-or, ad-oreus*): XVIII 11

ἀθροΐζειν, *in unum conferre*, 'to collect': IX 34. PASS. XX

50 κόπρον ἐπιμελοῦνται ὅπως ἀθροΐζεται

ἀθυμείν, *aegre ferre*, 'to be out of heart': VIII 8 μηδὲν ἀθυμήσης ὅτι, 135 οὐδὲ τοῦτο δεῖ ἀθυμῆσαι ὥς

ἀθυμία, *as, ἡ, abiectio animi*, 'discouragement': XI 18 ἦν ἂν ἐν πολλῇ ἀθυμῖα, XIII 61

ἀθυμία ἐγγίγνεται τοῖς ἀγαθοῖς

ἀθύμως, *gravatim*, 'without heart or spirit')(προθύμως: XXI 34

αἰκλίσσθαι, *foede perdere*, 'to

mar', 'maltreat': I 170 αἱ δὲ τοιαῦται δέσποναι (*pravae cupiditates*) αἰκλιζόμεναι τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἴκους οὐποτε λήγουσιν

αἰσθάνεσθαι, *sensibus percipere*, 'to notice by the senses': IV 159 αἰσθόμενος τῆς ὁσμῆς. c. acc. et partic.: *intellegere*, 'to notice', 'observe': I 117 ὁπόταν αἰσθανώμεθα αὐτοὺς ταῦτα μὴ θέλοντας ποιεῖν, II

38 τὴν πόλιν αἰσθάνομαι—προστάττουσαν, XIV 33 οὓς ἂν αἰσθάνωμαι ἀδικεῖν πειρω-

μένους

αἰσχίον (*αἰσchrós*))(κάλλιον: VII 165, XV 77

αἰσχροκέρδεια, *as, ἡ, turpis lucri cupiditas*, 'base covetousness': XIV 23

αἰσchrós, *ἀ, ὄν, turpis*, 'base', 'disgraceful': XXI 28 ἦν τι τῶν αἰσchrῶν συμβαίῃ, 31

αἰσchrόν τι ποιεῖν, XIV 44 αἰσchrῶν κερδῶν ἀπέχεσθαι, XV 75 οὐ σοὶ αἰσchrόν τὰ ῥάδια διδάσκειν ἐστίν, ἀλλ'

ἐμοὶ αἰσchrίον μὴ ἐπίστασθαι

αἰσchrύνεσθαι, *pudore affici*, 'to be ashamed': IV 27 ἄρα μὴ αἰσchrυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; XXI 27, 31

αἰτεῖν, *petere, orare*, 'to ask for': VIII 6 τῶν εἰσενεχθέντων τι αἰτήσαντος ἐμοῦ

αἰτία, *ἡ, culpa*, 'blame': τὴν αἰτίαν ἔχειν, *crimen habere, reprehendi*, 'to bear the blame': δικαίως ἂν τὴν αἰτίαν ἔχοι III 90, 93, XI 146

αἰτιάσθαι τινά τινος, 'to accuse one of, blame for a thing': III 85

αἷτιος, *α, ὄν, auctor*, 'being the cause', 'responsible

for', c. gen. rei: viii 14, xii 110 χάριν τῶν καλῶς τελουμένων ἀποδιδόναι τῷ αἰτίῳ. τὸ αἷτιον, *causa*, 'the cause': iii 20, 46, viii 143, vi 54 τὰ αἷτια

ἀκολουθεῖν, *sequi*, 'to follow': c. dat. xi 20 Ἰππῳ πολλοὺς ἀκολουθοῦντας θεατάς. ἀκολουθητέον³, *sequendum est* so. ducem xxi 46

ἀκόλουθος, ον, c. gen. 'consequent upon': iii 11 τὸ τούτου ἀκόλουθον, *quod ex hoc sequitur*, xi 72 ἀκόλουθα ἀλλήλων (Madv. Gr. Synt. § 37, Rem. 1)

ἀκονᾶν, *acuere*, 'to sharpen', met. *incitare*, 'to provoke': xxi 15 ἀκονᾶν τὰς ψυχὰς ἐπὶ τὸ ἐβελοντὰς πονεῖν

ἀκοντίζειν, *iaculari*, 'to throw a javelin': xxi 43

ἀκόσμητος³, ον, *inornatus*, 'unfurnished with': xi 54 χρήμασιν ἄ.

ἀκούειν, *audire*, 'to hear': xiii 23, xv 61 τὰ μὲν ἰδῶν, τὰ δὲ ἀκούσας, 73, xx 20 ἔστιν ἀκούσαι, xx 134, xxi 71.

1. c. gen. pers. et acc. rei: x 6 ἄ μου ἀκούσασα ἐπείθετο, xx 67 ὅτου ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχοι, vi 58 ἐκάτερα ἀκούειν σου. c. gen. rei: xix 11 οὐδ' ἂν ἀκούσαις λόγου διαθέοντος. c. gen. pers.: xi 22 λόγον ἔχοντων τινων περὶ αὐτοῦ ἤκουον. 2. c. acc. rei:

vii 36 ὅπως ὡς ἐλάχιστα ἀκούσοιτο, iii 101 ἐλάχιστα ἀκηκουῖαν, ix 106, xi 3, ii 3 τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι (where ὑπὸ σοῦ goes with λεγόμενα, not, as L.-S. take it, with ἀκηκοέναι). 3. c. gen. obj., 'to

hear of': xi 70 τῆς χρηματίσεως...ἀκούειν, where see note. also c. acc. xv 26 τὴν φιланθρωπίαν ταύτης τῆς τέχνης ἀκούσῃ. 4. c. acc. partic., to denote the state of the person, 'to hear that': vi 88 τὸν Ἰσχόμαχον ἤκουον πρὸς πάντων καλὸν κάγαθόν ἐπονομαζόμενον.

5. c. infin.: xx 152 ὅπου ἂν ἀκούσῃσι πλείστον εἶναι, 160. 6. seq. ὅτι: xi 26, xv 45 ταῦτα ἀκούσας, ὅτι δεῖ ἐπίστασθαι γράμματα ἡκηκόη ἂν

ἀκρατής, ἐς, *impotens, intemperans*, 'intemperate in the use of': τοὺς οἶνον ἄ. xii 57, 61)(ἐγκρατής

ἀκριβεία τῆς κατασκευῆς *exacta rerum collocandarum diligentia* viii 107

ἀκριβής, ἐς, *accuratus*, 'precise': viii 69 ἀκριβεστάτην σκευῶν τάξιν

ἀκριβοῦν ὡς, *accurate tenere quomodo*, 'to know exactly how': xx 49

ἀκριβῶς, *diligenter*, 'to a nicety': ii 22 ἄ. οἶδα, viii 58, xvi 74, λόγῳ ἀκριβέστατα διεξιόντες xvi 4

ἀκρόδρυον³, τό, pl. xix 77 συκᾶς φυτεύειν καὶ τᾶλλα ἀκρόδρυα (*arbores fructiferas*, 'fruit-trees')

ἀκρόπολις, εως, ἡ, *arx*, 'the citadel': ii 45 φυλακὰς ἐν ταῖς ἄ. τρέφει

ἀκροτομεῖν³, *culmos in summa parte prope aristas praecidere*)(παρὰ γῆν τέμνειν xviii 12

ἄκων, ουσα, ον, *invitus*, 'constrained': ἀκόντων τυραννεῖν)(ἐβελόντων ἄρχειν xxi 77

ἀλεινός, ἡ, ὄν, *calidus*, 'warm')(*ψυχρινός*: ix 22. Cf. Mem. iii 8, 9

ἀλείφειν, *linere*, 'to anoint', 'plaster': PASS. x 35 μίλτω ἀλειφόμενος

ἀλεξητήρ⁷, ἡρως, ὁ, *defensor*: ταῖς πατρίσιν ἀλεξητήρες *qui quocumque modo iuvant patriam* iv 21. See n. to xiii 57

ἀλήθεια, ας, ἡ, *veritas, verum*, 'truth': xx 67. 'reality': x 15 ἐρυθροτέρα τῆς ἀ. i.e. *quam revera erat* [cf. Mem. ii 1, 22 ὀρθοτέραν τῆς φύσεως, i.e. *quam natura erat*], x 76 τῇ ἀληθείᾳ, *vere*, 'in reality'

ἀληθεύειν, *verum loqui*, 'to speak the truth': xx 71 ἀ δύναται σαφηνίζει καὶ ἀληθεύει

ἀληθής, ἐς, *verus*, 'true': xi 160 τὸ ψεῦδος ἀληθὲς ποιεῖν, 156 ἀληθῆ λέγειν, xvi 20 ἀληθέστερα περὶ τῆς γῆς γινῶναι

ἀληθινός, ἡ, ὄν, 'genuine')(*κίβδηλος*: x 25. ἀληθινῶς, *vere*, 'truly', 'really': xxi 76 τοῖς ἀ. σωφροσύνη τετελεσμένοις, x 55 ἀ. κατωπτεύθησαν, i.e. *ut sunt natura*

ἀλιεύς³, ἑως, ὁ (ἄλς), *piscator, nauta*, 'a fisherman', 'seaman': xvi 30

ἀλίσκεσθαι, *fraudis convinci*: x 51. *deprehendi*, 'to be caught', 'detected': c. partic. xviii 21 ἀλίσκη ἐπ' αὐτοφώρῳ εἰδώς, xiv 20 ἦν τις ἀλῶ ποιῶν

ἄλκιμος⁷, η, ὄν, *fortis*, 'strong in battle': vi 45. iv 117 οἱ ἄλκιμοι, 'the military class' [from the root *alk-* seen in Lat. *ulc-isci*, which is connected with *ark-*]

ἄλλά, in quick answers and objections: ii 2, xi 126, xvi 54, xvii 67. with imperatives *agedum* xi 135;

ἀλλὰ γάρ i 113, viii 13, xi 64, xii 1; ἀλλ' ἢ, *nisi*, 'except' ii 91; ἀλλὰ καὶ v 77, x 46; ἀλλὰ καὶ—δέ xi 126; ἀλλὰ μέντοι—γε, *at vero* xv 1; ἀλλὰ—μὲν δὴ xi 13; ἀλλὰ μὴν, *propterea*, *quoniam* viii 134, xv 56; ἀλλὰ νῆ Δία xi 9; ἀλλὰ τί οὖν αἰτιον—ἦ iii 20; ἀλλὰ—τοι, 'but surely' iv 151, vii 88, xii 10, 29, xx 147, xxi 7

ἄλλήλων, *inter se*, 'of one another': vii 105 κεῖται μετ' ἀλλήλων, 153 δέονται ἀ., xi 72, x 52, viii 49 ἄλυτοι ἀλλήλοις, viii 29 ἐπικωλύσωσιν ἀλλήλους, xi 146 κατηγοροῦμεν πρὸς ἀλλήλους

ἄλλος, η, ο, *alius*, as Adj.: xx 90 ἄλλος ἀνὴρ, 147 ἀ. χῶρον, 168 ἀ. οἰκίας. as Pron.: xviii 64 καὶ ἄλλον δύνατο διδάσκειν, ix 52 εἴ τι ἀ. τοιοῦτον, xiii 4 τί ἄλλο, xviii 31, i 119 ἄλλο τι ἦ, xii 21 τί ἄλλο ἦ; 71 ἄλλου τινος, xiii 69, οὐδὲν ἄλλο ἦ viii 142, 146, xii 84. ἄλλα, *alia* vii 91; τὰ ἄλλα, *cetera* 44, xii 119, xix 77. omitted iii 20

ἄλλοσε, *alio*, 'elsewhither', 'to some one else': ii 103

ἄλλότριος, α, ὄν, *alienus*, 'belonging to another': xvii 11 ἀ. γῆς τοῦτο ἐστι γινῶναι

ἄλλως, *aliter*, 'otherwise': xvi 70 ἄλλως πως, 'in some other way'. ἄλλως τε καί, 'both otherwise and so', i.e. 'especially', 'above all': x 79, xv 77

ἄλμη³, ἡ, *salsugo*, 'saltiness':

xx 62. [Cf. Psalm cvi 34
 ἔθετο γῆν καρποφόρον εἰς
 ἄλμην]
 ἀλμώδης, *es, salsus*, 'salt',
 'saltish': xx 60 γῆ ἀλμω-
 δεστέρα πρὸς φυτεῖαν, i.e.
 'too salt for planting in'
 ἀλοᾶν, *triturare*, 'to thresh':
 xviii 16, 24, 26
 ἀλόγιστος, *ον, rationis expers*,
 'irrational': xx 83
 ἀλοητός³, *ὁ, tritura*: xviii 33
 ubi ἀλοατός restitui vult
 Lobeck ad Phrynich. p. 204
 ἀλυπος, *ον, non molestus*, 'not
 troublesome': viii 49 ἀλυ-
 ποι ἀλλήλοις, viii 11 ἀλυ-
 ποτέρα, 'less annoying'
 ἀλυσιτελής, *ἐς, inutilis, noxius*,
 'unprofitable', 'injurious':
 xiv 22 ἀλυσιτελεῖ ποιῆσαι
 τοῖς ἀδίκοις τὴν αἰσχροκέρ-
 δειαν
 ἀλυσιτελῶς, *cum damno*, 'un-
 profitably': xiv 22
 ἄλως, ἄλω, ἡ, *area*, 'a thresh-
 ing-floor': xviii 44, 50, 56,
 61
 ἅμα, *simul*, 'at the same time':
 xi 108, ἅμα πάντες, *omnino*
omnes xvii 19, ἅμα—καί—
 καί, *et—et* xx 139, ἅμα τε
 καί v 4. c. participio:
 xvi 33 παρατρέχοντες ἅμα
 τοὺς ἀγροῦς
 ἄμαξα, *ης, ἡ, plaustrum*, 'a
 heavy wagon': viii 27, 30,
 31 (ubi de impedimentis
 dicitur)
 ἀμαρτάνειν, *peccare, errare*,
 'to blunder', 'go wrong':
 viii 104 τοὺς μὴ ἀμαρτά-
 νοντας (in navi), xiv 27
 ζημία τοῖς ἀμαρτάνουσι
 ἀμείνων, *ον, melior*, 'better':
 vii 233 οἴκου φύλαξ ἂ, xiii
 65 οὐκ ἀξιώ τοὺς ἂ τοῖς κα-
 κίοσι τῶν ἰσων τυγχάνειν.

ἄμεινον, *neut. as adverb*,
melius, 'better': xi 94
 ἀμέλεια, *ας, ἡ, incuria, neg-*
legentia, 'want of care',
 'indifference': i 140, iv 74
 δι' ἀμέλειαν, xx 120
 ἀμελεῖν, *c. gen., neglegere*: vii
 55 οὐκ ἀμελήσει τῶν διδασκο-
 μένων, 167, ix 112 ἂ τῶν
 ἐαυτῆς, 115. *absol., non*
curare quod debeas, 'to
 neglect one's duty': ταμία
 ἀμελοῦσα ix 66, xii 92, 102,
 112, xiii 70, κυνίδια ὅταν μὲν
 πειθῆται—ὅταν δὲ ἀμελῇ
 xiii 43. 2. *neglegere*,
impunitum relinquere, 'to
 overlook': οὐκ ἀμελῶ ἀλλ'
 ἐπιπλήττω xiii 70. *PASS.*
 οὐδ' ἐκεῖνά μοι ἀμελεῖται
 (*negleguntur*) xii 10
 ἀμελής, *ἐς, neglegens*, 'heed-
 less') (ἐπιμελής xii 97.
 ἀμελῶς ἔχειν i.q. ἀμελεῖν,
 'to be indifferent': ἀμελῶς
 ἔχοντα πρὸς τὸ μηχανᾶσθαι
 χρήματα ii 47
 ἀμηχανία, *ἡ, summa omnium*
rerum inopia, 'want of
 means': ἀμηχανίαις συνέ-
 χονται i 151, ἐξ ἀμηχανίας
 (*ex consili inopia*, 'after
 helplessness') εὐπορίαν εὐ-
 ρούσα ix 5
 ἄμουσος³, *ον, inelegans*, 'illite-
 rate', 'unrefined') (μουσικός
 xii 100
 ἀμπelos, *ον, ἡ, vitis*, 'a vine':
 xix 73, 121, xx 15, 22,
 107
 ἀμφί (an instance of Xeno-
 phon's fondness for Ionic
 forms and words, since περὶ
 alone is found in good Attic
 prose), *prope*, 'about', 'at':
 iv 52 τοὺς ἀμφὶ τὴν οἰκησιν,
 ix 35 οἷς ἀμφὶ θυσίας (in
 sacrificiis) χρώμεθα, 42 ὄργα-

να ἄ. μάκτρας, vii 41 τὰ ἄ. γαστέρα, ix 42 τὰ ἄ. λουτρόν. viii 122 τὰ ἀμφὶ τραπέζας, quae pertinent ad mensas, xviii 76 τὰ ἀμφὶ (τὸν) σπόρον, ratio sementis faciendae, xix 4, xii 116 δεινὸς ἀμφ' ἵππους. ἀμφὶ τι ἔχειν=περὶ τι εἶναι, 'to be occupied with a thing', τοὺς ἀμφὶ γῆν ἔχοντας, i.e. γεωργοῦντας vi 34

ἀμφιεννύναι, circumdare, 'to put round or on': pf. part. pass.: ἡμφιεσμένη, amicta, 'dressed' x 78

ἀμφότερος, α, ον, uterque, 'each of two', 'both of two')(ἑκάτερος, uter, 'each one of two': xx 91 ἀμφότεροι, vii 152 τὴν φύσιν ἀμφοτέρων, xi 4 ἄ. ὑμῶν, vii 143 ἀμφοτέρους δεῖ διδόναι καὶ λαμβάνειν, 148 εἰς τὸ μέσον ἀμφοτέροις κατέθηκε

ἄν (postpositive), with secondary tenses of indicative in apodosis ii 106, xi 19. with participle in apodosis ii 109. with infinitive ii 125, iii 118, vi 29, xv 10, xvi 71, xviii 15. with οἶμαι δοκῶ anticipated hyperbatically and separated from the infinitive ii 6, 29, iv 129, vi 58, xv 52, xix 45, 62. detached from the verb and repeated in a long apodosis ii 102, xv 60, xvi 15, xvii 97, xix 11, 108. with ἴσως ii 95. with πάνυ vi 66. with τίς xvii 97. not repeated in second clause xxi 50. with relative and temporal words followed by the subjunctive, making them indefinite i 156, ii 44, iii 18, xi 148, xxi

39, 45, 48, 52. ἄν γε vii 7 ἄν=ἐάν, prepositive x 51. ἄν τε—ἄν τε, sive—sive xxi 54

ἀναβαίνειν, ascendere, 'to mount': ἀναβὰς ἐπὶ τὸν ἵππον xi 101, ἄμπελος ἀναβαίνουσα ('climbing') ἐπὶ τὰ δένδρα, i.e. ἀναδενδράς xix 121

ἀνάγεσθαι, solvere, provehi e portu in mare, 'to put to sea': viii 75

ἀναγιγνώσκειν, legere, 'to read', 'recite': xv 44

ἀναγκάζειν, cogere, 'to force', 'compel': pass. x 80 ἀναγκαζομένην ὑπηρετεῖν

ἀναγκαῖος, α, ον, necessarius, 'compulsory': ταῖς ἐν πολέμῳ ἀναγκαῖαις ἱππασίαις xi 103, ἣν μηδὲν ἀναγκαῖον (nihil negoti) ᾗ 92. τὰ ἀναγκαῖα, vitae necessitates in victu et cultu, 'bare necessities', 'needs', such as food, sleep, etc. iii 45, xx 6, τὰ ἐμοὶ ἄ. πράγματα, in vita quotidiana necessario obeunda ii 98

ἀνάγκη, ης, ἡ, 'necessity': ἄ. (ἐστὶ) c. inf., 'it is necessary that': ii 33, viii 33, x 51. seq. ὅπως: iv 106 ἄ. ὅπως ἔσονται

ἀναγρύζειν³, hiscere, 'to mutter': ii 75 οὐδ' ἀναγρύζειν (ne γρύ quidem mutire) μοι ἔξουσιν ἐποίησας

ἀναιρεῖν, removere, tollere, 'to remove', 'take away': pass. xviii 54 ἃ ἐκποδῶν ἀναιρεῖται

ἀνακύντειν, caput extollere, fig. animum recuperare et erigere, 'to breathe again': xi 26. [Cf. Josephus de bello Iudaico vi 8, 5 ἀνακύψαν-

τες ἐκ τοῦ δέους, *cum ad se rediissent ex metu*]

ἀναλίσκειν, εἰς τι, 'to spend money upon a thing': III 41

ἀναλμος³, *ον*: τὰ ἀναλμα, *quibus nulla salsugo inest* XX 63

ἀναμένειν, *c. acc. pers., expectare, opperiri*, 'to await', 'wait for': VII 8, VIII 148, XII 9

ἀναμιννήσκεσθαι, 'to recall to mind': XVI 7 ἀνεμνήσθην (*memini*) τὸ τῶν ἀλίων

ἀναμφιλόγως, *haud dubie*, 'unquestionably': IV 64. *sine controversia*, 'without dispute': VI 15 *ubi in seqq. est συνομολογοῦντας διεξιέναι*

ἀναπείθειν, *aliis persuadere ut credant*: XIX 105, 111, 113

ἀνέπεισάς με γεωργεῖν, III 53

ἀναπεταννύναι: IX 24 ἀναπέπταται (*ἡ οἰκία*), *aperta est*, i.e. *aditum habet*, 'lies open'. Jelf *Gr. Gr.* § 399 *Obs.* 2: 'A completed action implies and is the foundation of the permanent state which naturally follows such completion: hence we often translate a Perfect by a Present'

ἀναπίπτειν, a nautical word, *remo adducto se supinare*, 'to throw oneself back in rowing')(*προνεύειν* VIII 51

ἀνασεῖν³, *excutere*, 'to shake out': X 74 ἱμάτια καὶ στρώματα ἀνασεῖσαι

ἀναστρέφεισθαι:—1. *inverti*, 'to be turned up by digging': XVI 62 τὴν πόαν ἀναστρεφομένην. 2. *versari*, 'to be engaged in': V 58 οἱ ἐν τῇ γεωργίᾳ ἀναστρεφόμενοι

ἀνδρείκελον, τό (*χρῶμα*), *color qui vivi hominis similitudinem gerit, purpurissum*, 'a flesh-coloured pigment': X 36, 41

ἀνδρείος, α, *ον*, *virilis*, 'be-longing to a man': IX 39 ὑποδήματα ἀνδρεία

ἀνδριαντοποιός, οὔ, ὁ, *statuarius*, 'a sculptor': VI 72

ἀνδρίζειν, *c. acc., fortem reddere*, 'to make a man of': V 20

ἀνδρικός, ἡ, ὄν, *virilis*, 'masculine', 'manly': X 3 ἀνδρική διάνοια. ἀνδρικῶς, *viriliter*, 'like a man': V 59 ἃ παιδευόμενοι

ἀνδρωνίτις, ἰδος, ἡ, *ea aedium pars quam occupant viri*, 'the men's apartments in a house': IX 27

ἄνεμος, *ον*, ὁ, *ventus*, 'wind': XVII 7 στὰς ἐνθα πνεῖ ἃ

ἀνέξελέγκτως³, *ita ut convinci non possit*, 'so as not to be found out': X 50

ἀνεπιστημοσύνη, *ης, ἡ, inscitia*, 'want of knowledge': XX 9, 111 αἱ λίαν ἀνεπιστημοσύναι

ἀνεπιστήμων, *ον*, *indoctus*, 'ignorant': *c. gen.* III 92, VII 221, 223

ἄνευ, *sine, absque*, 'without': XII 27 τί ἐπιτρόπου ἃ τούτων ὄφελος; *c. inf. nisi*: XI 38 ἃ τοῦ γινώσκειν ἃ δεῖ ποιεῖν, 58 οὐ δύνανται ζῆν ἃ τοῦ ἄλλων δεῖσθαι

ἀνέχεσθαι τινα, *tolerare aliquem*, 'to put up with': II 34 οὐκ ἂν σε ἀνασχέσθαι

ἀνήκεστος, *ον*, 'incurable': II 50 ἃ κακόν. 'incurrible': XIV 35 ἃ πλεονέκται

ἀνῆρ, ἀνδρός, ὁ, *vir*:—1. 'a man', emphatically: XI 29,

xxi 51 μέγας δ. 2.)('a woman': ix 64 ἐγκρατεστάτη ἀνδρῶν συνουσίας. 3. 'a man', 'a husband')(his wife: vii 89, 126, 135, 140, 165. 4. joined with a title or profession: xvi 46 φιλοσόφου ἀνδρός. 5. 'a man', 'any man': i 40 οἶκος ἀνδρός, xi 15 ὦν δ. δ: ἀδολεσχεῖν δοκῶ. 6. ἀνὴρ (ὁ ἀνὴρ), used for αὐτός, ἐκεῖνος: xx 19, 22, 24

ἀνθοπλίζειν, 'to arm against': PASS. viii 76 ναυτὶ ἀνθῶ-πλίσται πρὸς τὰ πολέμια πλοῖα

ἀνθρώπινος, η, ον, *humanus*, 'suited to man': xxi 74 τὸ ἐθελόντων ἀρχεῖν οὐκ ἀνθρώπινον ἀγαθὸν ἀλλὰ θεῖον, non ab hominibus proficiscitur sed a dis hominum virtuti conceditur (Sturz)

ἀνθρωπος, ον, ὁ, *homo*, 'man'. 1. as an individual: xvi 21 γείτονος ἄ., xvii 60 ἄ. τῷ ἰσχυροτέρῳ, xx 68 παντὶ ἄ. 2. generically: ἀνθρωποι, *homines*, 'mankind', 'the world': vi 20, xiii 21, 26, 27, 44, 54, xvi 79, xviii 71, xx 95, πάντες ἄ. xvii 13, 6 πάντες οἱ πρόσθεν ἄ., 8, 17. οἱ ἀνθρωποι)(τὰ κτήνη vii 107, 108, xiii 39, xv 33.)(τὰ ζῷα xx 92, 161.)(οἱ θεοὶ ii 34, x 48, xi 37, xv 29

ἀνιάν, *molestiam exhibere*, 'to trouble', 'vex': iii 16 πολλὰ μὲν αὐτοὺς ἀνιωμένους, πολλὰ δ' ἀνιῶντας τοὺς οἰκέτας

ἀνιδρωτί, *sine sudore, lente*, 'without toil', 'lazily': xxi 20. Cf. Cyr. ii ii 30

ἀνίστασθαι, *surgere e lecto*,

'to rise from bed': iii 52, xi 88 ἄ. ἐξ εὐνῆς

ἀνόητος, ον, *ineptus, absurdus*, 'silly': τὸ πάντων ἀνοητό-τατον ἔγκλημα xi 16

ἀνταγωνίζεσθαι, *componi*, 'to be pitted against': x 77

ἀντί, c. gen., 'in the place of': x 39, 80, xii 21, 26

ἀντίδοσις³, εως, ἡ: vii 20. Cf. ii 39

ἀντιζητεῖν⁴, *vicissim s. et ipsum quaerere*: viii 144

ἀντιλέγειν, *contra dicere*, 'to gainsay', 'contradict': c. dat. ii 59 οὐκ ἔχω τούτοις ἄ.

ἀντίος, ἰα, ἰον, *adversus*, 'opposite', 'facing': xviii 8.

ἀντίον, c. regione, *adversus*, 'right against': xviii 10 ἄ. ἀχῶρων θερίζειν

ἀντιποιεῖν τινα ἀγαθά: v 56

ἀντιπροσαμασθαι⁴, *novam terram aggerere, accumulare*: xvii 101 ἀντιπροσαμνησάμενοι τὴν γῆν

ἀντίρροπος³, ον, c. dat. (Madv. § 37): iii 110. [Cf. Hell. v 1, 36]

ἀντιτιμάν, *vicissim ornare praemio*: PASS. ix 68 ἀντιτιμήσεται, 'she shall be repaid with some token of honour'

ἀντιχαρίζεσθαι τί τινι, *vicissim gratificari*, 'to give gladly in turn': v 40

ἀντλεῖν³ εἰς τὸν τετρημένον πίθον, *haurire in dolium perforatum* vii 216

ἀντωνεῖσθαι³, 'to buy instead': xx 147 ἄλλον (χῶρον) ἀντεωνεῖτο

ἀντωφελείν, 'to benefit in turn': v 30 ὠφελούμενοι ἀντωφελοῦσι τὸν χῶρον, *agro, ex quo fructum ceperant, vicissim prosunt*

ἀνύτειν, *perficere opus quodcumque*, 'to finish', 'complete', 'effect': c. acc. xxi 18 τὸν αὐτὸν ἀνύτουσι πλοῦν. abs. xxi 101 διαφέρουσιν εἰς τὸ ἀνύτειν οἱ πράττοντες κτλ., xvi 37, xxi 57 οἱ ἀνύτοντες (*qui faciunt ad*) ἐπὶ τὰγαθά. ἀνύτειν τι παρὰ τινος, *efficere, impetrare*, 'to get', 'procure': xiii 49 (ubi ἀνύτοις postulat Cobetus)

ἀνυτικός, ἡ, ὄν, *efficax*, 'effectual': xx 117 ἀνυτικωτάτην χρημάτισιν, *rationem quaestum plurimum consequendi*

ἄνω, 'above ground')(κατὰ τῆς γῆς: xix 58 ἄνω βλαστάνει τὰ φυτά, 93. c. art.: xix 89 τῶν φυτῶν τὸ ἄνω, i. e. *summas partes*

ἄνωθεν, *desuper*, ὁ ἄνωθεν θεός = ὁ ἄνω θεὸς ἄνωθεν xx 51

ἀνωφελής, ἐς, *inutilis*, 'useless': i 119. 2. *perniciosus*, 'harmful', 'improper': i 142, xiii 69

ἀξιόκουστος, ὄν, *auditu dignus*, 'worth hearing': viii 23

ἀξιοεργός³, ὄν, *laborando idoneus* vii 183, ubi ἀξιουργοί scripsit G. Sauppe

ἀξιοθέατος, ὄν, *spectatu dignus*, 'well worth seeing': iii 32, viii 22, 48

ἄξιος, ἰα, ἰον, *dignus*, 'worthy': α. καταγέλωτος xiii 24, 29, ἔδοξέ μοι ἄξιον ἐπισκέψεως ii 120, πολλοῦ ἄξιος xv 10, xx 132, α. ἐπαίνου xi 3, xiii 30, πολλαπλασίου α. xx 130, τὰ πλειονος ἄξια vii 83, διπλασίου ἄξιος 222, τὰ πλειστοῦ ἄξια ix 17, τὰ ἐλαχίστου ἄξια vii 97, 99, xiii 67, α.

παντός (*quonvis pretio dignus*) vii 225, ἄξια τῆς τροφῆς ἐργάσασθαι xv 58. abs.

'worthy', 'meritorious': ix 93. 'meet', 'due': δίκην α. xii 111; c. inf. ἀξίους βιοτεύειν xxi 78

ἀξιῶν, 'to think worthy, fit': c. acc. pers. et inf. xiii 65. οὐκ ἀξιῶντας, *volentes*, 'resolving not', 'refusing': xxi 24. pass. 'to be thought worthy': vi 77 τί... τοῦτ' ἀξιῶντο καλεῖσθαι

ἀξιοφιλητός⁴, ὄν, *amore dignus*, 'worth loving': x 18, 32

ἀξίως λόγου, i. q. ἀξιολόγως, *laudabiliter, egregie, probabiliter*: i 68, iii 117

ἀπάγειν, *abducere*, 'to lead away': xi 107 ὁ παῖς τὸν ἵππον οἴκαδε ἀπάγει

ἀπαληθεύειν², not ἀπαληθεύεσθαι, *verum proferre*, 'to speak the whole truth': iii 95

ἀπαλός, ἡ, ὄν, *tener, recens*, 'tender', 'fresh': xix 124 ὅταν ἔτι ἀπαλοὶ οἱ βότρυες ὦσι

ἀπαντᾶν, *in via incidere in aliquem*, 'to encounter any person or thing': xi 19

ἀπαντήσας τῷ Νικίῳ ἵππῳ
ἅπαξ, *semel*, 'once for all': x 7, xxi 71

ἀπαριθμεῖν, *diligenter annumerare*, 'to count over', 'take an inventory of': ix 58

ἀπαρχαί³ (ἀπαρχή), *primitiae frugum*, 'first-fruits': v 47

ἅπας, ἅπασα, ἅπαν (ἅμα, πᾶς). pl. *omnes simul, cuncti*, 'all together': xx 35 τόδε γίγνωσκουσιν ἅπαντες, 39 α. ἴσασιν, v 82 αἱ ἄλλαι τέχναι α., iv 109 τοῖς ἄλλοις ἅπασι

καλοῖς, viii 137 μυριοπλάσια
 ἡμῶν ἅπαντα ἔχει ἡ πόλις
 ἀπάτη, ης, ἡ, *fraus*, 'deceit':
 xx 70 ἐπὶ ἀπάτη, 'with
 a view to deceive', x 49
 ἀπάται, 'modes of deceiv-
 ing'

ἀπατηλός, ἡ, ὄν, *fallax*, i 140
 ἀπειθεῖν, *non parere*, 'to be
 disobedient')(*πειθεσθαι*:
 xiii 33 ὅταν α. ἐπιχειρῶσι,
 37 τῷ ὅταν ἀπειθῶσι πράγ-
 ματα ἔχειν (τοὺς πῶλους)

ἀπειλεῖν, *minari*, 'to threaten':
 viii 102 ἀπειλεῖ θεὸς καὶ
 κολάζει τοὺς βλάκας

ἀπειναί, *abesse*, 'to be away':
 viii 90 καὶ ἀπὼν ἂν εἴποι,
 xii 20 ὅταν ἐγὼ ἀπῶ

ἀπειπεῖν, with or without par-
 ticiples, *re desperata desi-
 nere*, 'to give over': viii
 146

ἀπεργάζεσθαι, with object
 and predicate accusative,
efficere, 'to make so and so':
 xiv 26. PASS. ἀπειργασ-
 μένος, 'perfect': xi 14

ἀπερύκειν^{5,7} τι ἀπό τινος, *arcere*
aliquid ab aliquo, 'to keep
 a thing off from': v 33

ἀπέρχεσθαι, *abire*, 'to go
 away': xii 3 οὐκ ἂν ἀπέλ-
 θοιμι πρὶν, *non prius abibo*
quam

ἀπέχεσθαι, *abstinere, continere*
se: c. gen. 'to abstain from':
 v 3, xi 104, xiv 6, xvi 29

ἀπιέναι, *abire, discedere*: v 32,
 xii 2, xx 91, 134 ἐπιστάμενος
 ἄπει

ἀπλῶς, *simpliciter*: xii 90.
 'in good faith')(ἐπὶ ἀπάτη
 xx 70

ἀπό, of Place, 'away from': xii 75
 ἀπὸ τῶν ἐρωμένων κωλύεσθαι.
 denoting the 'means', 'in-
 strumentality', by which a

thing is done: ἀπ' ὀλίγων
 ii 72, ἀπὸ τῶν αὐτῶν ἔργων
 ii 117, χρημάτων ἀπὸ γεωρ-
 γίας xx 118, ἀπὸ τῆς παρού-
 σης δυνάμεως (*pro ea quidem*
coria quae adsit) ix 93, ἀπὸ
 πολλοῦ ἀργυρίου οἰκοδομεῖν
 iii 6, ἀπὸ τῆς γεωργίας ἔχειν
 ὧν δέονται vi 55, ἀφ' ἧς τὰ
 ἐπιτήδεια πορίζονται 39, ὠφε-
 λούμενοι ἀπὸ τῆς γεωργίας
 v 29, ἀφ' ἧς θρέψονται 62,
 ἀφ' ὧν ὠφελεῖσθαι xx 170,
 ἀφ' ἱππικῆς εἰς ἀπορίαν ἐλη-
 λυθότας iii 60, ἀπὸ τούτου,
 'because of this' viii 126

ἀποβάλλειν, *amittere*, 'to for-
 feit': xii 6 φυλάττει μὴ
 ἀποβάλλης τὴν ἐπωνυμίαν.
vili pretio vendere, proicere,
 'to sell too cheap': xx 159

ἀποβλέπειν εἰς τινα, *intueri*
aliquem: iv 157. α. εἰς or
 πρὸς τινα, *expectare ab ali-
 quo*, 'to look wistfully to
 some one for some object':
 xvii 10. absol. ii 57 ὡς
 παρὰ σοῦ ὠφελησόμενοι ἀπο-
 βλέπουσι

ἀποδεικνύναι—ἐπιδεικνύναι iii
 6 [qui locus ostendere potest,
 perexiguum saepe discrimen
 esse. Nullum esse conten-
 dit Kerst p. 69. V. Kuehner
 Comm. ii 1, 21, G. Sauppe],
 iv 1, v 49. *ostendere, mon-
 strare* x 19. *argumentis*
demonstrare iii 4, 6. c. inf.
legibus constituere, 'to or-
 dain a thing to be': vii
 163. *praestare, efficere*,
 v 48, vii 39, xv 8

ἀποδεκτέον³ (ἀποδέχεσθαι, 'to
 receive from another'), *re-
 cipere oportet*: vii 190 τὰ
 εἰσφερόμενα α.

ἀποδιδόναι, *dare cui par est*
dari, 'to give in the proper

quarter', 'to pay what is due': δασμόν ιν 92, χάριν xii 109.

ἀποδίδωσθαι, *vendere*, 'to sell': οἵτινες ἂν ἀποδίδωνται τὰς οἰκίας xx 166, εἰ μὴ ἀποδιδόιτο ι 70, ἀπεδίδοτο xx 144, 146

ἀποδιδράσκειν, *aufugere*, 'to run off', 'abscond': iii 30

ἀποδοκιμάζειν, *repudiare, nolle*, 'to reject as unfit': xix 79

ἀποθαρεῖν⁸: xvi 28. [The ἀπό has the same meaning which it has in ἀποκαταδοκία Rom. viii 19, ep. Phil. i 20, ἀποθαυμάζειν, ἀποτρέχειν (Ar. Nub. 1005), ἀποχωλεῖν, viz. a strengthening of the verbal conception]

ἀποθαυμάζειν⁷, *demirari*, 'to marvel much': ii 119

ἀποθνήσκειν, *mori*, 'to die': iv 138 ἀποθανόντι συναπέθανον, xxi 80 φοβούμενος μὴ δις ἀποθάνῃ (de Tantalo)

ἀποικεῖν³, *procul abesse*, 'to live far off': iv 53 (ubi opp. τοὺς ἀμφὶ τὴν αὐτοῦ οἰκησιν)

ἀποικίζειν³, *coloniā deducere*: vii 183 (ubi de duce apium dicitur)

ἀποκρίνεσθαι, *respondere*, 'to reply': xix 99 ἀποκρίνομαί σοι ἅπερ σὺ γινώσκεις, vii 61, 209 ἀπεκρίνατο, iv 163 ἀποκρίνασθαι. c. acc. cogn. xix 20 τόδε ἀπόκριναί μοι, x 1 ἀποκρίνασθαι αὐτῷ ταῦτα

ἀπόκρισις, *ews, ἡ, responsum*, 'a reply': xii 113 καλῶς δοκεῖ ἔχειν ἡ τοῦ βαρβάρου λεγόμενη ἀπόκρισις

ἀποκρύπτεσθαι, 'to conceal': c. acc. x 20, xv 64. c. dupl. acc. *celare aliquem aliquid*, 'to keep a thing back from another': xv 69

ἀποκωλύειν, *impedire*, 'to hinder': v 61 ἢν μὴ θεὸς ἀποκωλύῃ, 62 τῶν ἀ. sc. γεωργεῖν (ubi κωλύόντων habet Stobaeus)

ἀπολαμβάνειν, 'to take back': ix 60

ἀπολαύειν, *frui*, 'to have the enjoyment, benefit of': xii 36 οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν

ἀπολείπειν, *omittere*, 'to pass over': xv 12. *subsistere*

in disputando, 'to leave off speaking': vi 6 ἐνθεν λέγων ἀπέλιπες. with inf. of intent, 'to leave', 'forsake':

i 161 ἀπολείπουσιν τοὺς κακῶς γηράσκειν. PASS.

ἀπολείπεσθαι, 'to stay behind': vii 208 ἀπολείπτέον³ εἶναι, sibi remanendum esse

ἀπολλύναι, *pessumdare*, 'to destroy utterly': v 93 πρόβατα νόσος ἀπώλεσεν, viii 104 εἰ μὴ μόνον μὴ ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, πάντῃ ἀγαπητόν

ἀπολογεῖσθαι: xi 140, 145 ἀπολογούμεθα ὑπὲρ του, 'we speak in behalf of some one'. seq. ὅτι, 'to allege in defence that': xi 130

ἀπολογίζεσθαι, *rationes reddere*: ix 45 τὰ εἰς ἐνιαυτὸν ἀπολελογισμένα, 'the estimates for a year'

ἀπομετρεῖν, *dimetiri*, 'to measure out': x 69 παραστήναι ἀπομετρούσῃ τῇ ταμίᾳ

ἀποπαύειν (τοὺς δούλους) τῆς χρήσεως, 'to dismiss them from service': xiv 35

ἀποπειράσθαι εἰ, 'to try whether': iii 50. *specimen, periculum facere*: xix 83 ἀποπειρᾶ μου τοῦτο

ἀπορεῖν, *nescire quid sit faciundum*, 'to be puzzled': viii 140. c. inf. 'to be at a loss how to': viii 68 ἀ. χρήσθαι. *destitui rebus ad vitam necessariis*, 'to be in want': iii 38

ἀπορία, *as, ἡ, inopia*: ii 51, iii 60, vii 66 οὐκ ἀπορία ἦν ἄπορος, *ον, inops*, 'poor', 'needy')(πλούσιος ii 118.

ἀπόρους εἶναι)(εὐπορεῖν xx 11. ADV. ἀπόρως βιοτεύειν: xv 24

ἀποσβεννύσθαι, *extingui, obsolescere*, 'to be put out', 'fall into disuse': v 83

ἀποστατεῖν, *desiderari*, 'to be missing': viii 99

ἀποστλεγγίζεσθαι³, *strigili uti*: xi 110 ἀπεστλεγγισάμην

ἀποτετελεσμένος (ἀποτελεῖν), *omnibus numeris absolutus*, 'perfect': xiii 13, xiv 3.

ἀποτίνειν, *solvere, mulctam dare*: xi 151 ὃ τι χρή παθεῖν ἢ ἀποτίσαι (solennis formula)

ἀποτρέπεσθαι, *a proposito desistere*, 'to desist from': xv 73 ἀποτρέπεσθαι τοῦ ἐρωτήματος, *quaestionem positam non persequi*

ἀποτρέχειν, *currentem abire*, 'to go away at a running pace': xi 109 τὰ μὲν βάδην, τὰ δὲ ἀποδραμὼν οἰκαδε

ἀποφαίνειν *eis τὸ κοινόν*, *in medium proferre*: vii 78. with participle, *argumentis demonstrare*, 'to shew', 'prove': ix 105

ἀποφαίνεσθαι τὴν γνώμην, *sententiam suam ostendere vel pronuntiare*, 'to set forth one's own views': xvii 40. Abs. 'to declare one's opinion': ii 32, xvi 34, 38

ἀποφεύγειν μοι, *elabi mihi*, 'to run away from me': ii 97

ἀποχωλεῖν (χωλός), *claudum reddere*, 'to make quite lame': xi 106 Thuc. 7. 27. 4

ἄπτεσθαι, *corpore attingere*, 'to be in contact with': x 38, 40 ἀ. μάλτου

ἀπωθεῖσθαι, *abicere, non admittere, repudiare*, 'to reject', 'put out of consideration': i 95 τὸ ἀργύριον οὕτω πόρρω ἀπωθείσθω ὥστε μηδὲ χρήματα εἶναι

ἄρα, *illative, rebus ita comparatis, igitur*, 'so then': i 102, vi 10, xi 26, xviii 1. with past tenses to express surprise i 144, also with present xi 26. μὲν δὲ ἄρα, *igitur, ut video* xviii 63.

οὐκ ἄρα with imperfect. vi 83. ἄρα, 'namely' vii 80, viii 95, xii 114. τί οὖν — ἄρα *el* vi 10. ἔάν ἄρα, *si forte* v 56, xvi 17. *el* ἄρα xviii 67.

ἄρα, *num*: vii 64, xix 100. ἄρά γε i 3, vii 204, xvii 54. ἄρα μή, *num vero*, where there is plainly a negative meaning iv 27. ἀρ' οὖν xix 107

ἀργία, ἡ, *desidia*, 'laziness': i 139, xvi 17, xx 77 dub.

ἀργός, ὁν, *otiosus, segnis*, 'idle', 'lazy': vii 174 οὐκ ἐὰν ἀργὸς τὰς μελίττας εἶναι, xx 106 ἢ ὅλως ἐργάζεσθαι ἢ ὅλως ἀργὸν εἶναι, 110. De opibus, 'yielding no return', 'unemployed': vii 174. *iners, incultus*, 'unproductive', 'untilled': ἀργὸς χώρα iv 72, 89, xx 122, 147, διὰ τῆς ἀργουῦ (γῆς) xix 47, 49. ADV. ἀργότερον xv 41, ἀργότατα 12

ἀργύριον, τό, *argentum*, 'silver', 'money': II 77, x 23
 ἄ. κίβδηλον, XIX 107 ἄ. κα-
 λόν, XX 123 πολλοῦ ἄ. γίγ-
 νεσθαι, 145 εἰ πολὺ ἀργύ-
 ριον εὐρίσκει. ἀργύρια,
 'pieces of silver': XIX 110
 τὰ καλὰ καὶ τὰ κίβδηλα ἄ.

ἀρεσκόντως³, c. dat., 'agree-
 ably': XI 112 ἄ. μοι

ἀρετή, ἧς, ἡ, 'superiority',
 'excellence': x 9 ἄ. γυναικός,
 VII 236 ἀρετὰς

ἀρήγειν⁷, *iniuriam propul-
 sare*: absol. VI 35, VII 140,
 οἱ ἀρήξοντες IV 114. c.

dat., *opem ferre*, 'to aid',
 'succour': ἄ. τῇ χώρᾳ IV 44,
 83, VI 32, v 24 ἄ. τῇ πόλει, IV
 123 ἄ. τοῖς κατεσκευασμένοις

ἀριθμός, οὗ, ὁ, *numerus*, 'num-
 ber': IV 55 τὸν ἄ. τὸν τεταγ-
 μένον ἐκπλεων ἔχοντες, VII
 80 ἀριθμῷ πλείω, 'numeri-
 cally more'

ἄριστα, *optime*: v 55, XX 36,
 73, XXI 42, 43

ἀριστᾶν, *prandere*, 'to take the
 morning meal': XI 110

ἄριστος, η, ον, *optimus, max-
 ime idoneus*, 'best', 'fittest':
 VI 49 πολίτας ἀρίστους, XII
 39 εὐνοίας ὄργανον ἄριστον,
 XXI 44 ἵππον ἄ., XX 47 ἄρι-
 στον εἰς γεωργίαν (*de fimo*).
 c. inf. IV 122 ἄ. κατασκευάζειν
 τὴν χώραν. ἄριστόν (ἐστι),
 'it is best': c. inf. VI 52

ἀρκεῖν, *valere, satis esse*: IX 82
 οὐκ ἀρκεῖ ἦν νόμους καλοὺς
 γράψωνται. c. parti-

cipio: ἀρκέσειν ἐπιμελόμε-
 νος XII 20. c. inf. ἀρκέ-
 σει ἀκούειν μετὰ ταῦτα, 'I
 shall be content to hear' XI
 70. ἀρκοῦντα (*satis lar-
 gum*) σίτον XVII 35, τὰ ἐμοὶ
 ἄ. II 27, ἀρκοῦντα ἔχοντες

τῇ ἑαυτῶν κατασκευῇ 55, τὰ
 ἑαυτοῖς ἀρκοῦντα XI 59.
 ἀρκοῦντως (*satis*) ἀκηκοέναι
 II 2

ἀρκτέον³ (ἀρχεσθαι), *incipien-
 dum est*: XVI 59 ἄ. τοῦ ἔργου

ἀροῦν, *arare*, 'to plough': IV
 114 πολλὰ ἀροῦν, *multum
 agri colere*, XVI 52

ἀρπάζειν, abs., 'to steal', 'to
 be a robber': XX 82 κλέπ-
 των ἡ ἀρπάξων

ἄρρην, ὁ, ἡ (later Att. for ἄρ-
 σην), *masculus*, 'male': VII
 102 θῆλυ καὶ ἄρρεν (ζεύ-
 γος), 146 τὸ ἔθνος τὸ θῆλυ ἡ
 τὸ ἄ.

ἄρρωστος, ον, *infirmus*, 'weak',
 'feeble': IV 17 αἱ ψυχὰ ἀρ-
 ρωστότεραι γίγνονται

ἄρτι, *iam nunc*, 'just now':
 XIX 102

ἀρτίως³, *modo, paulo ante*: II 74

ἄρτος, ον, ὁ, *panis ex tritico
 factus*, 'a loaf of wheaten
 bread': VIII 55

ἀρχαῖος, α, ον, *prior*, 'prime',
 'original': XX 130 χώρους
 ἀξίους πολλαπλασίου τῆς ἀρ-
 χαίας τιμῆς

ἀρχεῖν, *praeesse*, 'to govern':
 XIV 1, XV 6. c. gen. XXI

75 ἐθελόντων ἄ., XIII 15

ἀρχεῖν τῶν ἐργαζομένων.
de cupiditatibus: I 135,

156, 172. οἱ ἀρχοντες,
 'officers': IV 41, 47, 58, 68,

75, 79, 84, 87, XX 34, XXI
 29, ἐναντιοῦσθαι τῷ ἀρχοντι

26, 39, 40

ἀρχεσθαι, *incipere*, 'to begin':
 XVIII 44. c. inf. VII 58,

XVI 40, 52. c. partic. IX
 34, XI 42, ἀπὸ τῆς αὔριον

ἡμέρας ἀρξάμενος 31, ἀφ'
 ὧν περ ἤρξω, *unde incepisti*
 66, XVII 31, ἀρχεσθαι πρῶ-
 τον IX 34. c. gen. VI 3

ἀρχεσθαι παντὸς ἔργου, XI
33 ἀρετῆς ἅ.

ἀρχή, ἥς, ἡ, *initium*: ἐξ ἀρχῆς
VI 62. *imperium reguli*:
IV 62. τὴν ἀρχήν, in ne-
gative clause, *omnino, plane*,
'at all': II 81, VIII 12

ἀρχικός, ἡ, ὄν, *ad regendum*
aptus, 'fit to govern': XV 38,
XXI 10. c. gen. XIII 21,
25 ἀρχικοὺς ἀνθρώπων

ἄσακτος⁴, ὄν (σάπτω), *non*
compressus, 'not rammed
down': XIX 68

ἀσθενής, ἐς: ἀσθενὴς γῆ, 'a
poor soil': XVII 55, 63, 75,
79, *sut* ἅ. 76

ἀσκεῖν, *exercere*, 'to practise':
c. acc. obj. XI 76 ἀσκουίν-
τι τὰ τοῦ πολέμου, 83.
2. abs. 'to train': XI 80
ἐκπονοῦντα καὶ ἀσκουίντα

ἄσκημα, ατος, τό, *exercitium*,
'an exercise': XI 116 τοῖς εἰς
τὸν πόλεμον ἅ.

ἄσκησις, εως, ἡ, *exercitatio*,
'training': V 5 σωμαίων
ἄσκησις

ἀσπάξασθαι, *colere, amare*, 'to
cling fondly to': X 27 ἅ. ἐκ
τῆς ψυχῆς

ἄστος, οὔ, ὁ, *civis*: VI 89

ἄστυ, εος, τό, *urbs*, 'city': XI
108 ἀπὸ χώρου εἰς ἄστυ, i.e.
Athenas, V 22 ἐν τῷ χώρῳ
καὶ ἐν τῷ ἄστει

ἄσυνεσία³, ας, ἡ, *inscitia*: VIII
116

ἄσυνσκεῦαστος⁴, ὄν, *inconditus*,
'not arranged': VIII 85

ἀσφάλεια, ας, ἡ, *securitas*: V 34
ἀσφαλῆς, ἐς: ἀσφαλέστερόν
ἐστι c. inf., 'it is safer':
V 64

ἀσχολία, ας, ἡ, *negotium*,
'want of leisure': c. inf.
ἀσχολίαν παρέχειν (*impe-*
dimento esse, 'to hinder')

φίλων τε καὶ πόλεως συνεπι-
μελεῖσθαι VI 43, ἀσχολίας
ἔχουσι (*impediuntur*) φίλων
καὶ πόλεως συνεπιμελεῖσθαι
IV 18

ἄτακτεῖν, *munus suum non recte*
obire, 'to be disorderly': V
73. 'to act against the
law of nature' VII 167

ἄτακτος, ὄν, 'undisciplined':
ἅ. στρατία, *exercitus inordi-*
natus, 'an army not in battle
order' VIII 24

ἄταξια, ας, ἡ, *inconditus rerum*
ordo, 'disorderliness': VIII
53

ἄτάρ, *at* XVII 112, ἄτάρ οὖν
XVIII 1, ἄτάρ—γε XXI 1

ἀτερπής³, ἐς, *iniucundus*, 'un-
pleasing': VIII 21

ἄτριπτος³, ὄν, 'untrodden':
XVIII 36 τὰ ἄτριπτα

αὖ, *vicissim*, 'in turn': I 162,
IV 89, VII 141. *etiam*,
similiter, 'also', 'in like
manner': III 28. in ques-
tions: XII 66

αὐάλευσθαι⁷, *exarescere*: XVI
75, 83, XIX 71

αὐλεῖν, *tibia canere*, 'to play
on the flute': I 68, II 85,
XVIII 68, XIX 111

αὐλητής, οὔ, ὁ, *tibicen*, 'a flute-
player': XIX 110

αὐλός, οὔ, ὁ, *tibia*: I 67, II 87

αὕξειν, *augere*, 'to aggrandise':
α. τὸν οἶκον I 25, 117, II 6,
IV 58 ταῖς τιμαῖς αὕξει, VI
20 οἴκους αὕξειν, I 38
τοὺς ἐχθροὺς αὕξων (*hos-*
tium commoda promovens).
PASS. αὕξεσθαι, *augeri*: III
115 αὕξονται οἱ οἶκοι

αὕξεις, εως, ἡ, *incrementum*,
'increase', 'growth': V 4
οἴκου αὕξεις

αὔρα, ας, ἡ, *aura*, 'a breeze':
XX 99 αὔρας θηρεύων μαλακάς

αὔριον, *cras*, 'to-morrow': xi
31 τῆς α. ἡμέρας

αὐτίκα, *illico, statim*, 'on the spot', 'straightway': xv
51 εἴ μοι δόξειε α. μάλα γεωργεῖν, i.e. non edocto. *exempli causa*: xix 121

αὐτόματος, η, ον, 'of oneself':
xx 48 κόπρος αὐτομάτη γίγνεται

αὐτομολεῖν, *transfugere*, 'to desert': iv 132 αὐτομολῆσαι πρὸς βασιλέα

αὐτός, intensive pronoun, *ipse*: i 143, iv 8, vi 86, vii 29, viii 66, 94, 130, ix 13, 53, xii 19, 64, 100, xiii 71, xv 55, xx 70 αὐτὸς αὐτὸν πείθει, 157, xix 120, 123, xx 56. *solus*, 'alone': vii 26, xvii 115. used to distinguish a person from his surroundings or adjuncts, *ipse*, i.e. *dominus*, *domus possessor*, 'the head of a household')(οἶκος iii 42, ix 80, or of a school i 1; a king iv 107. αὐτῆς added *ex abundanti* i 9, αὐτοῖς v 19, αὐτό xix 53. ὁ αὐτός, *idem* xvii 2, xviii 62, xxi 17. c. dat. i 31, vii 52, xvi 37, xviii 3, xix 63, 74, xxi 49. τὸ αὐτὸ τοῦτο xix 59, τῷ αὐτῷ τούτῳ τρόπῳ xiii 42, xv 2; οἱ αὐτοὶ οὗτοι, *hi iidem* xxi 26, 30

αὐτουργός, οὐ, ὁ, *agricola qui sine servis opus facit*, 'one who tills his land himself' without slaves: v 18 τοὺς αὐτουργοὺς)(τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας

αὐτόφωρος, ον (φῶρ): ἐπ' αὐτοφώρῳ ἀλίσκεσθαι, 'to be caught in the act': xviii 21

ἀνχμός³, οὐ, ὁ, *siccitas*, 'drought': v 89

ἀφαιρεῖν χωρὶς, i.q. διαχωρίζειν, 'to separate': ix 45. *excludere*, 'to exclude': α. τοὺς κηφήνας ἐκ τῶν σμηνῶν xvii 108. MED. ἀφαιρεῖσθαι, *corrumpere*, 'to spoil', 'do away with': v 91

ἀφανής, ἐς, 'invisible': i 136

ἀφανίζειν, *intervertere*, 'to make away with': xiv 7 α. τοὺς καρπούς

ἀφθονία, ας, ἡ, *copia*, 'abundance': ii 54, xii 35 α. τινὸς ἀγαθοῦ

ἄφθονος, ον, *copiosus*, 'plentiful': v 5 παρέχουσα ἀφθονώτατα τάγαθά, 44 πυρὶ ἀφθόνῳ

ἀφθόνως, *large*, 'ungrudgingly': iii 38 α. πάντα ἔχειν, vi 56 α. ἔχειν ὧν δεόνται, xx 5 α. ζῆν, v 43 τίς ξένους ἀφθονώτερον δέχεται;

ἀφιέναι, *abire permittere eum, cuius opera non amplius egemus re confecta*: iii 2 οὐκέτι σε ἀφήσω πρὶν ἂν ἀποδελῆς. ἀφιέναι τινα c. inf., *facultatem concedere, sinere*, 'to let', 'permit': xvii 10 ὁπότε θεὸς βρέξας τὴν γῆν ἀφήσει αὐτοὺς σπεῖρειν. MED. ἀφίεσθαι, c. gen., 'to give up': vi 33, 85 (cf. my n. to Hier. l. 586, Cobet Nov. Lect. p. 642)

ἀφορμή, ἥς, ἡ, 'means to begin upon', 'start', 'resources': i 116

ἄφορος⁵, ον, *sterilis*: xx 15 ἐν ἀφόρῳ sc. γῇ

Ἀφροδίσιος, ἰα, ον, *venereus*: xii 70 τῶν ἀφροδισίων δυσέρωτες

ἀφνλαξία, ας, ἡ, 'want of proper protection': iv 86

ἀφύτετος³, *ον*, *non consitus*, 'not planted': *xx* 122

ἄχαρις, *ἄχαρι*, 'unpleasant':
ἄχαριστότερον ἐπιμέλημα,
minus grata curatio *vii* 198

ἄχθεσθαι, *moleste ferre*, *gravari*, 'to be vexed': *ix* 95
οὐκ ἂν ἄχθοιτο δικαίως εἰ,
viii 7 ἰδὼν αὐτὴν ἄχθεσ-
θεῖσαν

ἄχρηστος, *ον*, *inutilis*, 'use-
less', 'unserviceable': *i* 69
ἄ. λίθοι, *iii* 7 οἰκίας ἀχρή-
στους οἰκοδομοῦντας, *xvii*
104 οἱ κηφήνες ἄ. ὄντες, *viii*
26 ἀχρηστότατον

ἀχυροδόκη⁴, ἡ, *locus ubi palea
residet*, 'a place to receive
chaff': *xviii* 53

ἄχυρον, *ον*, τό, *palea*, *acus*,
'the husk of grain after
threshing': *xviii* 45, 54,
61. 'the grain before
winnowing': *xviii* 57, 62.
culmus, 'the whole stalk':
xviii 11 ἀντὶλον ἀχύρων καὶ
ἀθέρων θερίζειν, 14, 57

B

Βάδην, *pedetentim*, *lento gradu*,
'at a slow pace') (*δρόμῳ xi*
109

βαδίζειν, *lente incedere*, 'to go
at a walking pace') (*τρέχειν*:
viii 29, *xvi* 32. *iter fa-
cere*, 'to go': *iii* 53, *xx* 97.
de nautis: *xvi* 32

βάθος, *εος*, τό, *altitudo*, 'depth':
xix 8 ὅπως β. βόθυνον ὀρύτ-
τειν, 21 τὸ β. ἐλάττωρα πο-
διαίου

βαθύς, *εἶα*, ὕ, *altus*, 'deep') (*βραχύς*: *xix* 16 βαθύτε-
ρον τριπόδον, 26, 35, 84.
2. *potens*, *dives*, 'opulent',
'rich': *xi* 63 βαθεῖς ἀνδρας

βαίνειν, 'to step': *viii* 113 βε-
βηκυῖας τῆς οἰκίας ἐν δαπέδῳ
βαλανωτός¹, ἡ, ὄν, 'fastened
with a βάλανος, *pessulus*',
'bolt-pin': *ix* 26 βαλανω-
τῇ θύρᾳ

βανανυσικός, ἡ, ὄν: *iv* 11 αἱ β.
τέχναι, *artes illiberales et
sellulariae*, *vi* 26

βάρβαρος) (*Ἕλλην*: *xii* 113
βάρος, *εος*, τό, *onus*, 'load':
xvii 61 β. πλεῖον ἐπιτιθέναι

βασανίζεσθαι, *convinci*: *x* 54
ὑπὸ δακρῶν βασανίζονται,
'are convicted' (of being
painted) 'by tears' (washing
off the cosmetic)

βασίλεια, *ας*, ἡ, *regnum*, 'a
kingdom': *iv* 131 περὶ τῆς
β. μαχοῦμενος

βασιλεύς, *έως*, ὁ, *rex Persarum*:
iv 17, 96, 133. *iv* 27 scri-
bendum βασιλέα τὸν Περσῶν
putat Sauppis pro τὸν Περ-
σῶν β.

βασιλικός, ἡ, ὄν, *regno admi-
nistrando aptus*, 'fit to be a
king': *xii* 28. *regni
decens*, 'kingly', 'princely':
xxi 67 ἦθος βασιλικόν.
οἱ βασιλικοὶ νόμοι, *leges
Persicae*: *xiv* 25, 28

βασίλισσα⁸, *ης*, ἡ, the late
form for βασιλῖς or βασι-
λεια, *regina*, 'a queen': *ix*
92. [See Ellendt on Arrian
ii 128]

βελτιών (έστι) *sine vi compara-
tiva*, ut in illo Hesiodi opp.
748 μηδ' ἐπ' ἀκνήτοισι κα-
θίζειν, οὐ γὰρ ἄμεινον, παῖδα
δυωδεκαταῖον, *proprie* 'non
melius est quam si non fa-
cias', h. e. *non conducit*.
Buttm. Ind. ad Plat. Men.
p. 207: *xvii* 19, *xx* 35,
xxi 32

βέλτιστος, *η*, *ον*, *optimus*,

‘best’: vii 49, 70, 76.
 ὅτι βέλτιστα, *quam optime*,
 ‘in the best possible man-
 ner’: vii 74, 90, ὡς β. 95,
 157

βελτίων, *onus, melior*, ‘better’
)(χείρων i 167, vii 82,
 148, xi 100, xiii 58, 59.
 βέλτιον)(χείρον x 66, xiii 58.
 ἐπὶ τὸ βέλτιον λέναι, ‘to
 improve’: xx 126 ἡλικίαι αἱ
 ἐπὶ τὸ β. ἐπιδιδόασιν, xx 30

βίος, ον, ὁ, *vita*, ‘life’: xi 36
 διαπερᾶν τὸν β. 2. *victus*,
 ‘livelihood’: v 52, vi 23, vii
 236. τὸν β. ποιέσθαι, ‘to
 make one’s living’ iv 53

βιοτεία⁸, ἡ, *vitae genus*, ‘a
 mode of life’: vi 49

βιοτεύειν, *vivere*, ‘to live’: i
 169, ix 76, x 84, xxi 78.
victum sibi quaerere, ‘to get
 a living’: vi 9, xv 24, xx 82

βιοῦν, *vivere*, ‘to live’: ei
 ἐβίωσε, *si diutius superstes*
fuisse iv 129 dub. cr.

βλαβερός, ἄ, ὄν, *noxius*,
 ‘hurtful’)(ἀγαθός: vi 59

βλάβη, ης, ἡ, *damnum*, ‘da-
 mage’, ‘hurt’: iii 40 ἀνα-
 λσκουσιν εἰς ἃ βλάβην
 φέρει αὐτῷ, ix 104)(ὀνησις

βλακικός³, ἡ, ὄν, *stolidus, so-
 cors*, ‘like a βλάξ’, ‘stupid’:
 viii 108

βλάξ, βλακός, ὁ, ἡ, *stupidus*,
 ‘a dolt’, ‘sluggard’: viii
 103 θεὸς κολάζει τοὺς βλα-
 κας i.e. *pigros, neglegentes*

βλάπτειν, *laedere, punire*, ‘to
 harm’, ‘punish’)(τιμῆσαι
 xxi 60, τὰ βλάπτοντα)(
 τὰ ὠφέλιμα i 47, 63

βλαστάνειν, *germinare*, ‘to
 sprout’, ‘shoot’: xix 10
 ὅπως κείμενον τὸ φυτὸν μά-
 λιστ’ ἂν βλαστάνοι, 49,
 58, 61

βλαστός, ὁ, *germen*, ‘a sprout’²³,
 ‘shoot’: xix 46, 60

βλέπειν, *de rebus inanimatis*,
spectare, ‘to face’, ‘turn
 to’: xix 53 πρὸς τὸν οὐρανὸν
 βλέπον

βοηθεῖν, *iuvare, defendere*, ‘to
 support’: xxi 2 τῇ ὑποθέσει
 ὅλον τὸν λόγον βοηθοῦντα
 παρέσχεσαι, *disputationem*
tuam ita instituisti ut, quod
antea posuisti, maxime con-
firmaretur

βόθρος, ὁ, *fovea, scrobs, puteus*,
 ‘a hole’, ‘pit dug in the
 ground’: xix 36, 41, 85

βόθυνος², ον, ὁ, i.q. βόθρος xix
 8, 14

βότρυς, ος, ὁ, *uva, racemus*,
 ‘a bunch of grapes’: xix
 124 οἱ βότρυες, 129 τοὺς
 βότρυς

βούλεσθαι, ‘to have in
 thought’, ‘to will, wish’:
 c. inf. iii 69, xi 149, xii 2,
 33, xiii 55, xv 1, 62, xvi 46.
 with interrogative subjun-
 ctive: xvi 40 πόθεν βούλει
 ἀρξωμαι; ‘where would you
 have me begin from?’

βουλεύεσθαι, *inter se consul-
 tare*, ‘to confer’: xi 147.
 c. περί: vii 73 βουλευσά-
 μεθα περί τέκνων ὅπως παι-
 δεύσομεν. *secum delibe-*

tare, ‘to take counsel with
 oneself’: vii 68 βουλευό-
 μενος ὑπὲρ ἐμοῦ

βουλή, ἥς, ἡ, ‘the Council of
 500 at Athens’: ix 91

βοῦς, βόος, ὁ, ἡ, *bos*, ‘an ox’.
 PL. i 100 τοὺς βοῦς, 101
 τῶν βοῶν, ‘cattle’, ‘kine’,
 v 104, x 47 οἱ θεοὶ ἐποίησαν
 βοῦσι βοῦς ἡδιστον, xviii
 28 ubi inter ὑποζύγια re-
 feruntur

βραχύς, εἶα, ὅ, *brevis*, ‘short’

)(μακρός: xviii 13 ἦν βρα-
χὺς ὁ κάλαμος ἦ. *brevis*,
'shallow')(βαθύς: xix 26

βρέφος, εὖς, τό, *infans*, 'a
newborn babe': vii 135 τὰ
νεογνὰ βρέφη

βρέχειν, *pluvia irrigare*, *plu-
ere*, 'to rain', 'send rain':
xvii 10 ὁπότε (ὁ θεὸς) βρέ-
ξας τὴν γῆν ἀφήσει αὐτοὺς
σπεῖρειν

βυθός⁷, οὐ, ὁ, *ima pars, fundus
fossae*: xix 69 μέχρι βυθοῦ

βωμός, οὐ, ὁ (βαίνω), *ara*, 'an
altar raised on a base': v 9
δοῖς κοσμοῦσι βωμούς

Γ

Γαμεῖν, *uxorem ducere*, 'to
take to wife': iii 100 ἐγγη-
μας αὐτὴν παῖδα νέαν

γαμετή, ἡς, ἡ, *nupta*, 'a wedded
wife': iii 80 γυναίξαι ταῖς
γαμεταῖς

γάμμα ὑπτιον: xix 55 *ubi*
Schol. Cod. Guelf. Γάμμα
ὑπτιον, ὅλον τοῦτο τὸ ση-
μεῖον L

γάρ, in elliptical sentences,
where 'I believe it', 'no
wonder', 'yes indeed', or
the like is implied: ii 70,
iii 66, xii 39, xvi 60, xviii
46, 49, xix 28. in abrupt
questions: xi 47, xvii 41,
xix 6. in replies =
'yes': ii 26, 70, xi 159, xii
39, xvi 51, xvii 18, xviii 46,
xix 28. *epexegetic*,
prefacing a statement which
has been pointed at by a
preceding demonstrative
pronoun: iv 38, xi 37,
xiii 56, xvi 5. to intro-
duce a mere explanation:
vi 33 τεκμήριον δέ—γάρ.

γάρ δὲ: xi 47, 152, xii 50,
xvi 64, xix 102. γὰρ οὖν,

to confirm the statement of
a previous speaker: xvii 3,
xix 3. γάρ τοι: vii 12,
100, xiii 25, xx 140

γαστήρ, ἐρος, ἡ, *venter*, 'the
belly': vii 41 τὰ ἀμφὶ γα-
στέρα πεπαιδευμένη, ix 63
ἐγκρατεστάτη γαστρος,
xiii 48 τῇ γ. προσχαρίζμε-
νος

γέ emphasises words without
intensifying their meaning:
iv 128, x 3, xiv 5, xviii
63, xxi 41. καὶ...γε...γε:
i 102. γε δὲ: v 105,
xiii 19. γε—μέντοι: xvii
4, 68, xx 116. δέ γε:

i 47, xvii 47, 52 (see under
δέ). δὲ—γε: xiii 24,
xvii 12. ἐπεὶ—γε: vii 41.

ὥσπερ γε: xv 57

γείτων, ὁ, ἡ, *vicinus*, 'neigh-
bouring': xvi 20 γ. ἀνθρώ-
που, xvi 19 γ. τόπου

γελᾶν, *ridere*, 'to laugh': ii
16, xvii 67 γελάσας εἶπε.
c. ἐπὶ et dat. ii 64 ἐγέλα-
σας ἐπ' ἐμοί, vii 16

γέλοιος, α, ον, *ridiculus*, 'laugh-
able', 'an object of laughter':
iii 58, vii 214 γελοῖα ἂν ἡ
ἐμὴ εἰσφορὰ φαίνοιτ' ἂν, iii
56 γελοιότερος

γέμειν, *refertum esse*, 'to be
laden': viii 80 γέμει φορτίων
(of a ship)

γενναῖος, α, ον, *generosus*,
'high-born', 'high-minded',
implies always nobility
of character, as well as
birth: xv 31, xviii 73 de
agricultura quia facile dis-
citur et utilis est, xv 70 τὰ
ἦθη γενναιοτάτους, de iis
qui libenter alios docent, qui
nil celant. of animals:

‘of a good stock’, ‘well-bred’: xv 31 γενναῖα καλοῦμεν τῶν ζώων ὅποσα καλὰ καὶ ὠφέλιμα ὄντα πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους

γένος, eos, τό, *genus*, ‘race’, ‘stock’: vii 105 ζώων γένῃ γεραίρειν, *honore afficere*, ‘to honour’: iv 72 (τούτους) ἔδραις ἐντίμοις γεραίρει

γεροφοροί, *scutati Persarum*, ‘Persian targeteers’: iv 42

γεωργεῖν, *rei rusticae operam dare*, ‘to be a γεωργός’: iii 45 γεωργεῖν φάσκοντες, xiv 9 διὰ τῆς τούτου ἐπιμελείας γ., xv 51 οὐδέν τι μᾶλλον ἐπισταμαι ὅπως δεῖ γ., v 69 τὸν μέλλοντα εὖ γεωργήσειν, xvi 6, 42 ἐπισταμένῳ ὡς δεῖ γ., xv 52 εἰ μοι δόξειε γ., xix 113 γεωργεῖν ἐπιστήμων, xviii 70 ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους, xx 81 ὁ μὴ γ. ἐθέλων, vi 55 τῶν οὕτω γεωργούντων ὥστε ἀπὸ τῆς γεωργίας ἀφθόνως ἔχειν ὧν δέονται, v 20 τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας) (τοὺς αὐτουργοῦς, xx 117 τοῖς συντεταμένως γεωργοῦσιν. *colere*, ‘to till’, ‘cultivate’: iii 36 παραπλησίους γεωργίας γεωργοῦντες

γεωργία, as, ἡ, *agricultura*, ‘agriculture’, ‘farming’: iv 30 ἐν τοῖς καλλίστοις τε καὶ ἀναγκαιοτάτοις ἐπιμελήμασιν γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην εἶναι ἡγέτο βασιλεὺς ὁ Περσῶν, v 25 τὸν ἵππον ἱκανωτάτῃ ἡ γ. συντρέφειν, 37 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι τίς ἱκανωτέροισ τεχνῇ γεωργίας παρέχεται; 79 τῶν ἄλλων τεχνῶν μήτηρ καὶ τροφός, vi 38 ἀνδρὶ καλῷ

τε κάθαρῳ ἐργασίᾳ καὶ ἐπιστήμῃ κρατίστη, 40 μαθεῖν ῥάστη καὶ ἡδίστη ἐργάζεσθαι, 42 τὰ σώματα κάλλιστά τε καὶ εὖρωστότατα παρέχεται, 43 ταῖς ψυχαῖς ἀσχολίαν ἡκιστα παρέχει, v 66 συμπαιδεύει εἰς τὸ ἐπαρκεῖν ἀλλήλοις ἡ γ., vi 46 συμπαροξύνει εἰς τὸ ἀλκίμους εἶναι ἡ γ., xv 22 ἡ γ. ποιεῖ τοὺς ἐπισταμένους αὐτὴν πλουσίους τοὺς δὲ μὴ ἐπισταμένους ἀπόρως βιοτεύειν, vi 50 πολίτας παρέχεται εὖνουςτάτους τῷ κοινῷ, xv 70 γενναιοτάτους, 27—30 ὠφελιμωτάτῃ—ἡδίστῃ—καλλίστῃ—προσφιλεστάτῃ θεοῖς τε καὶ ἀνθρώποις—ῥάστη μαθεῖν, xv 59 ἡ γ. οὐ δύσκολός ἐστι μαθεῖν, xix 117 ἡ γ. οὕτω φιλάνθρωπός ἐστι καὶ πραεῖα τέχνη ὥστε καὶ ὀρώντας καὶ ἀκούοντας ἐπιστήμονας εὐθὺς ἑαυτῆς ποιεῖν, xv 49 δεῖ ἐπιστασθαι γεωργίαν τὸν μέλλοντα ὀρθῶς ἐπιμελεῖσθαι αὐτῆς, xx 2 τὰ περὶ τὴν γ. ῥάδιά ἐστι μαθεῖν, 47 κόπρος ἀριστόν ἐστιν εἰς γ., 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γ. καὶ μὴ, iii 39 ἀφθόνως πάντα ἔχοντας ἀπὸ τῆς γ., v 28 ὠφελούμενοι οἱ ἵπποι καὶ αἱ κύνες ἀπὸ τῆς γ. ἀντωφελοῦσι τὸν χῶρον, iii 37 ἀπολωλέναι ὑπὸ τῆς γ., v 80 εὖ φερομένης τῆς γ. ἔρρωνται καὶ αἱ ἄλλαι τέχναι, 2 τῆς γ. οὐδ’ οἱ πάνυ μακάριοι δύνανται ἀπέχεσθαι, xv 56 τὰ ἔργα τῆς γεωργίας, 21 ἡ τέχνη τῆς γ., xvi 3 ποικιλώτατον τῆς γεωργίας, 25 οἱ μὴ πάνυ ἐμπειροὶ γ., 37 τοῖς ἐμπείροις γ., xx 118 ἀνυτικὴν χρημάτισιν ἀπὸ γεωργίας, v 13 ἡ προβατευτικὴ τέχνη συνῆπται

τῇ γ., 58 τῶν ἐν τῇ γ. ἔργων, 96 οἱ ἐν τῇ γ. ἀναστρεφόμενοι, xx 77 ἡ ἐν γεωργίᾳ ἀργία, xxi 69 ἔστι τοῦτο μέγιστον ἐν γ. PL. 'farms': iii 36 παραπλησίους γεωργίας γεωργοῦντες. [Cf. Plat. legg. vii c. 13 p. 806 ε γεωργίαι ἐκδεδομέναι δούλοις, Isocr. Areop. c. 32 p. 146 β τοῖς μὲν γεωργίας ἐκὶ μετρίαις μισθώσεσι παραδιδόντες]

γεωργικός, ἡ, ὄν, ad agriculturam pertinens, 'of' or 'for tillage', 'agricultural': v 101 αὖ γ. πράξεις, iv 97 τῶν γ. ἔργων, i 66, v 65 σὺν τοῖς γ. ὀργάνοις, xviii 73 ταύτῃ γενναιοτάτῃ ἡ γεωργικὴ τέχνη ὅτι ῥάστη ἐστι μαθεῖν, xix 1 ἔστι τῆς γεωργικῆς τέχνης καὶ ἡ τῶν δένδρων φυτεία, xxi 3 ὑπέθου τὴν γ. τέχνην πασῶν εἶναι εὐμαθεστάτην. γεωργική, ἡ (sc. τέχνη), ars agrum colendi, 'farming', 'agriculture': v 87 τῆς γεωργικῆς τὰ πλείστα ἐστὶν ἀνθρώπῳ ἀδύνατα προνοῆσαι, xxi 9

γεωργός, οὗ, ὁ, agricola, 'a husbandman', 'small landowner': viii 53, v 75 παρκελεύεσθαι δεῖ τοῖς ἐργάταις τὸν γ., vi 31 διακαθίσας τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς, xv 64 οἱ μὲν ἄλλοι τεχνίται—τῶν δὲ γεωργῶν, xix 100 ὁ δεινὸς λεγόμενος γεωργός, iii 76 γεωργοὺς ἐκ παιδίων ὠνούμενον κατασκεύαζειν i.e. ad agriculturam instituere, xv 66 τῶν γεωργῶν ὁ κάλλιστα φυτεύων μάλιστα ἂν ἡδοίτο εἰ τις αὐτὸν θεῶτο

γῆ, γῆς, ἡ, terra, 'land')(sea: v 84 καὶ κατὰ γῆν καὶ κατὰ

θάλατταν. regio, 'a land', 'country': xx 35 διὰ τῆς πολεμίας (sc. γῆς) πορευομένους. 'the earth or ground as tilled', 'land', 'soil': i 54 οὐδὲ ἡ γῆ οὐδὲ τὰ πρόβατα, 77, iv 103 ὅσα ἡ γῆ φύειν ἐθέλει, 110, v 7 ἀφ' ὧν ζῶσιν, ταῦτα ἡ γῆ φέρει, 27 θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει τι ἡ γῆ, 36 παρορμᾷ εἰς τὸ ἀρήγειν σὺν ὄπλοις ἡ γῆ, xix 68 πηλὸς ἂν γίγνοιτο ἡ ἄσακτος γῆ, xvi 76 ὅπτῳτο ἂν ὑπὸ τοῦ ἡλίου, xvi 9 ὃ τι δύναται ἡ γῆ φέρειν, 12, xx 65, xvi 16 ὃ τι ἡ γ. ἡδεται φύουσα καὶ τρέφουσα, xx 56 οἷς ἡ γ. ἡδεται, 57 ποῖα γῆ ἐν ὕδατι στασίμῳ οὐ κόπρος γίνεται; 58 ὅπόσα θεραπείας δεῖται ἡ γ., xvi 18 ἢν μὴ ἔχῃ (ἡ γῆ) τὴν ἑαυτῆς δύναμιν ἐπιδεικνύναι, 21 χερσεύουσα ὁμῶς ἐπιδείκνυσι τὴν αὐτῆς φύσιν, 22 ἡ τὰ ἄγρια καλὰ φύουσα δύναται καὶ τὰ ἥμερα καλὰ ἐκφέρειν, 56 σκληρὰ ἡ γῆ ἔσται κινεῖν τῷ ζεύγῃ, xvii 53 γῆ λεπτοτέρα—παχυτέρα—ἀσθενεστέρα—ισχυροτέρα, 64, 78, xix 69 ξηρὰ μέχρι βυθοῦ, 30 ξηροτέρα καὶ ὑγροτέρα, 64 ἡ ἀσθενὴς γ., 75, 70 ἐν ᾧ πολλὴν ἔχει τροφήν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ, xx 53 ἡ γῆ ὕλην παντοίαν παρέχει, 56 οἷς ἡ γῆ ἡδεται, 58 ὅπόσα θεραπείας δεῖται ἡ γῆ ὑγροτέρα οὖσα ἡ ἀλμυροτέρα, 72 ἡ γῆ τοὺς κακοὺς τε κάγαθοὺς ἐξετάζει, 77 γῆ εὖ πᾶσχουσα εὖ ποιεῖ, 54 καθαίρειν δεῖ τὴν γῆν, xvii 73 ἢν ἐᾷς τὴν γῆν ἐκτρέφειν τὸ σπέρμα, 99 ἐπικουφίσαντες τὴν γῆν, 101 ἀντιπροσαμνησάμενοι, xix 63 ἐπαμήσαιο ἂν

τὴν γῆν, xx 15 τὴν γ. φέρουσιν ἀμπέλους, xvi 52 ἀροῦν τὴν γῆν, i 54 γῆν ἐργάζεσθαι, xvi 47, iv 69 παρέχεσθαι ἐνεργον οὔσαν τὴν γ., 77, vi 34 τοὺς ἀμφὶ γῆν ἔχοντας, xvi 60 εἰκὸς μάλιστα χεῖσθαι τὴν γ. τηνικαῦτα (sc. ἔαρος) κινουμένην, 73 μεταβάλλειν τὴν γ., 81 δίχα ποιεῖν τὴν γῆν καὶ τὴν ἱλὴν, 82 τὴν γῆν στρέφειν ὡς ἡ ὠμὴ αὐτῆς ὀπτᾶται, 35 ἀποφαίνεσθαι περὶ τῆς γῆς ὁποῖα ἀγαθὴ ἐστὶ καὶ ὁποῖα κακὴ, 6 τὴν φύσιν τῆς γῆς, 24 φύσιν γῆς, 39 τῆς ἀγαθῆς γῆς, xvii 10 ὁπότε βρέξας τὴν γ. (ὁ θεός), xv 7 τὰ ἐκ τῆς γ. ὥραϊα, xix 45 τῆς γῆς τῆς εἰργασμένης, 48, 57 κατὰ τῆς γῆς, 58, 47 διὰ τῆς μαλακῆς (sc. γῆς), 47 διὰ τῆς ἀργού, 49, xi 68 γῆς πείραν λαμβάνειν, 18 τῇ γῇ κόπρον μὲν γίνεσθαι ἀγαθὸν ἐστὶ, xvii 69 ἐμβαλὼν τὸ σπέρμα τῇ γῇ, 72 σίτος τῇ γῇ, 79 τῇ ἀσθενεστέρα γῇ μείον δεῖ τὸ σπέρμα ἐμβαλεῖν, xviii 18 τὸ ἐν τῇ γῇ λειφθὲν συνωφελεῖν ἂν τὴν γῆν ἡγοῦμαι, xvi 34 τοὺς καρποὺς ἐν τῇ γῇ, 62 κόπρον τῇ γ. παρέχειν, xix 7 ἐν ὁποῖα τῇ γῇ δεῖ φυτεῦν, 37 ἐν τῇ ξηρᾷ, ἐν τῇ ὑγρᾷ, 54 ὑπὸ τῇ ὑποβεβλημένῃ γῇ

γῆρας, γῆρας, τό, *senectus*, 'old age': i 161

γηράσκειν, *senescere*, 'to grow old': i 161 ἀπολείπουνσι τοὺς κακῶς γ.

γηροβοσκός⁷, ὄν, *senectutis alitor*, 'nourishing in old age': vii 76 γηροβοσκῶν ὅτι βελτίστων τυγχάνειν, 107 γηροβοσκούς κεκτῆσθαι ἑαυτοῖς

γίγνεσθαι, 'to come into being':—I. 1. of persons, *nasci*, 'to be born': vii 72, 181 τοῦ γιγνομένου τόκου ἐπιμελεῖται, 34 ἐτη οὐπω πεντεκαίδεκα γεγονυῖα.

2. of things, *oriri*, *effici*, 'to be produced'; of events, *fieri*, 'to be done', 'to take place': iii 15 εὖ τούτων γιγνομένων, vi 29, xi 99, xvii 92, xx 48.

II. 1. with Predicate Noun, *fieri*, 'to become': i 143 καταφανεῖς γίγνονται ὅτι, iv 17, ii 127 δεινὸν χρηματιστὴν γενέσθαι, iii 67 ὅπως ποιητῆς γένῃ, 70, vi 68, vii 153, 183, 223, 231, viii 32, x 78, xi 27, xii 37, 89, 104, xv 5, xvii 72, xviii 14, 64, xx 52.

2. with Adv. ii 121 πάννυ οἰκείως γιγνόμενα, iii 115 εὖ τούτων γιγνομένων. with Gen. denoting the class to which a man belongs, *esse ex numero*: iii 64 τῶν κερδαινόντων γίγνομαι.

with Gen. of price: xx 123 πολλοῦ ἀργυρίου γίγνεσθαι, *magno emi*. [Cf. Arist. Eq. 662 αἱ τριχίδες εἰ γενοῖαθ' ἑκατὸν τοῦβόλου.] *praestare se ipsum*, 'to manifest oneself': iv 113 τοὺς πολέμῳ ἀγαθοὺς γεγονότας, 119 εὐδοκιμώτατος βασιλεὺς γεγέννηται, 129, vii 54, 234, x 26. c. dat. vii 195, 221, xiii 37. c. infin. et dat. xvii 18 γίγνεται (ἡμῖν) ὁμονοεῖν, *accidit ut consentiamus*

γινώσκειν:—I. 1. *perspicere*, 'to perceive': in past tenses, *nosse*, 'to know': xix 30 ὑγροτέραν καὶ ξηροτέραν γῆν γινώσκεις ὁρῶν; 91 τί

αὐτῶν οὐ γινώσκεις; III 51
σαντοῦ ἀποπειρᾶσθαι εἰ γνώ-
ση, XVI 11 ἀλλοτρίας γῆς
τοῦτο γινῶναι, 14, 19 ἔστι
παρὰ γείτονος τόπου ἀληθέ-
στερα περὶ αὐτῆς (τῆς γῆς)
γινῶναι, 65, XX 34.

2. seq. claus. rel. II 52 γιγνώ-
σκεις ὡς εἰσὶν οἱ ἐπαρκέ-
σειαν ἄν, XIII 7 γινῶναι ὅτι
ποιητέον, XX 34.

with
partic. XII 76 οὓς ἂν τοιούτους
γινῶντας.

II. *statuere*,
sentire, 'to judge', 'think':
IX 109 οὐκ ὀρθῶς γιγνώ-
σκοιμι εἰ οἰοίμην, XVII 5 τι
περὶ τινος, 7 ἥς πεῖραν
λαβόντες ἐγνώκασιν κρατί-
στην εἶναι, 12, II 24 οὕτως
ἐγνώκως, XIX 63 γ. τὰ αὐτά
τινι περὶ τινος, in eadem
cum aliquo *sententia esse*
de aliqua re, 74. with
δεῖν understood (?): XVII 5.
PASS. V 90 τὰ καλῶς ἐγνώ-
σμένα, *bene cogitata*

γλυκαίνεσθαι⁸, *dulcem reddi*,
'to be sweetened': XIX 126
ὅταν καιρὸς ᾗ ὑπὸ τοῦ ἡλίου
γλυκαίνεσθαι τὰς σταφυ-
λὰς

γλῶττα, ἡς, ἡ, *lingua*, 'a
tongue', 'speech': XIII 40
τὰ κυνίδια τῶν ἀνθρώπων καὶ
τῇ γνώμῃ καὶ τῇ γλῶττι
ὑποδεέστερα ὄντα

γνώμη:—1. *facultas cognos-
cendi*, *mens*, 'the mind',
'understanding': XIII 40 τὰ
κυνίδια τῶν ἀνθρώπων καὶ τῇ
γνώμῃ καὶ τῇ γλῶττι ὑπο-
δεέστερα, XX 30 οὐ γνώμη
διαφέροντες ἀλλήλων ἀλλ' ἐπι-
μελεία, XXI 11, 52 γνώμη
μᾶλλον ἢ ῥώμη. 2. *id quo*
animus fert, *arbitrium*, *vo-*
luntas, 'one's mind', 'will',
'fancy': XIII 38 κατὰ γνώμην,

XVII 50 ὅπως δύνηται ἡ χεὶρ
ὑπηρετεῖν τῇ γνώμῃ, XXI 50,
IX 29 ἄνευ τῆς ἡμετέρας γνώ-
μης.

3. *sententia*, 'judg-
ment', 'opinion': XVII 40
τὴν γ. ἀποφαινόμενος

γούν (γε, οὖν), *certe quidem*,
saltem, 'at any rate': I 10,
30, VI 14, VII 107, X 30.
in quoting an example, *verbi*
causa, 'at all events': XIII
35, XIX 33

γράμμα, ατος, τό, *littera*, 'a
written character': VIII 92
Σωκράτους ὅποσα γ. PL.
elementa, 'the alphabet':
VIII 91, XV 42, 47 γράμ-
ματα ἐπίστασθαι

γράφειν, *scribere*, 'to write':
XV 44 τὰ ὑπαγορευόμενα γ.
PASS. 44 τὰ γεγραμμένα
ἀναγινώσκειν.

MED.
γράφεσθαι, *perscribere*, 'to
note down': IX 58 γραψάμε-
νοι ἕκαστα.

γ. νόμον, *iubere legem*, *statuere*: XIV 22
ἐγραφον αὐτά (sc. τοὺς νό-
μους).

MED. *scribi iu-*
bere: IX 83 ἦν νόμους καλοὺς
γράψωνται.

PASS. *sta-*
tui, 'to be ordained': XIV
19 γέγραπται (sc. ἐν τοῖς
νόμοις) ζημιοῦσθαι ἦν τις
ἀλφ

γραφῇ, ἡς, ἡ, *pictura*, 'paint-
ing': X 10 εἰκόσας γραφῇ
καλὴν γυναῖκα

γυμνάζειν, *exercere*, 'to exer-
cise': V 18. PASS. 'to
take exercise': X 74

γυμνασιαρχία, ἡ, *praefectura*
gymnasiorum, 'office of
gymnasiarch': II 40

γυμνάσιον, ου, τό, *ratio corpo-*
ris exercendi, 'a bodily ex-
ercise': X 72 ἀγαθὸν γ.

γυμνικός, ἡ, ὄν: VII 59 γ. ἡ
ἱππικὸν ἀγῶνα, *ludum in quo*

nudi certabant, 'a gymnastic contest'

γυναικεῖος, α, ον, *muliebris*, 'belonging to women': ix 39 ὑποδήματα γυναικεῖα

γυναικωνίτις, ιδος, ἡ, 'the women's apartments in a house': ix 26, 38

γυνή, γυναικός, ἡ, *femina*, 'a woman') ('man': ix 100 κόσμον γυναικός, vi 88 ἀνδρῶν καὶ γυναικῶν, iii 80 γυναιξὶ ταῖς γαμεταῖς. *uxor*, 'a wife', 'sponse': vii 51 οὐκοῦν ἡ γ. σοι συνέθυε; 84, ix 1, 107, x 83 ἡ γ. μου, vii 149 εἶθ' ὁ ἀνὴρ εἶθ' ἡ γ., ix 88 νομοφύλαξ τῶν ἐν τῇ οἰκίᾳ, vii 30 πότερα ἐπαίδευσας τὴν γ.; 160 ὁ νόμος συζευγνύς ἀνδρα καὶ γυναῖκα, iii 85 τούτου πότερα χρή τὸν ἀνδρα αἰτιάσθαι ἢ τὴν γυναῖκα; 89, 90, 109 νομίζω γυναῖκα ἀγαθὴν κοινωνὸν οἴκου οὖσαν πάνυ ἀντίρροπον εἶναι τῷ ἀνδρὶ ἐπὶ τὸ ἀγαθόν, 114 δαπανᾶται διὰ τῶν τῆς γ. ταμευμάτων τὰ πλεῖστα, vii 125 τὴν φύσιν τὴν τῆς γυναικὸς παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἔνδον ἔργα, 130, ix 36 κόσμον γυναικός, x 3 ἀνδρική ἢ διάνοια τῆς γ., 9 ἀρετὴ γ., xi 2 τῶν τῆς γ. ἔργων, 154 ἐκρίθην ὑπὸ τῆς γ., iii 96 ἔστιν ὅτ' ἄλλω τῶν σπουδαίων πλεῖω ἐπιτρέπεις ἢ τῇ γυναικί; 98 ἔστιν ὅτ' ἐλάττονα διαλέγει ἢ τῇ γ.; v 49 τίς (τέχνη) γυναικὶ ἡδίων τῆς γεωργίας; vii 43 μέγιστον παίδευμα καὶ ἀνδρὶ καὶ γ., 134 τῇ γ. ἐνέφυσε τὴν τῶν τέκνων τροφήν, 137 τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ γ. προσέταξε, 140 πλεῖον μέρος τοῦ φόβου ἐδάσατο τῇ

γυναικὶ ἢ τῷ ἀνδρὶ, 164 τῇ γ. κάλλιον ἔνδον μένειν, ix 79, iii 105 οἷς λέγεις ἀγαθὰ εἶναι γυναῖκας. ὦ γύναι, *ma femme*: vii 64, 88, 156, 220, viii 8, 135, x 17, 44

Δ

Δαίεσθαι⁵⁷, *tribuere*, 'to apportion': vii 135, 139 ἐδάσατο πλεῖον μέρος τῇ γυναικὶ **δάκνειν**, *mordere*, 'to vex': xii 93 ὅποια δέχεται αὐτοῦς. *PASS.* viii 5 δηχθεῖσαν οἶδα αὐτήν

δάκρυν, ου, τό, *lacrima*, 'a tear': x 54 ὑπὸ δακρύων βασανίζονται

δαπανᾶν εἰς τι, *sumptus facere in aliquid*, 'to spend upon any thing': iii 45 εἰς τὰναγκαῖα δαπανᾶν. 'to expend', 'use up': vii 190 ἂ μὲν ἂν αὐτῶν (*sc.* τῶν εἰσφερομένων) δέη δαπανᾶν, σοὶ διανεμητέον. *PASS.* vii 193, iii 113 δαπανᾶται... τὰ πλεῖστα, ix 45 τὰ κατὰ μῆνα δαπανώμενα, 'the monthly expenditure'

δαπάνη, ης, ἡ, *pecunia in sumptus*, 'money for spending': vii 193 φυλακτέον ὅπως μὴ ἡ εἰς ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται, xx 112 τὸ τὰς δαπάνας ('expenses') (τὰς προσόδους *Agēs.* viii 8) χωρεῖν ἐντελεῖς ἐκ τῶν οἰκῶν, τὰ δὲ ἔργα μὴ τελεῖσθαι λυσitteλούντως πρὸς τὴν δαπάνην ('cost', 'outlay'), ταῦτα ἀντὶ τῆς περιουσίας ἐνδειαν παρέχεται

δαπανηρός, ἁ, ὄν, *sumptuosus*, 'expensive': i 155 φιλοτιμίαι δαπανηραὶ

δάπεδον⁶, ου, τό, *solum*, 'the ground': viii 114 τῆς οἰκίας ἐν δαπέδῳ βεβηκυίας

δασμός^{5,7}, οὔ, ὁ (*δαλεσθαι*), 'tribute': iv 92 τοὺς δ. ἀποδιδόναι, 40 ἐξ ἐθνῶν δασμοὺς λαμβάνει, 81 ἐκ τούτων δασμοὺς ἐκλέγουσιν

δέ, position of in fifth place: i 12. in apodosis after οὗτος: iv 75, ix 56.

δέ γε, 'aye but', when assent is expressed but some new consideration or some demur or reservation is intended (Cobet N. L. p. 435, Porson ad Eur. Orest. v. 1234): i 47, xvii 47, 52, xx 169. δὲ δὴ: i 27, vi 75,

vii 77, xi 60, xii 41, xiii 12, xvii 83. δὲ—τοι: vii 219, viii 47. V.s. μέν

δεῖ, *oportet*, *decet*, 'one must', 'one ought': c. acc. pers. et inf. iv 1, xvi 80, vii 141 δεήσει, 185, 230, xii 25, xvii 107, xxi 12 ὅταν δέῃ περᾶν, 34 πονεῖν ὅταν δεήσῃ. c. dat. pers. et inf.: viii 56 (cf. Xen. Anab. iii 4, 35, Mem. iii 3, 10, Soph. Oed. C. 721, Eur. Hipp. 942, Plato Rep. x p. 608 c, Phileb. p. 38 v, Dem. de fals. leg. 885).

2. absol. where accusative may be supplied: ix 113, xvii 61, viii 32, xi 90, 129, xviii 62, xx 37. II. c. gen. rei, *opus est*, 'there is need of': v 77, vii 115, viii 55. c. gen. rei et dat. pers.: vii 110, xxi 71 παιδείας δεῖν φημι τῷ ταῦτα μέλλοντι δυνήσεσθαι. τὸ δέον λαμβάνειν, i. q. *opus est sumpto*: viii 111. ellipsis of in clause after οἷον τε δοκεῖν vi 25, after

γινώσκειν xvii 5. δέον, οντος, τό, *officium*, 'duty': xii 65 τὰ δέοντα ποιεῖν

δεικνύναι, *monstrare*, 'to point out': ii 108, ix 26, 53, 57, xix 129, xi 70. seq. ὅτι: xii 85

δεῖν, in *vincula conicere*, 'to put in bonds': PASS. iii 29 δεδεμένους)(λελυμένους, xiv 20 δεδέσθαι, *vincitum teneri* [cf. Kühner. ad Mem. i 2, 49]

δεινός, ἡ, ὄν, neut. *periculosus*, 'dangerous': iv 136 ἐν τοῖς δεινοῖς, in *periculis*. *peritus*, 'able', 'clever': ii 127 δεινὸς χρηματιστής, xix 100 δ. γεωργός, xii 116 τῶν δ. ἀμφ' ἵππους δοκούντων εἶναι, ii 108 δεινότερους ἐμοῦ περὶ μουσικὴν, 115, 117

δείνος, ὁ, v.s. δῖνος

δειπνεῖν, *cenare*, 'to dine': iv 165 est Cyri dictum se μηπώποτε δειπνήσαι πρὶν ἰδρῶσαι

δειπνύζειν, *cena excipere*, 'to entertain at dinner': ii 37

δείσθαι:—1. absol. *egere*, *indigere*, 'to be in need': iii 14, xviii 32 ὅπως κόψουσι τὸ δεόμενον, *quod indiget tritura*. c. gen. rei: iii 19 ὅτων ἀν δέωνται, vi 56, vii 110, 118, viii 66 δεόμενον θεραπείας, ix 19 ὅσα φάους δεομένα ἐστί, vii 118 ἀ τῶν στεγνῶν ἔργα δεομένα ἐστί, 153, viii 10, 67, ix 94 λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον, xi 53, xii 8, 13, xiii 43 λαμβάνει τι ὧν δεῖται, xvi 15, xvii 49, 95, xx 158 ὅταν δεηθῶσιν ἀργυρίου. with τι, ὃ τι, οὐδέν, etc., quantitative accusatives omitting the gen.: v 77 ἦν τι δεώμεθα,

χι 108, χι 58 ὅποσα θερα-
πείας δεῖται ἡ γῆ. c. inf.

χι 89 δεόμενος ἰδεῖν, χι
59 τὰ πράττειν δεόμενα.

2. rogare, petere, 'to ask',
'beg of a person': c. gen.
pers. et inf. ix 6 ἐδεῖτό
μου διατάξαι

δέκα, decem, 'ten': χι 89 ἀνῆρ
εἰς παρὰ τοὺς δέκα

δεκάκλινος³, ον: viii 83 δ.
στέγη, conclave quod decem
lectos capit

δένδρον, ου, τό (τὸ ἀπὸ ῥίξης
μονοστέλεχος, πολύκλαδον,
ὀξωτόν, οὐκ εὐαπόλυτον, ὁλον
ἐλαία, συκῇ, ἄμπελος Theophr.
hist. plant. i 3, 1), arbor, 'a
tree': xix 122. δένδρα,
'fruit-trees': xvi 13, iv 70
χώραν πλήρη δένδρων, 147
δ. δι' ἴσου πεφυτευμένα, xix
2 ἡ τῶν δένδρων φυτεία, iv
109 παράδεισοι κατεσκευασ-
μένοι δένδρεσι

δεξιούσθαι, 'to greet with the
right hand', 'welcome': iv
169

δέσποινα, ης, ἡ, domina, 'mis-
tress': i 141 ἀπατηλαὶ δ.,
169, ii 7

δεσπόσυνος⁷, ον, herilis, 'be-
longing to the master': xiv
6 τῶν δεσποσύνων ἀπέχε-
σθαι, ix 98 τοῖς οἰκέταις μέτ-
εστι τῶν δ. χρημάτων

δεσπότης, ου, ὁ, dominus,
'master', 'lord', 'proprie-
tor': ix 101, xxi 58, xii 103,
119 δεσπότης ὀφθαλμός,
105 πονηροῦ δεσπότης οἰκέ-
τας, i 153 δοῦλοι χαλεπῶν
δεσπότην (sc. voluptatum),
129

δεσποτικός, ἡ, ὄν, qui heri
officio fungi potest, 'fit to be
the master': xiii 27

δεσποτικῶς, ut heram decet,

'as becomes a mistress')(
δουλικῶς: x 65

δέειν, madefacere, 'to mix a
dry mass with liquid': x 73

δεῦσαι καὶ μάξαι

δέχεσθαι, accipere, 'to take':
vii 177 dux apum δέχεται
καὶ σώζει quae foras im-
portata fuerint ab apibus.

'to welcome', 'receive hos-
pitably': ii 36, v 41 τίς ἡδίων
τὸν ἐπιμελόμενον δέχεται;

δῆ, 'in fact', strengthening
superlatives: iv 118, xxi 73.
pronominal words, 'just',

'exactly': xx 105 τοῦτο δῆ,
xxi 40 οὗτοι δῆ, 47. with

other particles: xv 19 ἐν-
θαῦτα δῆ, tum vero, iv 51
ἐνθα δῆ, x 11 ἐντεῦθεν δῆ,

xx 1, ix 33 οὕτω δῆ, xi 26,
42. with interrogatives:

ii 31 πῶς δῆ; ix 8 καὶ πῶς
δῆ; vii 96 καὶ τί δῆ; ix 1,

xiii 20, i 134 καὶ τίνας δῆ;
δῆ ἄρα: xviii 63. δῆ ἡδη:

ix 33, where δῆ belongs to
the preceding word οὕτω
and ἡδη to the whole clause,

v. Klotz ad Devar. p. 420.
δῆ γε (rare): xvii 12.

δήπου, utique, scilicet, opi-
nor, 'surely': ii 92, xv 15,

31, xvii 85, 91. V.s. δέ,
καί, μέν, οὐ

[δηλεῖν², in fraudem illicere,
decipere, x 23 dub.]

δῆλον (ἐστίν) ὅτι (δηλονότι),
scilicet, 'manifestly', 'clear-
ly', used parenthetically:

vii 110, xiii 26, xvii 14,
xviii 34, 36, 53, xix 48

δηλοῦν, narrare, explicare, 'to
explain, point out': xi 135
δήλωσον εἰ μελετᾷς τοιαῦτα

ἐρμηνεύειν, xii 96 δήλωσον
περὶ τοῦ παιδεύεσθαι

δῆτα, 'certainly': xi 22 καὶ δῆτα

διά, c. gen. *per*, 'through':
 xx 156 *διά τῆς θαλάσσης*,
 xxi 4 *διά πυρός*. *διά τέ-*
λους, 'throughout': xvii 74,
 xx 91 *δι' ὅλης τῆς ἡμέ-*
ρας. 'by means of': v
 18, viii 73, xiii 62 *δι' αὐτῶν*,
sua ipsorum opera, xxi 68.
 of intervals of space or
 time: iv 147 *δι' ἴσου*, *ae-*
quali spatio, ix 56 *διά χρό-*
νου, *raro*. *cum accus.*
propter, 'because of': i 88,
 118, 128 *δι' αὐτὸ τοῦτο*, 161
ἀδυνάτους ἐργάζεσθαι διά τὸ
γῆρας, iii 15 *δ. ταῦτα*, x 34,
 vi 48 *δ. ταῦτα—ὅτι*, vii 152,
 205, 235, xiv 37 *πλέον ἔχειν*
διά τὴν δικαιοσύνην, xvi 17
δι' ἀργίαν, xx 137, 148,
 viii 47 *διά τί ἄλλο*; vii
 235

διαγιγνώσκειν, *discernere*, *di-*
iudicare, 'to know one from
 another': xvi 25

διαδιδόναι, *distribuere*, 'to dis-
 tribute': xiii 67 *διαδεδω-*
κότας τοῖς πλείστου ἀξίοις
τὰ κράτιστα

διαδοκιμάζειν⁴, *explorando di-*
gnosce, 'to distinguish by
 testing': xix 109 *δ. τὰ καλὰ*
καὶ τὰ κίβδηλα ἀργύρια

διαθεῖν, *percurrere*, *met.* 'to
 be current', 'to spread':
 xx 12 *τοῦ λόγου οὕτω δια-*
θέοντος

διαίρειν, *distinguere loco*, *seor-*
sim constituere: ix 36 *κόσ-*
μον γυναικὸς τὸν εἰς ἐορτὰς
διηροῦμεν. *PASS.* viii
 112 *διηρημένων ἐκάστοις*
θηκῶν. *distinguere mente*,
 'to determine', 'decide': vii
 145 *οὐκ ἂν ἔχοις διελεῖν*
πότερα κτλ.

δαίτα, *ης, ἡ, cultus victusque*,
 'mode of life': vii 108 ἡ

δαίτα τοῖς ἀνθρώποις οὐχ
ὥσπερ τοῖς κτήνεσιν ἐστὶν ἐν
ὑπαίθρῳ, ii 54 *κατακλύσειαν*
ἂν ἀφθονία τὴν ἐμὴν δ.

διαιτητήριον⁴, *ου, τό*, 'dwell-
 ing-room': ix 20

διακαθίζειν⁸, 'to make to sit
 apart': vi 30 *διακαθίσας*
τοὺς γεωργοὺς καὶ τοὺς τεχνί-
τας χωρὶς

διακονία³, *ας, ἡ, ministerium*,
munus cibi ministrandi, 'at-
 tendance': vii 224

διακονικός³, *ἡ, ὅν, ad minis-*
trandum idoneus, 'good at
 service': vii 225

διάκονος, *ου, ἡ, ancilla*, 'a wait-
 ing-maid', cf. *Arist. Eccl.*
 1116, *Dem. c. Timocr.* § 197
διάκονον, εἴ τις ἐχρήτο,
ταύτην ἐνεχυράζω, viii 63,
 x 77. *ὁ, de proreta*
gubernatoris ministro: viii
 88

διακόσιοι, *αι, α, ducenti*, 'two
 hundred': xx 94 *παρὰ στά-*
δια δ. διαφέρει τοῖς ἑκατὸν
σταδίοις

διακούειν, *ad finem usque au-*
dire, 'to hear out, to the
 end': xi 7

διακρίνειν, *separare*, 'to sort':
 ix 33 *κατὰ φυλὰς διεκρίνο-*
μεν τὰ ἐπιπλα

διακωλύειν *τινα ἀπὸ τινος*, *pro-*
hibere, avocare aliquem a re
bona: i 145

διαλέγειν, *secernere res con-*
fusas, 'to pick out': viii
 56. *MED. disserere*, 'to
 converse': i 2, 123, iii 98,
 vi 16, vii 18, 238 *διαλεχθεῖς*.
 viii 149

διαλλάττειν, *amicitiam recon-*
ciliare, 'to reconcile one to
 another': xi 143

διαμάχεσθαι, *contendere*, 'to
 struggle': i 164

- διαμένειν, *durare*, 'to last', 'to be permanent': ix 81
- διαμετρεῖν, *dimetiri*: iv 156
- διανέμειν, *partiri*, 'to apportion': vii 179 δ. τὸ δίκαιον ἐκάσῃ
- διανεμητέον⁴ σοι, *distribui suum cuique necesse est a te*, 'you must distribute': vii 191
- διάνοια, *as, ἡ, animus, sensus*, 'mind', 'sentiment': x 3 ἀνδρικὴν ἐπιδεικνύεις τὴν δ. τῆς γυναικός
- διανομή³, *ης, ἡ, distributio*: vii 212
- διαπερᾶν, *traducere*, 'to pass through': xi 36 δ. τὸν βίον
- διαπονείσθαι, *summo studio elaborare*, 'to take great pains about': vii 171 δ. ἔργα
- διαπράττεσθαι, *peragere*, 'to execute': vii 158 δ. τὰ προσήκοντα, xxi 53 διαπράξασθαι μεγάλα
- διαρπάζειν, *diripere*, 'to rob': xvii 102 ὕλη διαρπάζουσα τοῦ σίτου τὴν τροφήν, 104
- διασημαίνειν, *indicare*: xii 56
- διατάσσαν, *disponere*, 'to arrange': ix 7 διατάξαι, 8, iv 79, 153, 156. PASS. III 24 ἐν χώρᾳ, ἐνθα προσήκει, ἕκαστα διατέτακται
- διατελεῖν, *perstare*, 'to continue': xi 131 μελετῶν δ., xi 9 ἃ ποιῶν διατελῶ
- διατίθεσθαι οὕτω πρὸς τινα, *ita affici, eo animo esse erga aliquem*: vii 206, xxi 40
- διατρίβειν χρόνον, *terere tempus*, 'to spend time': xxi 79 τὸν αἰὲ χρόνον διατρίβειν. 2. abs. *commorari*, 'to pass away time': iv 104, 107, vii 11 ποῦ διατρίβεις; 25 οὐδαμῶς ἐνδον διατρίβω
- διαφέρειν, *huc illuc reponere, disponere*: ix 49 εἰς τὰς χώρας τὰς προσηκούσας ἕκαστα (τὰ ἐπιπλά) διηνέγκομεν. *differre, discrepare*, 'to be different from': xx 30 οὐ γνώμῃ διαφέροντες ἀλλήλων ἀλλ' ἐπιμελεῖα, 89, 90, xxi 11, 22, xx 26, 101 ἐν τοῖς ἔργοις διαφέρουσιν εἰς τὸ ἀνύτειν, 95 τοῖς ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει. IMPERS. *interest, refert*, 'it makes a difference': xx 84 μέγα διαφέρει εἰς τὸ λυσιτελεῖν γεωργίαν, 93. *praestare*, 'to excel': c. gen. xiv 42
- διαφέρεισθαι, *dissentire*, 'to be at variance': xvii 22 ἐν τῷδε διαφέρονται περὶ τοῦ σπόρου
- διαφερόντως, *diverse*, 'differently': ix 27 δ. πράττουσι, *diversam fortunam experiuntur*. See however note ad l.
- διαφθείρειν, *pessumdare*, 'to ruin': PASS. ix 12 διέφθαρται ὁ οἶκος
- διαφυλάττειν, *diligenter custodire*, 'to guard carefully': vi 33 τὰ τείχη δ.
- διαχειρίζειν, *in manibus habere*, 'to have in hand', 'manage': PASS. xiv 26 δικαίους περὶ τὰ διαχειριζόμενα
- διαχωρίζειν⁸, *seorsim collocare, suo loco reponere*, 'to separate', 'sort': viii 72, ix 43
- διδακτός, *ἡ, ὅν, qui doceri potest*, 'that can be taught': xii 50 τοῦτο...οὐ διδακτὸν ᾧμην εἶναι, i.e. *sub doctrinam cadere*
- διδασκαλία, *as, ἡ, disciplina*, 'teaching', 'instruction': xix 101 ἄρα ἡ ἐρώτησις δι-

δασκαλία ἐστίν; xiv 13
 ὑπακούοντας τῆς δ. ταύτης
διδάσκαλος, ου, ὁ, *magister*,
praeceptor, 'a master',
 'teacher': xii 102 τοῦ δ.
 πονηρῶς τι ὑποδεικνύοντος
διδάσκειν, 'to teach': vii 48,
 ix 3, xiv 11, xv 20, 36, 62,
 xvii 29, xix 120. c. dupl.
 acc. vii 58, xii 24, xv 56,
 xviii 69, xix 115, xx 119.
 c. acc. pers. et inf. ix 68, x
 84, xii 33, 49, xiii 53, xix
 123, 130. seq. ὅτι: ix 81.
 seq. ὡς: ix 95, xi 142, xiii
 71, xviii 65. seq. εἰ:
 xviii 66. de deo per na-
 turam docente: xvii 18, v
 55, xviii 65, xix 120, 127.
 xviii 2 διδάσκέ με εἰς τοῦτο,
 iv 8. xiii 27 διδάσκειν
 (*docendo efficere*) τινὰς δε-
 σποτικούς
διδάσκεισθαι, *doceri*, 'to be
 taught': vii 55 οὐκ ἀμελή-
 σει τῶν διδασκομένων.
 c. acc. iii 89 διδασκομένη
 ὑπὸ τοῦ ἀνδρὸς τὰγαθά, xv 59
 τὸν διδασκόμενον (τὴν
 γεωργίαν), xii 67 ταύτην τὴν
 ἐπιμέλειαν διδαχθῆναι.
 c. inf. xii 70 διδαχθῆναι
 ...ἐπιμελεῖσθαι
διδόναι, *tribuere*: iv 41, 112,
 vii 40, 66, 143, viii 7 δοῦ-
 ναι, ix 59, xii 35, xxi 77.
concedere, 'to grant', 'al-
 low': ix 101, xi 41, 128
 λόγον δ. καὶ λαμβάνειν.
 PASS. δίδοται, *tribuitur*, xxi
 76
διελημμένως⁴ (*διαλαμβάνειν*),
diserte, 'distinctly': xi 150
διεκπεραίνειν⁷, *absolvere*, *ora-
 tione persequi*, 'to go
 through': vi 7
διελαύνειν, 'to ride through':
 iv 65

διεξίναί, *disserere*, *explicare*,
 'to go through a subject in
 detail': vi 13, 17, xv 75
 διεξίθι, xvi 4
διέρχεσθαι, *perlustrare*, 'to
 go over', 'survey': ix 32.
percensere, 'to recount in
 full': vi 11 ὅσα ὁμολογούντες
 διεληλύθαμεν. **διελθεῖν**,
rationes computare, 'to go
 through accounts': vi 15
διεσκεμμένως⁸ (*διασκοπεῖν*),
considerate, 'prudently': vii
 101
διευκρινημένος (*διευκρινεῖν*, *bene
 disponere*), 'carefully ar-
 ranged': viii 41, 56
διηγεῖσθαι, 'to narrate': c. dat.
 pers. iv 144, vi 62, vii 58,
 xi 35. c. acc. rei: v 1,
 vii 59, 60, xi 6. c. rel.
 cl. vii 58. c. acc. rei et
 dat. pers. x 5, xi 10
διημερεύειν, *diem exigere*, 'to
 pass the day': xi 111
δίκαιος, α, ου, *iustus*: ix 75,
 xiv 30, 31, 37, xv 38,
 xiv 26 δ. περὶ τι, 'just in
 any matter', vii 179 τὸ δί-
 καιον (μέρος), 'his proper
 share', vii 91 ἐκ τοῦ δι-
 καίου, *iure*, 'according to
 right'. **δικαίως**, *merito*,
 'deservedly': ii 112, iii 90,
 iv 120, 169, ix 96, xi 13,
 xxi 48
δικαιοσύνη, ης, ἡ, 'justice': v
 55, ix 74, xiv 10, 16
δίκη, ης, ἡ: xii 111 δίκην ἐπι-
 τίθεναι, *poenam irrogare*, vii
 168 δ. δίδοναι, *poenas dare*
δῖνος, ου, ὁ, *area*, 'a threshing-
 floor', so called from its
 circular form, coni. Ruhn-
 keni xviii 37
διοικεῖν, *administrare*, 'to man-
 age': xi 61 δ. οἶκον, viii 10
 τὰ ὄντα, ii 91 τὰ ἑαυτοῦ,

νπ 20 δ. τὰ ἐν τῇ οἰκίᾳ, 32 δ. τὰ προσήκοντα αὐτῇ
διορᾶν, *perspicere*, 'to see clearly': νι 8

διότι = *εἵτι*, *quia*, 'because': νπι 50, x 13

διπλάσιος, *ia*, *ιον*, *duplus*, 'twice as much': νπι 222
διπλασίον ἀξία *duplo pluris*, x 117 πλεῖον ἢ ἐν διπλάσιῳ χρόνῳ

διπόδης⁴, *es*, *bipedalis*, 'two feet in measure': xix 19.
xix 21 διποδιαίου² olim legebatur ubi nunc ποδιαίου

δῖς, *bis*, 'twice': xviii 62 δῖς ταῦτά λικμᾶν, xxi 80 δῖς ἀποθανεῖν

δίχα, *seorsim*, 'separately': ix 45 δίχα καταθεῖναι, xvi 79 δίχα ποιεῖν τὴν γῆν καὶ τὴν ὕλην, *separare terram a frutetis*

δοκεῖν, *videri*, 'to appear', 'seem': c. dat. ii 14, 39, 62, 82, iii 78, iv 169, v 50, vi 25, 41, 45, 63, vii 101, 217, ix 1, x 13, 71, xi 12, xii 69, xvii 2, 18, 19, 97, 110, xxi 74 [εἶναι δοκεῖ not δοκεῖ εἶναι is the usual order]. without εἶναι x 52. δοκεῖν)(φαίνεσθαι: x 62 (Thuc. i 122). δοκῶ καταμεμαθηκέναι, *videor mihi, puto me, animadvertisse*, 'methinks I have observed': vi 7, 83, viii 70, 149, xi 37, 105, xv 35, xix 97, xv 41 δοκοῦμεν ἀργότερον ἐπιδεδραμηκέναι. δοκῶ μοι: ii 2, 4, 6, 12, xvi 44. μοι δοκῶ: vi 53, 58.

putari, existimari, 'to be thought so and so': i 40, 125, ii 82, iv 23, vi 19, viii 22, x 31, xi 15, 17. *impers.* δοκεῖ μοι, (a) *puto*,

sentio, 'it seems to me', 'I think': i 6, 105, xii 119.

ἐμοιγε δοκεῖ, *mea quidem sententia*: ii 10, 82, vi 25, vii 17, xvii 2, 27. (b) *placet s. lubet mihi*, 'it seems good to me', 'it is my pleasure': xv 51, vi 32, 85, ix 10, 89, xv 52

δοκιμάζειν, *explorare*: iv 65. δ. εἰ, 'to examine whether': ix 90. *disputando efficere*, 'to make out, prove': vi 37. MED. δοκιμάζεσθαι, *explorare, eligere*, 'to prove for oneself, choose': viii 61. PASS. vii 74 τὰ δεδοκιμασμένα καλὰ εἶναι

δόκιμος, *ον*, *probatus, eximius*, 'assayed', 'tested', hence 'approved', 'excellent': iv 56

δόξα, *ης, ῆ*, *existimatio*, 'reputation': ii 28 τὴν σὴν δόξαν (*opinionem de te*)

δουλικῶς³, *more servorum*, i.e. *segniter*, 'like a slave': x 64

δούλος, *ου, ό*, *servus*, 'a slave')(ἐλεύθερος: v 16, 77, xiii 46. *met. amoris et voluptatibus parens*, 'a slave to some passion or pleasure': i 152, 162

δραμεῖν: v. s. *τρέχειν*

δύναμις, *εως, ῆ*, *facultas*, 'power', 'means': vii 86, ix 93 ἀπὸ τῆς παρούσης δ., 'according to the means you possess'. *commoditas*, 'capability': ix 10 τῆς οἰκίας τὴν δ. 'productive power': xvi 18 ἣν μὴ ἔχῃ (ἢ γῆ) τὴν ἐαυτῆς δ. ἐπιδεικνύναι

δύνασθαι, *posse*, 'to be able, capable': c. inf. i 86, 103, vii 128, x 27, 50, xi 59, 61,

65, 102, xiii 30, xviii 65, xix 39, xx 65, xxi 55, xi 160 δύνασθαι, xv 43 δυνήσεσθαι, xxi 72, xi 35 δσον δύναμαι, 132 δσον ἂν δύνωμαι, iv 8 δ τι δύνασθαι. with superl. preceded by ὡς: iii 100 ὡς ἡδύνατο ἐλάχιστα, xi 102 ὡς ἂν δύνωμαι ὁμοιστάτην. abs.

(ubi supplendum ποιεῖν v. simile quid) praestare posse, 'to be strong enough to do': v 5 δ. ὅσα ἀνδρὶ ἐλευθέρῳ προσήκει, vii 94 ἃ οἱ θεοὶ ἐφυσάν σε δ., 164, 155 ἃ τὸ ἕτερον ἐλλείπεται, τὸ ἕτερον δυνάμενον, xx 71 ἃ τε δύναται καὶ ἃ μὴ σαφηνίζει

δυνατός, ἡ, ὄν, *validus*, 'strong': vii 130 τὸ σῶμα (τῆς γυναικὸς) ἦττον δυνατὸν πρὸς ταῦτα. *potens*, 'powerful', 'influential': xi 56 δυνατοῦ ἰσχυρῶς ἀνδρός. *opulentus*, xvii 62 τοὺς δυνατωτέρους. *quod fieri potest*, 'possible': xi 105 ὡς δυνατόν, vii 72 ἐκ τῶν δυνατων

δύσεως⁷, ὅς, ὅ, ἡ, *perdite amans*: xii 70 οἱ δυσέρωτες τῶν ἀφροδισίων, *insano rei venereae amore capti*, 'passionately given to sexual pleasure'

δύσκολος, ὄν, *molestus*, *multis difficultatibus impeditus*, 'troublesome': xv 59 δ. μαθεῖν

δυσλύτως⁴ ἔχειν, *difficulter solvi posse*, 'to be in a condition difficult to disentangle': viii 86 de rebus sine ordine repositis

δυστραπέλως⁴, *inconcinne*, 'awkwardly': viii 99 δ. συγκείσθαι, 102

δυσχερής, ἐς (χέλρ), *gravis*, *molestus*, 'vexatious': viii 36 δυσχερέστατον τοῖς πολεμοῖς (ιδεῖν)

δωρεῖσθαι, *dono ornare*, 'to make a present': c. dat. pers. v 72

δῶρον, τό, *donum*, 'a gift': iv 59, 71, 112, 121

E

Ἐάν, ἦν, ἄν. Of the three forms Xen. uses ἐάν, ἦν indifferently, ἄν generally when the preceding word ends in a vowel, very seldom when it ends in a consonant. Dindorf rejects εἴν altogether, as destitute of ms authority: vii 141, 227, viii 60, 103, xi 11, 99, xvii 61, xviii 13 ἦν μέν—ἐάν δέ, xx 115, 135 ἐάν βούλῃ. ἐάν ἄρα, *si forte*: v 56. ἐάν πως, 'whether perchance', 'to try whether': vi 12. ἐάν τε—ἐάν τε, *sive—sive*: xvii 30

ἐάν, *sinere*, 'to suffer', 'permit', 'let alone': xx 91. οὐκ ἐᾷ, *vetat*, v 15, vii 174, xx 119 οὐδέποτε εἰλα, *verbis semper dissuadebat*. PASS. ἐώμενοι ῥαδιουργεῖν, *qui non prohibentur otiari*, xx 91. [Cf. Eur. Iph. A. 331 τὸν ἐμὸν οἴκειν οἶκον οὐκ ἐάσομαι; Thuc. i 142, 3 μελετῆσαι ἐασόμενοι, Isocr. 4, 97 οὐ μὴν εἰάθησαν—διανανμαχεῖν]

ἐαρ, τό, *ver*, 'spring': xvi 58 ἐαρος, *vere*

ἐαυτοῦ, ἡς, *sui ipsius*, 'of himself', or 'herself': i 14 τὸν ἐαυτοῦ sc. οἶκον, ix 115,

117 τῶν ἐαυτῆς, VII 167
 τῶν ἔργων τῶν ἐαυτοῦ, XIX
 119 ἐπιστήμονας ἐαυτῆς
 ποιεῖν, VII 154 τὸ ζεύγος
 ὠφελιμώτερον ἐαυτῷ γεγέν-
 ηται, X 60 ἐαυτήν, XIX 127,
 130, X 84 ἐαυτάς, XI 61
 τὸν ἐαυτῶν οἶκον, XI 59 τὰ
 ἐαυτοῖς ἀρκοῦντα πορίζε-
 σθαι, XIII 63
ἐγγίγνεσθαι, c. dat. *inesse*, 'to
 be in': XIII 61, XXI 35,
 ἐγγίγνεσθαι τινι ὑπό τινος,
excitari in aliquo ab aliqua
re: XVII 73, XXI 37
ἐγείρειν, *excitare e somno*, 'to
 arouse': V 20
ἐγκλημα, ατος, τό, 'charge',
 'complaint', 'reproach': XI
 17
ἐγκρατής, ἐς, c. gen. rei, *po-*
tens, abstinens, non nimis
indulgens, 'temperate in the
 use of, not a slave to': II 5
 τῶν τοιούτων (sc. δεσποινῶν
 h. e. *malarum cupiditatum*)
 ἐγκρατῇ ὄντα, VII 147 ἐγ-
 κρατεῖς ὦν δεῖ, XII 86, IX
 63 ἐγκρατεστάτῃ γαστρὶς
 καὶ οἴνου καὶ ὕπνου
ἐγχειρεῖν, *impetum facere, ag-*
gredi, 'to assail': XIV 21
 ubi de conando sunt qui
 intellegant
ἐγχειρίζειν, *porrigere, in manus*
tradere, 'to put into one's
 hands': VIII 68 τὸ εἰδέναι,
 ὅπου ἕκαστόν ἐστι, ταχὺ ἐγ-
 χειριεῖ, *reddet facile in-*
ventu
ἐγχουσα³, ης, ἡ, *anchusa*, 'al-
 kanet': X 14, 45. The true
 Attic form is said to be
 ἄγχουσα
ἐγχωρεῖν, *permittere*, 'to give
 time or room to do'.
 impers. ἐγχωρεῖ, *licet*, 'it
 is possible', 'there is time':

VIII 100 οὐκ ἐγχωρεῖ μα-
 στεύειν
ἐγώ, *ego*, 'I': XIX 116, XI 8
 ἐγὼ δὲ σοι λέξω, XVII 87,
 XVIII 1 ἔφην ἐγώ, XIX 94,
 102, 113, XXI 4, 11, *passim*
ἐδάσατο: v. s. *δαλεσθαι*
ἔδοσαν, *dederunt* (*διδόναι*):
 VII 66
ἔδρα, as, ἡ, *locus sedendi hono-*
rificus. ἔδραι ἔντιμοι,
 'places of honour': IV 72
ἐδώδιμος³, on, *esculentus*, 'good
 to eat': VII 196
ἐθέλειν s. *θελεῖν, velle, libenter*
facere, 'to be willing': III
 31 ἐθέλοντας ἐργάζεσθαι,
 V 70 πείθεσθαι ἐθέλοντας,
 78 ἐλπιδὼν ἀγαθῶν δέονται...
 ὅπως μένειν ἐθέλωσι, XXI
 51. used especially of
 alacrity and determination
 in a soldier: IV 137 ᾧ ἄν...
 ἐν τοῖς δεινοῖς παραμένειν
 ἐθέλωσι, XIII 64, XXI 23
 οὔτε πονεῖν ἐθέλοντας οὔτε
 κινδυνεύειν. οὐκ ἐθέλειν,
 'to be reluctant', not 'to re-
 fuse': XI 81 ὁ μὴ γεωργεῖν
 ἐθέλων, XXI 75 ἐθελόντων
 ἀρχεῖν, V 54 ἡ γῆ θέλουσα
 (*libenter*) δικαιοσύνην διδάσ-
 κει. de rebus inanimatis:
 IV 103 ὅσα ἡ γῆ φύειν ἐθέ-
 λει, where it is used in the
 sense of δύνασθαι or εἰω-
 θέναι
ἐθελοντής, οὔ, ὁ, *voluntarius*,
 'a volunteer': XXI 16
[ἐθελοπονία², as, ἡ, *studium*
laboris, 'love of work': XXI
 36, marginal reading for
 φιλοπονία]
ἐθίζειν, *assuefacere*, 'to accus-
 tom': c. inf. V 17. *PASS.*
 εἰθισμαι, *consuevi*, 'I
 have been used to': XI
 88

ἐθω, pf. part. ἐλωθώς, *solitus*, 'accustomed': vii 4

εἰ, *si*, with present ind. in protasis, opt. in apodosis: viii 108. indic. in apod. viii 97. with indic. fut. in protasis, opt. in apod. xxi 61. with fut. in apod. xii 26. with infin. in apod., opt. in prot. xv 17. with opt. in protasis, ἄν with opt. in apod. iv 117, vii 59. indic. pres. in apod. i 80. imper. in apod. viii 61. with opt. of oblique statement in apod. ix 109. with secondary tenses of the indicative in protasis: ii 103, 104, ix 112, x 9, xi 19

εἰ, introducing a statement of fact, to be rendered by a causal particle after a verb of indignation (ἄχθασθαι): ix 96. εἰ, 'in hopes of': vi 81. εἰ—εἰ, in same clause: ii 102, 103. εἰ, in indirect questions, 'whether': iii 50 ἀποπειρᾶσθαι εἰ, viii 131 πείραν λαμβάνειν εἰ, x 61 ἡρώτα εἰ, xi 22 ἡρόμην εἰ, 127, xv 9, xix 96, xi 135 δῆλωσον εἰ μελετᾷς, xii 97, xvii 63 δίδασκε εἰ, ix 90 δοκιμάζειν εἰ, xviii 24 σκέψασθαι εἰ, 67 ἐννοῶ εἰ, iii 15 εἰδέναι εἰ, vii 18. εἰ—γε: xx 2. εἰ δὲ μή, *alioqui*, 'else': xiii 8, xv 16. εἰ καὶ—καὶ εἰ: i 19, ii 82. εἰ μή, *nisi*, c. ind. fut. viii 114, ix 80. c. opt. iv 117. εἰ μή πέρ γε: i 91, vii 98. εἴπερ—γε: i 52, 138. εἴτε—εἴτε, *sive—sive*: vii 149. εἰ τις points to a definite as well

as indefinite person: i 43, ix 52

εἰδέναι, *vidisse*, *nosse*, 'to know': c. acc. iii 63 τούτους ὁρῶ καὶ οἶδα, xv 46, 50 τοῦτο εἰδώς, viii 65 εἰς ὁ—μεθα τὰ τε σᾶ ὄντα καὶ τὰ μή, xvi 6 τὴν φύσιν τῆς γῆς εἰδέναι. c. inf. 'to know how': viii 59. c. acc. et participio: viii 5 δηχθεῖσαν οἶδα αὐτήν, xiii 67. seq. claus. rel. xx 3 ἴσασιν ἃ δεῖ ποιεῖν, xiii 10 εἰ...ὃ τι συμφέρον...εἴη, τοῦτο μὴ εἰ—δεῖν, xix 8 ἐν ὁποῖα τῇ γῇ δεῖ φυτεύειν οὐκ οἶδα, xv 54 εἰδότι οὐδὲν ὃ τι συμφέρει, xvi 9 ὃ μὴ εἰδώς ὃ τι δύναται ἢ γῇ φέρειν, ii 64 οὐδὲ εἰ—δότι ὃ τι εἴη πλούτος, viii 67 τὸ εἰδέναι ὅπου ἕκαστόν ἐστι. seq. ὅτι: xx 39 ἅπαντες ἴσασιν ὅτι βέλτιόν ἐστι, xvi 49 οἶσθα ὅτι, xvii 45, xviii 43, xix 25, xx 129 εὖ ἴσθ' ὅτι (*mihi crede*, *profecto*), xix 114 εἰδότα ὅτι οὐδεὶς ἐδίδαξέ με, v 95 ᾧμην σὲ εἰδέναι ὅτι. without ὅτι: v 102, x 83, xvii 68. οἶδ' ὅτι used parenthetically: ii 41, 45, 52, 106, vii 67, xii 16, xix 14, 67. with proleptic accusative: xx 76 γῆν πάντες ἴσασιν ὅτι κτλ. (where the mss read οἶδασι). εἰδέναι χάριν, *gratiam habere*, 'to feel grateful': xi 8, ii 109 σοὶ χάριν εἰδότας, vii 202 εἴσεσθαι χάριν εἰκάζειν γραφῇ, *exprimere pingendo*, 'to make a picture of': x 10 εἰκῇ, *temere*, *inconsulto*, 'without plan or purpose')(γνώμῃ συντεταμένη: ii 122,

xx 158 οὐκ εἰκῇ ἀπέβαλον αὐτὸν (τὸν σῖτον) ὅποι ἂν τύχωσιν

εἰκός, *verisimile, credibile*, 'likely', 'probable': c. inf. sub. ἐστί: xvi 60, xvii 93, xviii 47

εἰκότως, *iure, merito*, 'with reason': iv 12, xvii 110, xxi 50

εἰκών, ὄνος, ἡ, *similitudo*, 'a simile': xvii 113 τὰς εἰκόνας ἐπάγεσθαι

εἶναι, *esse*, in participial periphrases, where a permanent quality is predicated of the subject: vii 118 ἃ δεόμενά ἐστι, ix 19, viii 19 συγκείμενός ἐστι, xii 7 ὄντων δεομένων. [This combination of a present participle with a participle is extremely rare, says Porson on Eur. Hec. v. 362, who quotes an instance from Homer Il. xix 80 and Arist. Ran. 733. Mr W. J. Alexander has written an able paper containing a wide range of examples of participial periphrases in Attic Prose in the *American Journal of Philology* Vol. iv p. 291—308. The only case he quotes from Thucydides, the Orators and Plato of a participle combined with a participle is that of the thoroughly adjectivized participle διαφέρων (Aesch. c. Ktesiph. 162, Isocrates Areopag. 45). He adduces many instances of the other adjectivized participles, συμφέρων, πρέπων, προσήκων, ὁμολογούμενος with the finite copular verb. In Plat. de legg. p. 913 A

we find εἴη ἂν δεόμενα but in p. 768 E, which Mr Alexander adduces as an instance, Stallbaum reads δεόμενα ἐτι for δεόμενά ἐστι.] εἶναι, in an emphatic position, containing the predicate within itself and ceasing to be purely copular, *revera esse*: iii 95, 98, viii 13, x 14 ὅπως λευκότερα δοκοῖη εἶναι ἢ ἦν, 22, xix 116 οὐκ ἐστι ταῦτα, xx 70. εἶσιν οἱ: ii 53. ἐστίν οἱ = ἐνιοι: xx 29, xxi 35. ἐστίν ἅ = ἐνια: iv 156, xi 55. ἐστίν ὅτε, *interdum*: ii 15, xx 94. εἶναι with partitive genitive, 'to be one of': i 29, 32, vi 63, xix 1. with gen. to denote 'part', 'duty': i 11, vii 89, xvi 46, xix 78. with ἐν to signify state, condition: xi 18 ἦν ἐν πολλῇ ἀθυμίᾳ, xx 87 εἶναι ἐν τῷ ἔργῳ, 'to be engaged in one's work'. number: iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν εἶναι. xvii 13 ἐκόντες εἶναι, '(not) if they can help it'. ἐστι, *licet*, 'it is possible', 'one may': i 19 (c. dat. et acc.), xiii 44, xvi 12, 19, xix 116, xx 19, 75. ἦ, *liceat*: xiii 57. εἴη, *liceret*: ii 104 c. dat. εἶναι, *licere*: ii 83, xxi 70. PART. ὦν omitted after adjectives xi 27; after τυγχάνειν iii 24, xx 159. ῥάδιον ὄν: acc. abs. xx 49. τῷ ὄντι, *revera*, 'in reality': ii 60, vi 33, x 35, 62, xx 149, xxi 52. τὰ ὄντα, *quae quis possidet, res familiaris*, 'a man's possessions': ii 21, vii 90, viii 59, x 19, 20, 21. xx 23

οὐδὲ (ἐπιμελεῖται) ὅπως αἱ οὐσαι (ἀμπελοι) φέρωσιν αὐτῷ

εἰπεῖν, *dicere*, 'to say': XIX 94 οὐδὲν ὦν εἶπας. *iubere*, 'to order': XX 1 ἐγὼ εἶπον, IX 78 εἶπον τῇ γυναικὶ ὅτι, VI 8 ὅσα εἶπες, IX 108 εἶπέ μοι ὅτι, XIX 94 εἶπας, IX 58 εἶπομεν, VII 64 εἶπέ μοι, X 16. ὥς εἰπεῖν, *ut ita dicam*, 'so to say', 'speaking generally': III 29, XII 44. ὥς συντόμως εἰπεῖν, *ut breviter dicam*, 'to speak concisely': XII 104

εἶπερ, 'if really': XII 22

εἰρήνη, *ης, ἡ, pax, otium*, 'peace': IV 87 εἰρήνην παρέχοντος τοῦ φρουράρχου τοῖς ἔργοις

εἰρηνικός³, *ἡ, ὄν, ad pacem spectans*, 'peaceful': I 126 εἰρηνικὰς ἐπιστήμας (*pacis artes*) ἔχοντας, VI 4 τῶν εἰρηνικῶν (*quae in pace suscipiuntur*) ἔργων

εἴρηται, *v. s. εἴρειν*

εἰς:—I. local, *in*, for ἐπὶ or πρὸς, 'against', of hostile action: VI 30 (cf. Thuc. IV 95, 2 χωρήσατε ἐς αὐτούς). 'into', with verbs expressing Rest: XX 157 εἰς τὸ πλοῖον ἐνθήμενοι, VII 144 εἰς τὸ μέσον κατέθηκεν. to express Object, Purpose: VI 45, IX 36 κόσμον τὸν εἰς ἑορτάς, 55, VII 236, XX 47, XXI 56; with articular infinitive: V 5. *quod attinet ad*, 'as regards': II 27, IV 8, V 53, VI 23, XVIII 2, 3, XIX 79, XX 101. with articular infinitive: XX 85. with δαπανᾶν, ἀναλίσκειν: III 41, 44, VII 193, cf. IV 41. II. temporal: VII 192 ἡ εἰς ἐνιαυτὸν κειμένη

δαπάνη, IX 45. III. to express end or limit: XVII 74 ἐκτρέφειν τὸ σπέρμα εἰς καρπὸν, XII 80 εἰς ἐπιμέλειαν παιδεύεσθαι, 96

εἰς, μία, ἓν, unus, 'a single one' (from ἓνς for σέμς, as μία is for σεμία, cf. Lat. *sem-el, sim-plex, sin-gulus* for *sem-gulus*): XX 89 ἀνὴρ εἰς παρὰ τοὺς δέκα, VII 196 ἓν τῶν σοι προσηκόντων, XVII 29 ἐνὶ τούτων τῶν σπόρων χρῆσθαι. ἓν τι: II 70, III 9, IV 167

εἰσβαίνειν, *conscendere*, 'to embark': VIII 70 εἰσβάς εἰς τὸ πλοῖον

εἰσκαλεῖν, *intro vocare*, 'to invite indoors': IV 113

εἰσφέρειν, *inferre domum*: VII 111, 177, 213, 215. PASS. VII 213 ὅπως ἔξωθέν τι εἰσφέρειτο, 189 τὰ εἰσφερόμενα, 116 εἰσενεχθῇ, 194, 136 τὰ εἰσενεχθέντα, 215, VIII 6

εἰσφορά, *ās, ἡ, illatio rerum in domum quae fit a patrefamilias*, 'a carrying in of supplies': VII 214. *collatio civium in aerarium*, 'property tax': II 42

εἴτα, *deinde*, 'then', 'next': XI 110. before participle, to mark antithesis between the participle and finite verb: II 24 καὶ τὰ (καὶ εἴτα), 'and then', 'and yet'

εἰωθώς: *v. s. ἐθω*

ἐκ:—I. 1. of Place, *e, ex*, 'from', 'out of': XI 69 ἐκ πολέμου καλῶς σώζεσθαι, XVIII 43 ἦν ἐκ τοῦ προσηγμένου μέρους ἀρχῇ, 51 ἐκ τοῦ ὑπηγμένου ἀρχόμενος, XX 112 τὸ τὰς δαπάνας χωρεῖν ἐντελεῖς ἐκ τῶν οἰκῶν. 2. ἀσπάσασθαι ἐκ τῆς ψυχῆς

(*sincere, ex animo, vere*):
 π 28. (Cf. Π. ix 343, Cic.
 de nat. deor. ii 168, Lucr.
 iii 914, Terent. Eun. 175.)
 Π. of Time, *inde a*, 'from
 the time of': iii 76 ἐκ παι-
 δίων. ἐκ τούτου = μετὰ

τοῦτο, 'after this': xviii 1,
 40, ii 1 ἐκ τούτων, iv 95,
 viii 2. *post*, 'after', of a
 former state: ix 5 ἐξ ἀμη-
 χανίας εὐπορίαν τινα εὐρηκυῖα
 i. e. *post confusionem*, xx
 129 χάρος ἐξ ἀργοῦ πάμ-
 φoros γιγνόμενος. III. of

Origin: of the ultimate
 cause, viii 2, xx 14.
 of the Instrument by
 which: xiii 32. 'from',
 'according to': xxi 5 ἐκ

πάντων ὧν εἰρηκας ἀναπέ-
 πεισμαι. in adverbial
 phrases: vii 72 ἐκ τῶν δυ-
 νατῶν, *pro virili parte*, 91
 ἐκ τοῦ καλοῦ τε καὶ δικαίου,
honeste et iuste, xiv 13 ἐξ
 ἐτοίμου, *prompte*

ἕκαστος, η, ον, *quisque*, 'each':
 xv 65, vii 179, ix 102 δε-
 σπότην ἅπαντά ἐστι ὅτι ἂν
 βούληται ἐκάστῳ χρῆσθαι,
 iii 21 ἕκαστα διατέτακται,
 x 60, viii 137 καταχωρίζειν
 ἕκαστα, 141 λαβεῖν ἕκα-
 στα, ix 58, xi 99, xv 16
 ἐξεργάζεσθαι ἕκαστα, viii
 127 χορὸς σκευῶν ἕκαστα
 φαίνεται, xix 102. c. art.
 iv 40 τῷ ἀρχοντι ἐ., viii 79
 τῇ συσσιτίᾳ ἐ. c. gen.
 subst. xv 5 ἕκαστα τῶν ἐρ-
 γων, xxi 64 ἐκάστῳ τῶν
 ἐργατῶν, iv 153 διατάξαντος
 ἕκαστα τούτων, ix 59 τούτων
 ἕκαστον, xi 118. εἰς
 ἕκαστος, *unus quisque*, 'each
 by himself': viii 45, ix 15,
 xxi 33 ἕνα ἕκαστον καὶ

σύμπαντας, xix 98 καθ' ἐν
 ἕκαστον, 'each singly',
 'one by one'

ἐκάτερος, α, ον, *uter*, 'either of
 two': iii 63 τούτους ἐ. οἶδα,
 iv 79, vi 32, 58 ταῦτα ἐκά-
 τερα, vii 163, xix 42.
 c. art. xvii 58 ἐ. τῇ γῇ.
 c. gen. subst. vii 156, 158
 ἐκάτερον ἡμῶν

ἐκατόν, *centum*, 'a hundred':
 xx 95 ἐ. σταδίοις

ἐκατονπλάσιον², ον, *centu-
 plus*, 'a hundred times as
 much': with gen. ii 23
 πλέον ἂν εὖροι ἢ ἐκατον-
 πλάσιονα τούτου

ἐκατοστός, ἡ, ὄν: ii 66 ἐκα-
 τοστόν μέρος, *centesima
 pars*, 'the hundredth part'

ἐκβαίνειν, *ex navi egredi*, 'to
 disembark': viii 52, ix 47,
 xxi 20. *de eventu*, 'to
 turn out': ix 47 ὅπως πρὸς
 τὸ τέλος ἐκβήσεται

ἐκδιδάσκειν⁷, *edocere*, 'to
 teach thoroughly': xii 88
 πῶς ἐκδιδάσκεις τοὺς ἄλ-
 λους ὧν σὺ βούλει ἐπιμελεῖς
 γίγνεσθαι;

ἐκείνος, η, ο, *ille*, in reference
 to what follows: i 114, vii
 81, xii 11, xv 11, xvi 44

ἐκεῖσε, *illuc*, 'to that place':
 xx 153 ἐ. πλέουσιν ἐπ' αὐτόν
 (sc. τὸν σίτον)

ἐκκόπτειν τὴν ὕλην, *excidere
 herbas inutiles*, 'to root up
 the weeds': xvii 107

ἐκλέγειν, *redigere, exigere, vec-
 titalia*, 'to levy taxes' or
 'tribute': iv 82 δασμοὺς ἐκ
 τούτων ἐκλέγουσιν. [Cf.
 Demosth. adv. Timoth. § 49
 p. 1199, 5 τὰ χρήματα ἅπαντα
 ἐξέλεξας ἐκ τῶν συμμάχων,
 c. Phil. i § 34, de fals. leg.
 § 293 p. 435, 37 εἰκοσιν

ἐξέλεξε δραχμὰς παρ' ἐκά-
στου, Thuc. viii 44, 3 χρή-
ματα ἐξέλεξαν παρὰ τῶν
[Ροδίων]

ἐκλέγεσθαι, *sibi eligere*, 'to
pick out, choose, for one-
self': vii 71, xvii 29 ἐκλεξά-
μενον

ἐκλείπειν, *migrare, alveum de-
serere*: vii 207. *intrans.*
deficere, 'to fail': vii 104

ἐκπέμπειν, *emittere*, 'to send
forth from': vii 176

ἐκπλεως, *ων, integer*, 'com-
plete' of number: iv 56

ἐκποδών, 'out of the way':
viii 129 κείσθαι ἐ., 'to be
placed aside': xx 54 ἐ.
ἀναιρεῖται

ἐκπονέειν, *laborando digerere
cibos et corpore exercendo*,
'to work off', 'digest by
labour': xi 74, 75, 80

ἐκτρέφειν, 'to rear to matu-
rity': xvii 7, 74. *PASS.* vii
182 τοῦ τόκου ἐπιμελεῖται ὡς
ἐκτρέφεται, 183 ἐπειδὴν
ἐκτραφῇ

ἐκφέρειν, 'to carry out of':
PASS. ix 28 ἵνα μὴ ἐκφέρη-
ται (*per furtum*) ἐνδοθεν ὁ
τι μὴ δεῖ. *edere fructus*,
'to bear fruit': xvi 24, xvii
76

ἐκών, οὔσα, ὄν, *lubens, sponte*,
'willing': iv 136, x 79 ἐκοῦ-
σαν χαρίζεσθαι. ἐκόντες
εἶναι, 'so far as will goes'
(always in a negative clause):
xvii 13

ἐλαία, *ας, ἡ, oliva arbor*, 'the
olive-tree': xix 81, 85

ἐλαιον, *ου, τό, oleum, olivum*,
'olive-oil': xi 23 οὐδὲ ἔ.
οὐδὲ σῦκα ἔχει

ἐλάττων, *ον, minor*, 'less':
iii 8 ἐλάττονος ἀργυρίου, 98
ἐλάττονα διαλέγει, xix 21

(βόθρον) ἐλάττονα ποδιαίου.
ἐλάχιστος, *minimus*: vii 36,
37

ἐλαύνειν, *agere*, 'to drive':
PASS. xviii 30 ἐλαυνόμενα
(*de iumentis*). *remigare*,
'to row': xxi 14 ἡμερινούς
πλοῦς ἐλαύνοντας. *equi-
tare*, 'to ride': viii 40 ἱππέας
κατὰ τάξεις ἐλαύνοντας

ἐλέγχειν, *erroris v. mendacii
convincere, redarguere, re-
futare*, 'to prove a person
in the wrong': xi 140.
PASS. ἐλέγχεσθαι, *deprehen-
di, detegi*, 'to be detected':
x 54 ὑπὸ ἰδρωτος ἐλέγχον-
ται, *se cerussa fucasse*

ἐλευθερία, *ας, ἡ, libertas*, 'free-
dom': i 164 διαμάχεσθαι
περὶ τῆς ἐλευθερίας

ἐλευθέριος, *ον*: vii 1 Ζεὺς ὁ
ἐλευθέριος

ἐλευθερίως, *liberaliter, honeste*,
ut hominem ingenuum decet:
ix 76 πλουσιώτερον καὶ ἐλευ-
θεριώτερον βιοτεύοντας

ἐλεύθερος, *α, ον, liber*, 'free':
v 6 ὅσα ἀνδρὶ ἐ. προσήκει,
51 ἐ. ἀνθρωπος

ἐλλείπεσθαι *c. acc., deesse, effi-
cere non posse*, 'to fail to
do', 'to be wanting': vii
154 dub.

ἐλος, *εος, τό, locus paludosus*,
'low-lying ground' (from
root *sel*, seen in *ἄλ-ς*,
in-sul-a, etc.): xix 34 ἐν τῷ
Φαληρικῷ ἔλει

ἐλπίζω = *νομίζω*, 'I think',
'expect': ii 72

ἐλπίς, *ιδος, ἡ, spes*, 'hope':
xii 72. *PL.* ἐλπίδες,
'hopes', 'prospects': v 76
ἐλπίδων ἀγαθῶν οἱ δοῦλοι
δέονται

ἐμαντοῦ, *ἡς, mei ipsius*, 'of
myself': x 39 τοῦ ἐμαντοῦ

χρῶτος, 32 τὸ σῶμα τὸ ἐμαυ-
τοῦ, xviii 66, 76 ἐλελήθειν
ἐμαυτόν

ἐμβαίνειν, *conscendere navem*,
'to embark': viii 52

ἐμβάλλειν, *inicere, immittere*,
'to throw in, put in': viii
54 εἰ γεωργὸς ὁμοῦ ἐμβάλοι
κριθὰς καὶ πυροῦς, xvii 69,
79 ἐμβαλεῖν σπέρμα τῇ
γῇ, 65 καρπὸν, xix 10 τὸ
φυτόν, *plantam demittere in
terram*, xvii 83 ἐ. τοὺς σκα-
λέας τῷ σίτῳ, 'to set the
sarcles to work on the
corn', 110. PASS. xviii
20 εἰς κόπρον ἐμβλήθην

ἐμβιβάζειν, 'to embark'; met.
'engage', 'put in the way
of': xiv 16 πειρώμαι ἐμβι-
βάζειν τοὺς οἰκέτας εἰς τὴν
δικαιοσύνην

ἐμός, ἡ, ὄν, *meus*: vii 86 ἐ.
ἔργον, xx 141 ὁ ἐ. πατήρ, xii
30 ἐμοὶ καὶ τοῖς ἐμοῖς, *mihi
et familiae meae*, 'to me and
mine'

ἐμπειρος, ον, *peritus*, 'with
skill in him', 'acquainted
with': c. gen. xvi 25 οἱ μὴ
πάνυ ἐμπειροὶ γεωργίας, 37,
iv 4 ἐμπειρον γενέσθαι
τεχνῶν

ἐμπίπτειν, *incessere*, of pas-
sions, frames of mind: xxi
64 μένος ἐκάστω ἐμπέσῃ

ἐμπλεῖν³, *vehī nave*: abs. viii
50 οἱ ἐμπλέοντες

ἐμποδίζειν, *impedire*, 'to be in
the way of': viii 84 ἀλληλα
ἐμποδίζει

ἐμποιεῖν τί τιני, 'to produce,
create a state of mind in
another': ix 74, xii 59, xv
1, 2. followed by infini-
tive: xxi 46 ἐμποιῆσαι
τοῖς στρατιώταις ἀκολουθη-
τέον εἶναι

ἐμπορος, ον, ὁ, *mercator, insti-
tor*, 'a merchant': xx 150,
151

ἐμπροσθεν, *ante*, 'before': vii
35 τὸν ἐ. χρόνον

ἐμφύειν, *inserere, innasci iu-
dere*, 'to implant': vii 133
ἐνέφυσε (ὁ θεὸς) τῇ γυναικὶ
τὴν τῶν νεογνῶν τέκνων τρο-
φήν

ἐν:—I. of place, *in*, 'in':
viii 14, 16, iv 103, ix 16,
xviii 18, xix 10, 42, xx 157,
xxi 12. *inter*, 'among':
xi 45 εὐνόας ἐν φίλοις, iv 29
ἐν τοῖς καλλίστοις ἐπιμελή-
μασιν. *pene*, 'in one's
hands': vii 86 ἐν σοὶ πάντα
ἐστίν, 'every thing is in
your power'. 'in respect
to': xvii 22 ἐν τῷδε διαφέ-
ρονται. II. of the in-
strument or means:

per, 'by means of', ii 87
ἐν τοῖς αὐτοῦ (αὐλοῖς) μανθά-
νειν, 'to learn on his own
flute'. III. of time,

'during': viii 94 ἐν τῇ σχο-
λῇ, 95 ἐν τῷ πλῶ, xvii 19
ἐν τῷ χειμῶνι, 85, xi 46 ἐν
πολέμῳ. ἐν ᾧ, *dum*,
'whilst': xvii 69, xi 113 ἐν
τῷ αὐτῷ χρόνῳ, xxi 17

ἐναντίον, *coram*, 'in the pre-
sence of': iii 3. c. gen. ἐ.
τῶν φίλων

ἐναντιοῦσθαι, *adversari*, 'to op-
pose': iii 126 εἰ σοὶ ὁ θεὸς
μὴ ἐναντιοῖτο. *non pa-
tere*, 'to refuse to obey':
xxi 26

ἐνδεια, *as*, ἡ, *penuria, egestas*,
'need', 'poverty': xxi 115
ἀντὶ τῆς περιουσίας ἐνδειαν
παρέχεται. *inopia*, 'want',
'lack': viii 11 ἀλυποτέρα
αὕτη ἢ ἐ. τὸ δεόμενόν τινος
μὴ ἔχειν χρῆσθαι

ἐνδεώς, *parce ita ut nonnulla possint desiderari, paucis sumptibus*, 'defectively', 'insufficiently': II 44

ἐνδοθεν, *e loco interiore, domo foras*, 'from within': IX 28

ἐνδον i.q. οἴκοι, *domi*, 'in the house', 'indoors': VII 13, 25, 165, 166, 186, 188, XI 89. of a beehive: VII 180

ἐνδοξος, *ον, clarus*, 'held in honour': VI 48 ἐνδοξοτάτη πρὸς τῶν πόλεων v.l. *pro eūδοξοτάτη*

ἐνεῖναι, *inesse, τέχνη ἐνεστιν ἐν τῷ ῥίπτειν* XVII 41. τὰ ἐνόντα, 'the contents of a house', 'property', v.l. *pro τὰ ὄντα*: II 21. Cf. Plat. Rep. VI c. 4, p. 488 σ *χρῶμενος τοῖς ἐνοῦσι*, i.e. *oribus*

ἐνεκα, *gratia, causa*, 'for the sake of': II 49 ὦν ἔ., VII 63, XVII 84 τίνος ἔ., XII 42 τούτου ἔ., XIV 43 ἐπαίνου καὶ τιμῆς ἔ.

ἐνεργός, *ον, cultus, fruges ferens*, 'productive' (ἀργός: IV 69 ἔ. γῆ, 77, 116, 126

ἐνθα, *ubi*: IV 107. for ἐνθεν, *unde*: XVIII 7. ἐνθα μέν—ἐνθα δέ, *hic—illic, apud alios—apud alios*: III 29

ἐνθάδε, *hic*, 'here': VII 9

ἐνθεν for ἐνθα: VI 6

ἐνθυμείσθαι, *secum reputare*, 'to muse', 'consider well': XVII 112

ἐνθύμημα, *ατος, τό, sollerter excogitatum*, 'a device': XX 132

ἐνιαυτός, *οῦ, ὁ, annus*, 'the space of a year', 'a twelvemonth': VII 192, IV 48 κατ' ἐνιαυτόν, *quotannis*, 'yearly'

ἐνιοι, *αι, α, nonnulli, etc.*, 'some': IV 15 ἔ. τέχναι, VI 83 ἐνίους. c. gen. XIII 52 ἐνιαί τῶν φύσεων, XIV 24 τούτων ἐνια, IV 22 ἐνίαις τῶν πόλεων

ἐνίοτε = ἔστιν ὅτε, *interdum*, 'sometimes': V 89, VIII 144

ἐννοεῖν, *cogitare, reputare*, 'to consider', 'reflect': XXI 1 ἐννοῶ ὡς εὔ...παρέσχησαι, XVIII 67 ἐννοῶ εἰ λέληθα ἐπιστάμενος, 'I am thinking whether, etc.'

ἐνοικεῖν, *inhabitare*, 'to dwell in': IV 100 ἐν ὁπόσαις χώραις ἐνοικεῖ, 84 οἱ ἐνοικοῦντες, *incolae*) (οἱ φρουροί

ἐνταῦθα δὴ XV 19, ἔ. ἤδη XVII 94

ἐντελής, *ές, integer*, 'complete', 'full': XX 113 τὰς δαπάνας—ἐντελεῖς

ἐντεταμένος (ἐντείνω), *intentus*, 'on the stretch', 'eager': XXI 56 προθύμους καὶ ἐντεταμένους εἰς τὸ ἔργον

ἐντεῦθεν, *ibi tum*, 'thereupon': X 11, XI 1

ἐντρίβασθαι, *imponere navi*, 'to put on board': XX 157 σῖτον εἰς τὸ πλοῖον ἐνθέμενοι

ἐντιμος, *ον, honorificus*, 'honourable': IV 72 ἔ. ἔδραις γεραίρειν

ἐντρίβειν, *infricare fucum, se fucio collinere*, 'to rub in cosmetics': PASS. 'to be painted': X 12 ἐντετριμένην ψιμυθίῳ

ἐξάγεσθαι, *derivari*, 'to be drawn off': XX 61 ὡς τὸ ὕδωρ ἐξάγεται τάφροις

ἐξάλσιος⁷, *ιον (αἴσα), nimius, intempestivus*, 'abnormal', 'extraordinary': V 89 ἐξάλσιοι ὄμβροι

ἐξαλίνδειν³, 'to give (a horse)

a roll': **xi** 107 ἐξαλίσας
(*e volutabro*) τὸν ἵππον οἰκαδε
ἀπάγει
ἐξαμαρτάνειν, *imprudenter a-*
gere, 'to make mistakes':
iii 104
ἐξανίστασθαι, *surgere*, 'to get
up': **x** 53 ἐξανιστάμενοι
ἐξ εὐνῆς
ἐξαπατᾶν, *decipere*, 'to deceive
completely', 'to take in': **x**
22, 38, 50, 52, 82 τὰς ἐξα-
πατώσας. **PASS.** *illici*:
i 143 τοῖς ἐξαπατηθεῖσι
ἐξαρέσκεσθαι, *placare*, 'to ap-
pease': **v** 14 ἐ. θεούς, 99
ἐξεῖναι, *ēxestiv*, *licet*, 'it is
in one's power': **iv** 24, **viii**
132 ἐ. πείραν λαμβάνειν,
ix 100. ὁπόταν ἐξῇ σοι,
'whenever you have the
means', **vii** 227, 228.
ii 49 ὥσπερ ἐξόν σοι, *quasi*
tibi liceat
ἐξείργειν³, *prohibere*, 'to bar,
prevent': **iv** 104
ἐξελέγχειν, *erroris convincere*,
'to prove a person in the
wrong': **ii** 65 ἐξήλεγξάς
με
ἐξεργάζεσθαι, *efficere*: **xv** 16
ὅπως δεῖ ἐ. ἕκαστα, **ix** 143
ἐ. χώρους, *excolere fundos*
ita ut nihil desideretur.
ἐξεργασμένος, *excultus*, 'fully
worked', 'well tilled': **xx**
120 χῶρον ἐξεργασμένον,
123
ἐξετάζειν, *explorare*, 'to exa-
mine', 'inspect': **ii** 4, **viii**
94, **ix** 88, 90. *indicare*,
patefacere, 'to prove by
test': **xx** 74, **viii** 67 δεόμενον
θεραπείας ἐξετάσει ἡ ὄψις
ἐξέτασις, *ews*, ἡ, *recensus*, 'a
review': **iv** 48 ἐξέτασιν
ποιεῖται τῶν μισθοφόρων
ἐξεταστικός, ἡ, ὄν, *idoneus ad*

explorandum, 'competent to
inspect': **xii** 109
ἐξηγεῖσθαι, *docere*, 'to explain':
ii 101 ἐξηγήσομαι σοι
ἔξις, *ews*, ἡ, *habitus*: **vii** 14
ἔξις τοῦ σώματος, 'a state
of body'
ἐξίτηλος³, *on*, *fugiens*, 'fading',
'losing colour': **x** 24 πορφυ-
ρίδας ἐξίτηλους. [See *cr.*
note on **iii** § 10 l. 79]
ἐξοικοδομεῖν⁸, 'to finish build-
ing': **xx** 167
ἐξομοιοῦσθαι, *similitudinem*
referre, 'to become like':
vii 172
ἐξοργίζειν, *irritare*, 'to en-
rage': **xvii** 114 ἐξώργισάς
με πρὸς τὴν ὕλην
ἐξορύττειν³, *effodere*, 'to dig
up': **PASS.** **xix** 24 ἐξορύτ-
τοιτο ἂν σκαπτόμενα
ἐξουσία, ἡ, *facultas*, *copia*,
'power to do', 'leave, per-
mission': *c. infin.* **ii** 75 οὐδ'
ἀναγκάζειν μοι ἐξουσίαν
ἐποίησας, **v** 32 ἐξουσίαν
παρέχων ὁπὲ ἀπιέναι, **vii**
148
ἐξυφαίνειν³, *pertexere*, 'to
finish weaving': **vii** 180
(*de favis apum*)
ἔξω, *foris*, *non domi*: **vii** 175.
τὰ ἔξω ἔργα, 'outdoor oc-
cupations': **vii** 126, 129,
141, 187 τῶν ἐ. ἐπιμελείσθαι.
οἱ ἔξω, *alieni*, 'strangers') (*οἱ ἀεὶ συνόντες*: **x** 49. *as*
prep. o. gen. **vi** 46 ἔξω
τῶν ἐρυμάτων, 'outside the
walls'
ἔξωθεν, *extrinsecus*, 'from out-
side (the house)': **vii** 213
εἰκέναι (*eikēin*), *videri*, 'to
seem': **v** 3 εἰκε, **xv** 71, **xx**
162, **vii** 72 ὡς εἰκόασι
ἐορτή, ἡς, ἡ, *dies festus*, 'a
holiday': **ix** 36 κόσμον τὸν

eis éortás, v 47 ἡ γεωργία éortás πληρεστέρας ἀποδεικνύει (quam ulla alia ars). [It is calculated that a space of time equivalent to two whole months was given up at Athens to holidays. The Scholia on Arist. Vesp. v. 661, where the annual pay of 600 dikasts is said to amount to 150 talents, says: eis í' μῆνας λογίζεται τὸν ἐνιαυτόν, ὡς τῶν β' eis éortás προχωρούντων ἐκάστω γὰρ τριώβολον τοῦ μηνὸς ἐξ' τοῦ μηνὸς τάλαντα ἐποίει]

ἐπαγάλλεσθαι⁷, *gloriari*, *honori ducere sibi*, 'to pride oneself on': iv 125 ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργοὺς ποιεῖν

ἐπάγεσθαι, *applicare*, *uti*, 'to apply': xvii 113 εἰς τὰς εἰκόνας ἐ.

ἐπαγωγός, ὄν, 'attractive': xiii 47 ἐ. πρὸς τὸ πείθεσθαι διδάσκειν

ἐπαινεῖν, *laudare*, 'to praise': xi 64, xii 91, xiii 68.)(μέμφεσθαι, xi 141, 148.)(ψέγειν, xvi 36. *praemio afficere*, 'to reward')(ζημιοῦν: ix 85. *laudando incitare*, ix 92, xxi 18. PASS. xiv 38 τοῦ ἐπαινεῖσθαι ἐπιθυμοῦντας ὑπ' ἐμοῦ

ἐπαινος, ὄν, *laus*, 'praise': xi 3, xiv 43 ἐπαινου καὶ τιμῆς ἕνεκα, xiii 51 πεινώσι τοῦ ἐ., 50 τῷ ἐ. παροξύνονται

ἐπαίρεσθαι, *incitari*, 'to be induced': with inf. and dat. of the cause: xiv 37

ἐπακούειν, *auscultare*, 'to give ear to': ix 2 ἡ γυνὴ ἐδόκει σοὶ ἐπακούειν τι ὧν σὺ ἐσπούδαζες διδάσκων

ἐπαλωστής¹, οὗ, ὁ, *triturator*, 'one who threshes with oxen': xviii 34

ἐπαμᾶσθαι, *accumulare*, 'to heap up': xix 63 ἐπαμήσαιο ἂν τὴν γῆν;

[from root *am* same as *em* in Lat. *em-ere*, *ex-im-ere*, *ex-emplum*, *pra-em-ium*, *s-um-ere* (from *sus-im-ere*), *vind-em-ia*; the primary meaning is 'to take', as in *Odyss.* ix 247 γάλα ἐν ταλάροις ἀμυσάμενος, v 482 εὐνὴν ἐπαμήσατο, II. xxiv 165 τὴν ῥα (κόπρον) κυλινδόμενος καταμήσατο, *Hesiod Theog.* 599 (speaking of drones in a hive) ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμύνεται.]

ἐπανέρχεσθαι, *repetere breviter*, 'to recapitulate': vi 11

ἐπαρκεῖν, *iuvare*, 'to assist': ii 53 ἐπαρκέσειαν ἂν, v 66 ἐπαρκεῖν ἀλλήλοις, *mutuo se iuvare*

ἐπαύξεσθαι³, *adaugeri*, 'to grow', 'increase': vii 237

ἐπεί:—temporal, *cum*, *postquam*, 'when': c. ind. vii 62 ἐ. ἤδη χειροσθήης ἦν, vi 87 ἐ. ἤκουον, xi 36. causal, *siquidem*, 'since': xii 3, 8, xix 37, 98. ἐπεὶ—γε: vii 41 [cf. *Hier.* vii 3, *Schömann ad Plutarch. Ag.* x 3 p. 128]. ἐπεὶ περ, 'seeing that': i 75

ἐπειδάν, *postquam*: with aor. subj. i 159, vii 116, 182, xi 95, 105, xv 1, xvi 14, xvii 8, xviii 55, xix 41. with pr. subj. vii 178 ἐ. ἤκη, viii 120 ἐ. κέηται, xv 7 ἐ. ἤδηται. with perf. subj. xix 40 ἐ. ὀρωρυγμένοι ὦσιν οἱ βόθροι

ἐπειτα (ἐπὶ, εἰτα):—1. of mere sequence, *deinde*, 'thereupon', 'then': xx 155.

πρῶτον μὲν—ἔπειτα δέ: v
9. πρῶτον μὲν—ἔπειτα:
ii 35, v 23, vii 106.

2. with a finite verb after
a participle: xvi 69.
sometimes to mark an an-
tithesis between the partic.
and verb, 'and then', 'for
all that', 'and yet': i 132
ποιεῖν βουλόμενοι—ἔπειτα
κωλύονται

ἐπερέσθαι, aor. 2 of ἐπείρεσθαι,
'to ask besides': vii 24 ὃ μ'
ἐπήρου

ἐπέρχεσθαι, *supervenire*, 'to
come into another's place':
viii 46 εἰς τὸ κενούμενον ἀεὶ
ἐπέρχονται

ἐπερωτᾶν, *interrogare*, 'to ask':
vi 32. c. dupl. acc. xix
102. *consulere deos*, v 99
τοὺς θεοὺς ἐπερωτῶντας
θυσίαις καὶ οἰωνοῖς (*per exta
et auspicia*)

ἐπεσθαι, *ducem sequi*: vii 208,
viii 43, xxi 49. *Hinc ol
ἐπόμενοι sunt milites*: xxi
40. *mente assequi*, 'to
follow': xi 79 (where some
understand *assentiri*)

ἐπηλύτης², ου, ὁ, *advena*, 'a
stranger': xi 20. See crit.
App.

ἐπί:—A. c. accus. I. of
Place, *ad*, 'to': iii 47 ἄξω
σὲ ἐπὶ τούτους, vi 69, 86,
iv 79, xx 126 ἐπὶ τὸ βέλτιον
λέναι, iii 79 ἐπὶ τὸ β. ἐπι-
διδόασιν, 110 ἀντίρροπον ἐπὶ
τὸ ἀγαθόν. in hostile sense,
'against': v 67 ἐ. τοὺς πολε-
μίους λέναι, 71. 'on to':
xix 122. II. *ad*, *prop-*
ter, 'for', 'for the purpose
of', 'with a view to': iii 51
ἐπὶ θέαν, viii 70, xvi 32,
ii 102 ἐπὶ πῦρ (*ad ignem
petendum*) ἐλθόντος σου, 106,

iv 119 τοῖς ἐπὶ τὰ δῶρα
κεκλημένοις, vii 176, xx 153
πλέουσιν ἐπὶ σῖτον. B.

c. gen. *super*, 'upon': xix
92 τὸ δστρακον ἐ. τοῦ πη-
λοῦ ἄνω καταθεῖναι. C.

c. dat. to denote the
purpose, object, mo-
tive: xiv 18, xx 70, 97,
101. the occasion or

cause: ii 25 ἐμὲ οἰκτεῖρεις
ἐ. τῇ πενίᾳ, xiv 19 ζημοῦσθαι
ἐπὶ τοῖς κλέμμασι, iv 152

θαυμάζω ταῦτα ἐπὶ τῷ κάλ-
λει, xi 5 ἐφ' οἷς εὐδοκιμεῖς,
iii 62 ἐπὶ τινι ἀγάλλεσθαι,

iv 126 ἐ. τῷ ποιεῖν ἐπαγάλ-
λεσθαι, xxi 25 μεγαλυνόμε-
νους ἐ. τῷ ἐναντιοῦσθαι.

'over', 'in command of':
iv 140 ἐπὶ τῷ εὐωνύμῳ
κέρατι τεταγμένος, xx 102.

in, 'in the case of': vi
64 καλεῖν ὄνομα ἐπὶ τινι,
'to apply a name to any

person', xiii 48. See n. in
Add. *praeter*, 'besides',
'in addition to': ix 78,

xv 6, xiii 48.

[ἐπιβιοῦν¹, 'to live over',
'survive': aor. 2 ἐπεβίω,
coni. Cobeti, Hirschigi,

Mehlerer iv 129 ubi vulgo
ἐβίωσεν]

ἐπιγινώσκειν, *animadvertere*,
'to observe, notice': ix 72.

c. acc. et particip. viii 1

ἐπίγονος³, ου: vii 184 οἱ ἐπι-
γονοί, *suboles*, 'a breed (of
bees)'

ἐπιδεδράμηται (ἐπιτρέχειν),
oratione percursum est: xv
13

ἐπιδεικνύειν or ἐπιδεικνύναι:—
1. *ostendere*, *indicare*, 'to

shew', 'point out': xix 104.
c. acc. rei et dat. pers. iii 10,
33, 109, 118, iv 7, ix 10 τῆς

οίκλας τὴν δύναμιν ἐπιδείξαι αὐτῇ, 20 διαιτητήρια ἐπεδείκνυνον αὐτῇ κεκαλλωπισμένα, x 10, 35. seq. ὅτι: ix 22 τὴν οἰκίαν σύμπασαν ἐπέδειξα αὐτῇ ὅτι ἀναπέπταται. 2. *exhibere*, 'to exhibit': x 60 καθαρὰν καὶ πρεπόντως ἔχουσιν αὐτὴν ἐπιδεικνύναι, 3 ἀνδρικὴν ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός, unless we are to understand οὖσαν, in which case it will fall under 3, xvi 18 τὴν αὐτῆς δύναμιν ἐ., 22. 3. *exponere, docere*, 'to prove', 'shew': c. acc. et partic. iii 80 ἔχω ἐπιδείξαι τοὺς μὲν οὕτω χρωμένους, ix 75 τοὺς δικαίους ἐπιδεικνύοντες πλουσιώτερον βιοτεύοντας, iii 12 τί δ' ἦν τὸ τοῦτου ἀκόλουθόν σοι ἐπιδεικνύω τοὺς πολλὰ κεκτημένους—ἀνιωμένους, 28, 59. seq. ὅτι: ix 97 ἐπιδεικνύων ὅτι—χρῆσθαι οὐδενὶ αὐτῶν ἔξεστιν. seq. ὡς: xiii 45 ἐπιδεικνύοντα ὡς συμφέρει αὐτοῖς πείθεσθαι, xvi 2 τοῦτο ἐπιδείξαι—ὡς οὐ χαλεπὸν ἐστίν

ἐπίδηλος³, *ον, insignis*, 'remarkable', 'distinguished': xxi 62 εἰ μὴδὲν ἐ. ποιήσουσιν

ἐπιδιδάσκειν, *addocere*, 'to teach besides': x 67

ἐπιδιδόναι, *proficere, incrementa capere*, 'to advance', 'make progress': iii 79 ἐπὶ τὸ βέλτιον ἐπιδιδόασιν

ἐπίδοσις, *εως, ἡ, incrementum, profectus*: xx 124 ἐπίδοσιν οὐκ ἔχειν, 'not to admit of improvement', 125, 128

ἐπιεικῶς, *sic satis, commode*, 'fairly', 'tolerably': ii 4 ἐ. ἔγκρατῇ τῶν τοιούτων, xi 156 πάννυ ἐπιεικῶς. [Demosth.

c. Dionys. § 9 ἐπιεικῶς ἐντιμον κατέλιπον τὴν σίτον, Plat. Phaed. p. 80 ο ἐπιεικῶς συχνὸν χρόνον, Crito p. 43 b ἐπιεικῶς πάλα]

ἐπιέναι, *invadere*, 'to attack': iv 44 ἦν πολέμοι ἐπίωσιν, viii 34 τοὺς ἐπίοντας

ἐπιθυμεῖν (*θυμός*), *cupere*, 'to set one's heart upon a thing', 'to wish for': c. gen. rei: xx 138 ἐπιθυμῆσαι τοιούτου χωρίου, xiv 38 τοῦ ἐκαινέσθαι ἐπιθυμοῦντας. c. inf. vi 25 ἃ ἂν ἐπιθυμῶμεν πράττειν

ἐπιθυμία, *ίας, ἡ, appetitio, cupiditas*, 'appetite', 'desire': xiii 48 τῇ γαστρὶ αὐτῶν ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος, i 159 τελεῖν εἰς τὰς αὐτῶν ἐ.

ἐπικαίριος, *ον, summi momenti*, 'vital': v 22 αἱ ἐπικαιριώταται πράξεις, 'the most critical operations', xv 65 τὰ ἐπικαιριώτατα τῆς τέχνης, 'the most important particulars of their art'

ἐπικαιρος, *ον, opportunus*, 'advantageous': xx 44 προκαταλαμβάνειν τὰ ἐπικαιρα

ἐπικεῖσθαι, *superiacere, impositum esse*, 'to be laid on': xix 88 πῆλον ταῖς κεφαλαῖς ἐπικείμενον

ἐπὶ κλημα⁷, *ατος, τό (ἐπὶ, καλεῖν), crimen*, 'charge': xi 19

ἐπικουρεῖν, *sublevare, mederi*, 'to succour', 'come to the relief of': xvii 98 ἐπικουρῆσαι τῷ κατιλυθέντι σίτῳ

ἐπικουρία, *ἡ, adminiculum, fulcrum, remedium*, 'succour', 'relief': xvii 94

ἐπικουφίζειν γῆν, *allevare solum*, 'to lift up the soil':

xvii 99. *oribus suis sublevare*, 'to relieve': xi 62 τοὺς φίλους ἐπικουφίζειν ἐπικρατεῖν, *sibi subicere*, 'to become master of': i 156 ὦν ἂν ἐπικρατήσωσιν (sc. voluptates) ἐπικωλύειν⁸, *impedire*, 'to be in the way of': viii 28 ἐὰν ἐπικωλύσωσιν ἀλλήλους ἐπιμανθάνειν³, *addiscere*, 'to learn besides': x 67 ἐπιμέλεια, ας, ἡ:—1. 'superintendence', 'surveillance': v 19 τοὺς τῇ ἐπιμελείᾳ γεωργοῦντας i.e. *per alios*, viii 3, x 71, xii 8, 67 ταύτην τὴν ἐπιμέλειαν διδάσκειν i.e. *vilici scientiam*, xiv 9, xv 16, v 3, 31. 2. 'care bestowed on a thing', 'attention paid to it', 'diligence': xii 73, 85 κερδαλέον ἐστὶν ἡ ἐπιμέλεια, vii 122, xii 8, xx 31 στρατηγοὶ οὐ γνώμῃ διαφέροντες ἀλλήλων ἀλλὰ ἐπιμελείᾳ (*sedula cura*). c. gen. v 3 ἡ ἐπιμέλεια τῆς γεωργίας, xii 80 ἐπιμέλειαν τῶν κατ' ἀγρὸν ἔργων, xi 117 ταῖς τοῦ πλούτου ἐπιμελείαις. with ὅπως: vii 35 ἔζη ὑπὸ πολλῆς ἐπιμελείας (*parentum*) ὅπως ἐλάχιστα ὀφοίτο, xi 127 εἰ τινα τοῦτου ἐπιμέλειαν ποιῇ ὅπως δύνῃ. with ὥς: xx 87 ὅταν ὁ μὲν ἔχῃ τιὰ ἐπιμέλειαν (*aliquam curam gerat*) ὥς—ὥσιν. *studium quod tractamus*, 'pursuit', 'industry': v 52 ἐπιμέλειαν ἡδὶ ταύτης, vii 219 ἄλλαι ἰδίαί ἐπιμέλειαι (*munera, partes in administratione*) ἡδεῖαί σοι γίγνονται

ἐπιμελεῖσθαι, *curam adhibere*, 'to take care': with the simple infinitive: xi 105 ἐπιμέλομαι μὴ ἀποχωλεῦσαι τὸν ἵππον, *sedulo facio ne equum claudum efficiam*, where see note. c. gen. et infin. xx 45 τοῦτου ἐπιμελοῦνται οὕτω ποιεῖν. absol. 'to be careful': ii 123, ix 4 ὑπισχνέιτο ἐπιμελεῖσθαι, xi 80, xii 48 ἐπιμελεῖσθαι διδάσκω, xx 116 τοῖς ἐπιμελεῖσθαι δυναμένοις, xii 58, 62, 91, xx 105, 116. with gen. of articular infinitive (G. M. T. § 92, 1, note 5): xi 84. with gen. of subst. iv 6, 32, 64, 85, 97, 101, vii 46, 166, ix 110, 112, 116, xi 49, 67, 99, 119, xii 71, xiii 2, 9, xv 39, 49, xx 88. followed by object clause with ὅπως and future: iv 76, 109, x 33, xii 45. with ὅπως and subjunctive: vii 194, 195, ix 80, xi 39, xv 3, xx 24. with ὅπως and opt. vii 213. with ἂν and opt. ii 68. with gen. and subj. with ὥς: vii 182, xx 20, 22, 41 τοῦτου ἐπιμελοῦνται ὥς ἔχῃ οὕτως. with ὅπως: iv 101, xx 50 τοῦτου ἐπιμελοῦνται ὅπως ἀθροίζηται. [Editors are not agreed whether ἐπιμέλεσθαι or ἐπιμελεῖσθαι is the proper form. Cobet, Dindorf and Francke are of opinion that the former only was used by Xen., but they have left the contracted form unchanged in several passages. I read ἐπιμελεῖσθαι ii 68, ix 112, 116, xii 59 but ἐπιμελόμενος iv 6, 14, v 41, x 33,

xi 49, 77, 80, xii 21, 91,
ἐπιμέλομαι xi 105, xii 62,
192]

ἐπιμέλημα, ατος, τό, *res quam
quis curat*, 'an industry',
'a care': iv 30, vii 125,
197

ἐπιμελής, ἐς, *sedulus, indus-
trius*, 'careful', 'attentive'
) (ἀμελής: xi 40, xii 51, 54,
98, 103, xv 37. with gen.
xii 89

ἐπιμελητέον ὅπως—γίγνηται,
danda est opera ut sit, vii
194, 196. with gen. and
ὅπως: vii 199

ἐπιμελητής, οὔ, i. q. ἐπίτρο-
πος, *curator*, 'officer in
charge', 'manager': xii 77.
praefectus urbis, 'warden':
iv 62

ἐπιμελητικός³, ἡ, ὄν, *ad curam
idoneus*, 'fitted for care of,
managing': xii 107

ἐπιμένειν, i. q. ἐμμένειν, *con-
stantem esse, perseverare*,
'to continue, persevere in':
xiv 32 ἐπιμένουσι τῷ μὴ
ἀδικεῖν

ἐπιπίπτειν, *incidere*, 'to fall
upon': xviii 47 εἰκὸς τὰ
ἄχυρα ἐπιπίπτειν ἐπὶ τὸν
σίτον

ἐπιπλά, τά (τὰ ἐξ ἐπιπολῆς
σκεύη), *vasa, supellex*, 'furni-
ture', 'utensils', 'moveable
property': iii 13, ix 34, 48

ἐπιπλήττειν³, *obiurgare*, 'to
chastise', 'reprove': xiii 70

ἐπιπολάζειν, *in superficie
manere, radicem non agere
denuo*, 'to lie on the sur-
face': xvii 75 of weeds

ἐπιπολῆς, adv. gen. of ἐπι-
πολή, *in superficie*, 'on the
surface': xvi 83, xix 24

ἐπίρρητος⁸, ον, i. q. ἐπιβόητος,
infamis, 'denounced': iv 11

ἐπίσκεψις, εως, ἡ, *inspectio*, 'in-
spection': viii 96. *con-
sideratio*, 'reflection': ii 120

ἐπισκοπεῖν, *inspicere*, 'to ex-
amine': ii 121, iv 53, viii
97, ix 85 νομοφύλακας οἵτινες
ἐπισκοποῦντες τὸν ποιοῦντα
τὰ νόμιμα ἐπαινοῦσιν. 'to
consider': iv 36. ἐπι-
σκοπεῖν τοὺς κάμνοντας, *in-
visere aegrotantes*, 'to visit
the sick', *de medico* xv 53.

ἐπισκοπεῖσθαι i. q. ἐπίσκο-
πεῖν, 'to inspect', 'observe':
iv 67, x 68, xi 98 ταῦτα ἐπι-
σκεψάμενος ὡς ἕκαστα γίγ-
νεται. *considerare, disqui-
rere*, 'to consider': iii 107,
xvii 43 ἐπισκεψώμεθα
τοῦτο, vi 76 ἐπισκεψάι-
μην, ix 62. Hirschig would
replace the middle by the
active form of the present
in iii 107, iv 67

ἐπίστασθαι, *scire, peritum
esse*, 'to know', 'under-
stand', 'be acquainted with':
ii 84, xv 61 εὐθὺς ἂν ἐπι-
σταῖο. *cum acc.* i 15,
20, ii 71, viii 91, xii 24,
xv 23, 42, xviii 4, 67, 76,
xix 5, 13, 84, 105, xx 81.
c. infin. 'to know how to',
'to be able to': i 79, 81,
94, 96, 107, ii 77, 78, 86,
vi 24, vii 31, x 67, xviii 24,
68, xix 96, 109, xxi 27,
ii 80 ἐπιστηθῆναι. *seq.*
cl. rel. xv 17 εἰ μὴ τις ἐπί-
σταίτο ἃ δεῖ καὶ ὡς δεῖ
ποιεῖν, 51. *c. participio*:
xi 122

ἐπιστάτης, ον, ὁ, *praefectus
quicumque*, 'an overseer':
xxi 55. *gubernator*, 'a
pilot': xxi 21

ἐπιστατητέον³ (ἐπιστατεῖν) σοι
τούτων, *praeesse eis oportet*

te, 'you must preside over them': vii 189

ἐπιστήμη, *ης, ἡ, scientia, cognitio, peritia*, 'science', 'knowledge', 'skill': ii 83
 ἐ. *τις οἰκονομίας*, vi 18, 38, xv 4
 ἐπειδὴν ἐπιστήμην κτήσῃ αὐτῷ, ὡς...ὠφελιμώτερα ἂν γίγνοιτο, xii 28
 ἐπιτρόπου ἐ. *PL. artes, disciplinae*, 'the arts', 'sciences': i 115, 119, iii 117
 ἐπιστήμας ἐργάζεσθαι, iv 5, vi 25

ἐπιστημονέστερον, *adv. comp. of ἐπιστημόνως, peritius*, 'more knowingly': iii 108

ἐπιστήμων, *ον, sciens, peritus*, 'knowing', 'wise': xxi 29
 ἐ. ἄρχοντες. with object accusative: ii 116
 ἕκαστα ἐπιστημονέστατος (G. § 158 note 3, Madv. § 31 b). with infinitive: xix 114.
 with gen. vii 222, 224, xix 119

ἐπιστρέφειν, 'to go backwards and forwards to': iv 100
 εἰς ὁπόσας (χώρας) ἐπιστρέφεται

ἐπισχύειν², *robur addere, validiorem reddere*: xi 85.
 [Cf. *συνεπισχύειν*, 'to help to strengthen', Mem. ii 4, 6]

ἐπιτάττειν, *imponere, mandare*, 'to enjoin': vii 130
 τὰ ἐξω ἐπέταξεν αὐτῷ ἔργα, ix 110, 112. c. dat. pers. et inf. *iubere*, 'to order' to do: ix 54

ἐπιτελεῖσθαι, *perfici, absolvi*, 'to be fulfilled, realised': xv 3

ἐπιτήδειος, *α, ον, commodus, quo opus est*, 'useful', 'necessary'. τὰ ἐπιτήδεια, *omnia ad vitam necessaria*,

commeatus, 'the necessities of life': vi 39, vii 115, xvi 16, xx 79. οἱ ἐπιτήδαιοι, *amici, necessarii*, 'one's friends': xi 142

ἐπιτηδεύειν, *vitae institutum sectari, studere rei*, 'to practise a thing', 'make it one's business': c. acc. xi 36, xx 118

ἐπιτιθέναι, *imponere*, 'to impose', 'inflict': xii 111
 δίκην τὴν ἀξίαν ἐπιθεῖναι τῷ ἀμελοῦντι, xvii 61
 τῷ ἰσχυροτέρῳ πλεῖον βάρος ἐ.

ἐπιτιμᾶν, c. dat. *reprehendere*, 'to censure': xi 144

ἐπιτρέπειν *τινὶ τι, aliquid alterius fidei et curae permittere, tradere*, 'to commit, entrust to another's care': i 13, iii 96

ἐπιτρέχειν, *oratione percurrere, leviter tractare*, 'to run over', 'treat lightly of a subject': xv 41
 ἐπιδεδραμηκέναι. *PASS.* xv 13
 ἐπιδεδράμηται

ἐπιτροπεύειν, *vilici munus administrare*, 'to be a land steward': xii 42, xiii 3

ἐπιτροπευτικός⁴, *ή, όν, aptus ad subeundum munus vilici*, 'fit for the office of steward': xii 14

ἐπίτροπος, *ον, ό, vilicus*, 'a steward', 'factor': xii 11, 14, 20, 28, xiii 5, 8, 14, 18, 55, 66, xiv 3, xv 11, 36, xxi 54

ἐπιτυγχάνειν, *nancisci*, 'to meet with': c. gen. ii 20, xii 114
 ἔκπου ἐπιτυχῶν ἀγαθοῦ

ἐπιφαίνεσθαι, *subito se ostendere, supervenire*, 'to appear suddenly': xxi 59
 τοῦ δεσπότητος ἐπιφανέντος ἐπὶ τὸ

ἐργον, i. e. *operariis ut inspicat opus*

ἐπιφιλοπονείσθαι² θήραις, *venationi studiose vacare*, 'to devote one's energies to hunting': v 26 (where Dindorf reads θήραις τέ τι φιλοπονείσθαι)

ἐπίχαρις, ὁ, ἡ, *gratus, iucundus*, 'pleasing', 'agreeable': vii 200 ἐπιχαριτώτατον

ἐπιχεῖν, *affundere*, 'to add to by pouring': xvii 60 ἐ. ὕδωρ οἴνω. PASS. xvii 89 ἰλύος ἐπιχυθείσης, *limo superfuso*

ἐπιχειρεῖν, *suscipere*, 'to undertake' without any idea of effort: ii 94, xix 98. *conari*, 'to attempt': x 51

ἐπομνύναι, *interponere iusurandum*: abs. xx 169 λέγω ἐπομόσας ('upon oath'). Cf. Her. viii 5, 3, Xen. An. vii 8, 2 εἶπεν ἐπομόσας

ἐπονομάζειν³, *cognominare*, 'to call by a name': PASS. vii 89 καλὸν κάγαθόν ἐπονομαζόμενον

ἐπωνυμία, *ias, ἡ, cognomen*, 'surname': xii 6 ἐπωνυμίαν...τὸ κεκληθῆσθαι

ἐπωφελεῖν, *adiuvare*, 'to aid': xi 53, 85 φίλους ἦν τινος δέωνται ἐ.

ἐράν, *amare*: PASS. xii 75 οἱ ἐρώμενοι, *amarii. vehementer cupere*, 'to long': c. inf. vi 67 ἐρῶ ἄξιος γενέσθαι

ἐργάζεσθαι:—I. *laborare*, 'to work', 'labour': xvii 105. of husbandry, *opus rusticum facere*: i 116, 147, 157, iii 31, iv 86, vii 175, xv 60, xx 90, 103, 105. οἱ ἐργαζόμενοι, *operae rusticae*, 'labourers': iv 117,

vi 47, xiii 15. c. acc. ἐ. γῆν, *colere*, 'to till': i 54, iv 90, xvi 47. *εργάσθαι* in pass. signification: xix 45 *εργασμένη γῇ*. II. *tractare, exercere*, 'to work at', 'practise': c. acc. i 16, 127, iii 118, iv 14, 24, v 40, vi 41, vii 112, xv 28 ἄξια τῆς τροφῆς ἐ., xvi 5, xviii 71, xx 75. *facere*, 'to do', 'perform': vi 77, vii 18 τοῦ ἐργασσομένου ἐργα. *efficere ut fiat*, 'to cause': xii 120

ἐργασία, *as, ἡ, labor, occupatio*, 'employment': vi 38 ἐργασίαν εἶναι κρατίστην γεωργίαν, 40 ἐ. ἡδίστη ἐργάζεσθαι, vii 112 τοῦ ἐργασσομένου τὰς ἐν τῷ ὑπαίθρῳ ἐργασίας. *elaboratio, confectio*, 'a working at', 'making': vii 121 ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία. *cultura*, 'a working' (of the ground): v 68 τῆς γῆς ἡ ἐργασία

ἐργαστέον, *opus faciendum est*, 'work must be done': vii 188 οἷς ἂν [ἐργον] ἐνδον ἐργαστέον ἦ

ἐργαστέος, *a, on, faciendus*: xiii 12 εἰὰν τὰ ἔργα μάθῃ ὡς ἔστιν ἐργαστέα

ἐργαστήρ, ὁ, *operarius*, 'a labourer', 'workman' in husbandry: v 69, xiii 57, xx 85

ἐργάτης, *ou, ὁ, servus opus rusticum faciens*, 'a labourer in the fields': iv 81, v 75, xx 88, xxi 61. *qui opus facit, qui artem exercet*, 'a practitioner of an art': iv 3 πασῶν τῶν τεχνῶν ἐργάτας
ἐργον, τό, *res in qua tractanda versatur alicuius studium*,

'an occupation', 'employment', 'a work of industry', 'labour':—a. especially agricultural: *iv* 85 ὁ τῶν ἔργων ἐπιμελούμενος, *97* τῶν γεωργικῶν ἔ. ἐπιμελεῖσθαι, *166*, *v* 58, *xv* 56 τὰ ἔ. τῆς γεωργίας, *xii* 23 τῶν ἔ. προστατεύειν, *v* 57 ἐὰν ὑπὸ στρατευμάτων τῶν ἔργων στερηθῶσιν, *96* θεοὶ κύριοι εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων, *vii* 187, *114* ὑπαίθρια ἔργα, *xii* 81 ἐπιμέλεια τῶν κατ' ἀγρὸν ἔργων, *109* ἐφορατικὸν τῶν ἔργων, *xiii* 62, *xv* 5, *xx* 28. τὰ ἔργα = 'the labour employed': *xiv* 8. b. of women's work: *vii* 125 τὰ ἐνδον ἔργα, *40* ἔργα ταλάσια, *169* τὰ τῆς γυναικὸς ἔργα, *188*, *xi* 2. c. of other occupations: *xi* 4, *i* 146 τὰ ὠφέλιμα ἔργα, *ii* 70 πλουτηρὸν ἔ., *iii* 9 ἐν τι τῶν οἰκονομικῶν ἔργων, *32* τῆς οἰκονομίας ἔ., *72* ἰδιώτης τούτου τοῦ ἔργου (*sc.* ἱππικῆς), *ix* 19 ἔργα φάους δεόμενα, *vi* 4 τῶν εἰρηνικῶν ἔργων, *xx* 29 τῶν στρατηγικῶν ἔργων, *iv* 38 ἔργων πολεμικῶν. work of bees: *vii* 99, *170*, *171*. ἐν τῷ ἔργῳ εἶναι 'to be at one's work': *xx* 87. opus ab artifice elaboratum, 'a work' in the sense of 'that which is wrought': *vi* 74 τὰ δεδοκιμασμένα καλὰ αὐτοῖς ἔργα εἶναι. munus, officium, 'proper work', 'business', 'function': *i* 8, 9. 'a task': *iii* 55, *xx* 93 τὸ ἡμῖν διαφέρει τοῦ ἔργου παντός
ἐρεῖν (εἴρειν), dicturum esse: *xi* 25. fut. opt. *vii* 37

ἐροῖη ex em. Cobeti, *xii* 4 εἴρηκας. εἴρηται, disputando effectum est, 'it has been proved': *i* 75
ἐρέσθαι, inf. aor. 2 of ἔρομαι, interrogare, 'to ask': c. acc. pers. *vii* 63, *xi* 22, *xii* 115, *xx* 142 ἡρόμην αὐτόν. interrogare de aliqua re, 'to ask concerning a thing': *xv* 68 ὅτι ἔροιο τῶν καλῶς πεπονημένων, *xi* 127 ἐμελλον τοῦτο ἐρήσεσθαι εἰ ('whether'), *xv* 9 οὐκέτι ἐρήσομαι περὶ τούτου εἰ, *xix* 95 ὅτε ἦρου με εἰ. In *vii* 37 the old reading ἔροιτο has been rejected in favour of ἐροῖη or ἐρήσοιτο
ἐρημία, ἡ, solitudo, 'loneliness': *v* 34, where, however, it may mean pascuum desertum, locus defensoribus destitutus, 'a lonely spot'
ἐρημος, ον, destitutus, 'wanting', 'without': *ii* 37 ἐρημος συμμάχων
ἐριον, τό, lana, 'wool': *vii* 39 ἔρια παραλαβοῦσα, *121* ἡ τῆς ἐσθῆτος ἐκ τῶν ἐρίων ἐργασία, *193* ὅταν ἔρια εἰσενεχθῇ, *194*. The plural only is used by Xen.
ἐρμηνεύειν, iusta oratione persequi, oratione declarare, 'to put into words', 'give utterance to': *xi* 135
ἐροῖη (ab εἴρω loquor): *vii* 37 pro vulgato ἔροιτο ex em. Cobeti
ἐρρῶσθαι, perf. pass. of ῥώννυμι, valere, 'to be strong', 'to flourish': *v* 80 εὖ φερόμενης τῆς γεωργίας ἐρρωνται καὶ αἱ ἄλλαι τέχναι. ἐρρωμένος, η, ον, valens, robustus, 'sturdy', 'vigorous':

π 34 ὅπως τὰ σῶμα ὑγιαίνον
τε καὶ ἐρρωμένον ἔσται,
χι 63 βαθεῖς τε καὶ ἐρρωμέ-
νους ἄνδρας, 120, xxi 41
ἐρρωμένοι ἄρχοντες. This
is the only participle in
Greek which is so tho-
roughly adjectivised as to
admit of being compared,
the comp. being ἐρρωμε-
νέστερος, the superl. ἐρρω-
μενέστατος

ἐρυθριᾶν³, *erubescere*, 'to
blush': viii 4 δηχθεῖσαν καὶ
ἐρυθριάσασαν

[from the root *Rudh* 'to be red',
seen in Skt. *rôhitas*, *rudhria*
(*'blood'*), Lat. *rûf-us*, *raud-us*
(*rod-us*, *rud-us*), *russ-us* (from
rudh-tus), *rut-ilus*, *rub-êre*,
rub-er, *rôb-igô* or *rûb-igô*,
Germ. '*roth*', Eng. '*red*', Icel.
'*raudur*'.]

ἐρυθρός, ἄ, ὄν, *ruber*, 'red':
x 14 ὅπως ἐρυθροτέρα φαί-
νοιτο τῆς ἀληθείας

ἐρυμα, ατος, τό, *castellum*,
locus munitus, 'a fortified
place': vi 46 ἔξω τῶν ἐρυ-
μάτων

ἐρυσίβη³, ης, ἡ, *robigo*, 'mil-
dew', 'the red blight': v 89
αἰχμοὶ καὶ ἐρυσίβαι

ἐρχεσθαι, *ire*, *venire*, 'to go,
come': note on tenses of,
vi 80, viii 141 ὅποι χρὴ
ἐλθόντα λαβεῖν, vi 86 ἐλ-
θεῖν ἐπὶ ('after') τινα, ii 102
ἐπὶ πῦρ ('to fetch') ἐλθόν-
τος, vi 69 ἦλθον ἐπὶ τὴν
σκέψιν (*aggressus sum*), vii
35 ἦλθε πρὸς ἐμέ (*nupta in*
domum mariti), iii 61 εἰς
ἀπορίαν ἐληλυθότας (*re-*
dactus). of things sent
or taken: iii 110 ἐρχεται
εἰς τὴν οἰκίαν τὰ κτήματα,
i.e. *importantur*

ἐρωτᾶν, *interrogare*, 'to ask':

c. acc. pers. xix 99, x 61
ἐμὲ ἥρῳτα...εἰ ('whether'),
xix 107 περὶ ἀργυρίου ἐρω-
τῶν σε. 2. 'to ask
about': xi 51 τούτων ὧν
ἐρωτᾷς

ἐρώτημα, ατος, τό, *interrogatio*,
'a question': xi 25, xv 73

ἐρώτησις, εως, ἡ, 'a question-
ing': xix 101

ἐρωτικῶς (*ἐρωτικός*, ἡ, ὄν, *ad*
amorem propensus, 'amor-
ous'): xii 79 ἐ. ἔχουσι τοῦ
κερδαίνειν, i.e. *φιλοκερδεῖς*
εἰσὶ, 'are passionately fond
of the pursuit of gain'

ἐσθής, ἡτος, ἡ, *vestis*, 'dress,
apparel': vii 121 ἐσθῆτος
ἐργασία, ix 36 ἐσθῆτα ἀν-
δρὸς τὴν εἰς ἐορτάς

ἐσθίειν, *esse*, 'to eat': x 75
ἐ. ἥδιον, xi 73 ἐπεὶ ἐσθίειν
τις τὰ ἱκανὰ ἔχει

ἐσκεμμένος (*σκέπτεσθαι*), *de-*
liberatus, 'studied', 'calcu-
lated', 'planned': ix 13

ἔστε, *usque dum*, of time up
to which, 'until': ἔστ' ἂν
with subj. vii 177, xiii 38.
rarely employed with du-
rative tenses, *quamdiu*,
quoad, 'so long as': i 171

ἐταῖρα, ας, ἡ, *amica*, 'a con-
cubine') (*γαμετή*, 'a married
woman': i 87 ἐταῖραν πρι-
άμενος

ἕτερος, ἑρα, ερον, *alter*, 'one of
two': vii 154 ἀ τὸ ἕτερον
ἐλλείπεται τὸ ἕτερον δυνά-
μενον, xxi 11 πολὺ διαφέρειν
τοὺς ἐτέρους ('the one set')
τῶν ἐτέρων, 22

ἐτετιθάσεντο, *mansuefacta erat*,
'she had been tamed', plup.
pass. from *τιθασεύειν*: vii
62

ἔτι:—1. temporal, with
Present, *adhuc*, 'yet',

‘still’: XIX 129. with Fut. *iam*, *diutius*, ‘yet’, ‘longer’: I 89 πῶς ἂν ἔτι—ὠφέλιμον εἴη; II 110, X 59, XIV 34. 2. of degree, *porro*, *insuper*, ‘still’, ‘further’, ‘moreover’: XVI 64, II 38 ἔτι δέ, IV 64, V 53 ἔτι δὲ πρὸς τούτοις. *praeterea*, ‘besides this’: XV 3, 30 ἔτι πρὸς τούτοις καί, XIII 13 ἔτι προσδεῖσθαι, XIV 4, XV 9. to strengthen comparatives, *etiam*, ‘still’: X 13 λευκοτέρα ἔτι. οὐκ—ἔτι, *non item*, *non iam*, ‘not also’, ‘not after that’: XIX 39, XXI 70

ἔτοιμος, η, ον, c. inf. *paratus*, *qui in promptu est*, ‘ready’, ‘at hand’: III 18 ἔτοιμα χρῆσθαι, *prompta ad usum*. ἐξ ἐτοίμου, *statim*, *prompte*, ‘off-hand’, ‘unhesitatingly’: XIV 13

ἔτος, ους, τό, *annus*, ‘the year’, as a natural epoch: VII 34 ἔτη οὕτω πεντεκαίδεκα γεγονυῖα, XVII 25 ὁ θεὸς οὐ τεταγμένως τὸ ἔτος ἄγει (*annos ducit*)

εὖ, bene, ‘well’: VII 152 εὖ πεφυκέναι, XI 40 εὖ πράττειν, 132 εὖ ποιῶ πολλούς, 135, II 37, XIII 34 εὖ πᾶσχειν, XIV 34. εὖ μάλα, *egregie*, ‘right well’: XIV 32, XIX 64

εὐάγωγος³, ον, *docilis*, ‘easy to lead’, ‘tractable’: XII 83 καὶ πάνυ εὐάγωγοι εἰς ἐπιμέλειαν (ἀδύνατοι παιδεύεσθαι

εὐγνώστος³, ον, *facilis cognitu*, ‘easy of discernment’: XX 73

εὐγώνιος³, ον, *angulos habens ad amussim factos*, ‘with regular angles’: IV 148

εὐδαιμονεῖν, *felicem esse*, *florere*, ‘to be well off, happy’:

I 131, IV 171 ἀγαθὸς ὢν ἀνὴρ εὐδαιμονεῖς, XI 41

εὐδαίμων, ον, gen. *onos*, *felix*, *beatus*, ‘blest’, ‘happy’: IV 170 δικαίως εὖ. εἰ

εὐδηλος, ον, *satis manifestus*, ‘abundantly clear’: impers. constr. XVI 80 εὐδηλον ὅτι, IX 24 (where, however, τὴν οἰκίαν may be understood). pers. constr. VII 55 εὐδηλος ἦν (ἡ γυνή) ὅτι οὐκ ἀμελήσει

εὐδοκιμεῖν, *bene audire*, *laude florere*, ‘to be well spoken of, famous, distinguished’: XI 5 ἐφ’ οἷς εὐδοκιμεῖς

εὐδόκιμος, ον, *spectatus*, *insignis*, ‘famous’: IV 119 Κύρος εὐδοκιμώτατος βασιλεύς

εὐδοξος, ον, *probatus*, ‘honoured’: VI 48 εὐδοξοτάτη πρὸς τῶν πόλεων

[εὐείλος, ον: IX 25, conl. Cobeti pro vulgato εὐήλιος]

εὐεξία, as, ἡ, *bonus habitus*, ‘a good state of health’: XI 82 εὐεξίαν καὶ ῥώμην

εὐεργετεῖν, *beneficium esse*, ‘to shew kindness’: XII 34

εὐεύρετος⁴ χώρα, *locus expeditus*, *in quo omnia sic disposita sunt ut facile reperiri possint*, ‘a place where it is easy to find things’: VIII 114

εὐήλιος², ον, *apricus*, ‘sunny’: IX 25 εὐήλιος οἰκία

εὐθύς, *illico*, ‘forthwith’: X 26, XVIII 53, 56, XIX 119, XX 147 ἄλλον χώρον εὐθύς ἄντεωνεῖτο. *statim ab initio*, ‘from the first’, ‘at once’: III 79, VII 123 τὴν φύσιν εὐθύς παρεσκεύασεν ὁ θεός

εὐκρινῶς³, *ordine*, *distincte*, ‘in good order’, ‘not confusedly’: VIII 125

εὐμαθής, *ēs, qui facile discitur*, 'easy to learn': xx 73, xxi 4
τέχνην πασῶν εὐμαθεστά-
την

εὐμάρεια³, *as, ἡ, facilitas cum commoditate coniuncta*, 'facility, convenience': v 44
χειμάσαι—θερμοῖς λουτροῖς, ποῦ πλείων εὐμάρεια; Cf. Plat. Lys. p. 204 D εὐμάρεια ἡμῖν ἐστὶν ὀλεσθαι, *facile nobis accidit ut putemus*, 'tis easy to fancy'

εὐνοεῖν *τινί, bene velle alicui*, 'to wish any one well': xii 30 τὸ εὐνοεῖν ἐμοὶ (*domino*) καὶ τοῖς ἐμοῖς πειρῶμαι παιδεύειν (*τὸν ἐπίτροπον*)

εὐνοια, *ἡ, benevolentia*, 'good-feeling': xi 45 εὐνοίας ἐν φίλοις, xii 25 εὐνοϊαν ἔχειν σοὶ δεήσει (*τὸν ἐπίτροπον*)· ἄνευ γὰρ εὐνοίας τί ὄφελος ἐπιστήμης γίγνεται; 39 εὐνοίας ὄργανον ἄριστον

εὐνοϊκῶς ἔχειν πρὸς τινα, *benevolo animo esse erga aliquem*, 'to be well disposed towards a person': ix 68

εὐνομεῖσθαι, *bonis legibus uti*, 'to be well regulated', 'have a good constitution': ix 82 ἐν ταῖς εὐνομουμέναις πόλεσιν

εὐνους, *ον, benevolus, favens*, 'well disposed', 'a well-wisher': xii 41, vi 50 πολλίτας—εὐνουστάτους παρέχεται τῷ κοινῷ, vii 202 εὐνούστεροι ἢ πρόσθεν *sc. servi dominis*, ix 30, xii 37, 43 ἑαυτοῖς εὖνοι πάντες—ἄνθρωποι

εὐπατρίδης, *ον, ὁ, bono loco natus*, 'of noble family': i 125 καὶ πάννυ εὐπατριδῶν δοκοῦντων εἶναι

εὐπέτεια^{3,7}, *ἡ, facilitas et copia*,

'easiness of procuring': v

27 εὐπέτειαν τροφῆς
εὐπετής⁷, *ēs, facilis*, 'easy':

xii 75 εὐπετές ἐστι μαθεῖν
εὐπόλεμος, *ον, bellicosus*, 'successful in war': iv 2, 3

εὐπορεῖν, *opibus abundare*, 'to be well off', 'to thrive')(ἀπόρους εἶναι: xx 10

εὐπορία, *ἡ, facilitas*, 'freedom from embarrassment', 'solution of difficulties')(ἀμηχανία: ix 5

εὐπορος, *ον, opulentus*, 'well off': iii 61. *expeditus*, 'full of resources': ix 31

εὐπορώτεροι γίγνονται (*maiorem facultatem habent*) πρὸς τὸ κακουργεῖν

εὐπόρως, *facile*, 'readily': viii 59

εὐπραγία³, *ἡ, fortuna prospera*, 'well-doing', 'success': ix 73 τῆς εὐπραγίας αὐτῇ μεταδιδόντες

εὐρίσκειν, *invenire*, 'to find': viii 111, 145, xix 38, xx 43.

c. partic. *deprehendere*, 'to find that': ii 120 εὐρον ἐπισκοπῶν καὶ πάννυ ὀκείως ταῦτα γιγνόμενα. PASS.

vi 23 ὠφέλιμα ὄντα ἡύρισκετο. *comperire, excogitare*, 'to find out', 'de-

vise': v 53 ἐπιμέλειαν ἡδίω ἡύρηκεν, ix 6, xx 28 σοφόν τι εὐρήκεναι, 103 εὐρίσκοντες προφάσεις. *lucrari*,

lucrum facere, 'to gain', 'earn', 'procure': xx 145. *de rerum venditarum pretio, quaestum praeberere, vendi*, 'to fetch', 'earn money':

ii 17 πόσον ἂν ὀκεί εὐρεῖν τὰ σὰ κτήματα πωλούμενα; 20

εὐρυθμός, *ον, numerosus, concinnus*, 'harmonious', 'grace-

ful': VIII 125 καὶ χύτρας φημι
εὐρυθμον φαίνεσθαι εὐκρι-
νῶς κειμένας

εὐρωστος, *ον, robustus*, 'strong':
VI 42 τὰ σώματα εὐρωστό-
τατα παρέχεσθαι

εὐσκίος⁷, *ον, opacus*, 'well-
shaded': IX 25 ε. οκία

εὐφημεῖν, *bona verba dicere*:
X 26 εὐφήμει, *bona verba*,
quiesco, 'hush!' 'say not
so'

εὐφραίνειν, *oblectare*, 'to cheer',
'delight': IX 116, XX 127.

PASS. εὐφραίνεσθαι: IX 69

εὐφροσύνη, ἡ, *laetitia*, 'delight',
'joy': IX 69 τῶν εὐφροσύ-
νων μεταδιδόντες

εὐχαρις², ὁ, ἡ, *gratiosus, gratus*,
'winning', 'agreeable': V 50
τίς (τέχνη) φίλοις εὐχαρι-
τωτέρα; *στ.*

εὐχείρωτος, *ον, qui facile vinci*
potest, 'easy to be overcome':
VIII 25 τοῖς πολεμίοις εὐχει-
ρωτότατον

εὐχεσθαι, *precari*, 'to pray':
XI 43. c. inf. VII 48 εὐ-
χόμενοι εὐδαιμονεῖν I 18

εὐχρηστος, *ον, utilis*, 'service-
able': VIII 17

εὐχρως, *ων, = εὐχροος, bene*
coloratus, 'fresh-looking',
'of healthy complexion':
) (μίλτω ἀλειφόμενος X 35.
εὐχρωτέραν φαίνεσθαι: X
76

εὐώνυμος, *ον, sinister*, 'left':
IV 140 ἐπὶ τῷ εὐωνύμῳ κέ-
ρατι

ἐφεξῆς, *ordine*, 'in order', 'in
a row', 'one after another':
VIII 120 ἐπειδὴν ὑποδήματα
ἐφεξῆς κέηται, XII 53 ἐφε-
ξῆς πάντες, *omnes omnino*,
ad unum omnes, 'all in suc-
cession'

ἐφιστάναι, *praeficere, perf.*

ἐφέστηκε, *praesum, praefec-*
tus sum, 'I am set over'.

ὁ ἐφεστηκώς, *praefectus*,
'the person in authority',
'the officer in command':

XXI 54. of the queen-bee:

VII 99 ἐπ' ἔργοις ἐφέστηκε-
κεν, VII 180 ἐπὶ κηρίοις
ἐφέστηκεν

ἐφορᾶν, i. q. ἐπισκοπεῖν, *in-*
spicere, 'to overlook': IV 51
τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκῆσιν
αὐτὸς ἐφορᾷ

ἐφορατικός, ἡ, ὁ, *ad inspici-*
endum aptus, 'qualified to
overlook': XII 108 τὸν δεσ-
πότην ἐφορατικὸν δεῖ εἶναι
τῶν ἔργων

ἔχειν:—A. TRANS. I. *habere*,
tenere, possidere, 'to have',
'to possess' as property:
XVI 16, XX 5 περιττὰ ἔχου-
σιν, I 129 δεσπότης οὐκ
ἔχουσιν, II 105 ὕδωρ μὴ
ἔχων, III 8, 18, VI 56 ἀφθό-
νως ἔχειν ὧν δέονται, XI 73,
XII 11, XIV 37, XVI 18, XVII
70, XIX 122, XX 21, 24, XXI
44. of mental or bodily

habits: IX 65 τὸ μνημονικὸν
ἔχειν καὶ τὸ προνοεῖν, XI 49
πολλὰ ἔχης πράγματα, XIII
37, XII 26 εὐνοίαν ἔχειν,
XX 86 ε. ἐπιμέλειαν, XXI 66
ε. τι ἥθους βασιλικοῦ, XIV 4.
cum substant. ita ut verbi
respondentis vim habeat,
ἔχειν αἰτίαν, 'to be the
subject of blame': III 91,
93, XI 146. 'to have in

itself', 'admit of', 'involve':
IV 18 ἀσχολίας ἔχουσι, XX
124 ἐπίδοσιν οὐκ ἔχειν, 125,
128. *habere, scire*, 'to
have mentally', 'to know',
'understand': II 8 συμβού-
λευε ὃ τι ἔχεις ἀγαθόν, 101
ὅσα ἔχω ἐξηγήσομαι, XI 99

ἐὰν ἔχω τι βέλτιον, xv 65
 ἥς ἕκαστος ἔχει τέχνης.
 with predic. acc. 'to keep
 so and so': xxi 31 τούτους
 αἰσχυνομένους ἔχουσιν.
 [Cf. Cyr. vii 2, 11 δυνήσομαι
 αὐτοὺς πειθομένους ἔχειν.]
 II. *gestare*, 'to wear': iv
 161 τοῦ κόσμου οὐ εἶχεν.
 III. c. infin. *posse, habere*,
 'to have means or power
 to do', 'to be able': i 7
 ἔχοιμεν ἂν εἰπεῖν, ii 59 οὐκ
 ἔχω ἀντιλέγειν, iii 14 τού-
 τοις (τοῖς ἐπίπλοις) μὴ ἔχον-
 τας χρῆσθαι, 45, iii 80 ἔχω
 ἐπιδεῖξαι, 118, vii 145 οὐκ ἂν
 ἔχοις διελεῖν, viii 6 οὐκ εἶχέ
 μοι δοῦναι, 6 οὐκ ἔχεις δοῦ-
 ναι, 9, 10, x 61 εἴ τι ἔχοιμι
 συμβουλευσαι, xvi 18, xviii
 2, xix 97, xx 66, 67.
 with predicate adjecti-
 ve: xi 27 εἰ τὴν ψυχὴν
 φύσει ἀγαθὴν ἔχοι. B.
 Intrans. *se habere* v. *ge-
 rere, versari*, 'to hold one-
 self', i.e. 'to keep so and
 so': vi 34 τοὺς ἀμφὶ γῆν
 ἔχοντας, x 70 κατὰ χώραν
 ἔχει. 2. with adverbs
 of manner, *esse*, 'to be' or
 'to be circumstanced so and
 so': ii 47 ἔχειν ἀμελῶς, xxi
 42 ἀριστα τὸ σῶμα, vii 90
 ὡς βέλτιστα, viii 86 δυσλύ-
 τως, 102 δυστραπέλως, xii
 79 ἐρωτικῶς τινός, ix 68 εὐ-
 νοϊκῶς, i 88 κάκιον, 89, iii 87
 κακῶς, ix 90 καλῶς, xii 122,
 88 μετρίως, iii 69 ὀρθῶς, vi
 83 οὕτως, ii 88 οὕτω καὶ ἐμοὶ
 ἔχει, viii 28, 32, xvi 68,
 xvii 69, xx 42, xxi 5, x 59
 πρεπόντως, i 147 σφοδρῶς
 πρὸς τι. MED. ἔχισθαι,
*proximum esse, proxime se-
 qui, pertinere ad*, 'to come

next to', 'to pertain to':
 vi 7 τὰ τούτων ἐχόμενα
 ἑώρας, v. s. ὁρᾶν: vii 8
 ἕως, *quamdū*, 'as long as',
 with ἂν and subj.: i 157 ἕως
 ἂν ὁρῶσιν

Z

Ζεύγος, τό, *boves* v. *equi iugales*,
 'a yoke of beasts': xvi 56,
 77. 2. *par, coniugium*,
 'a married couple': vii 102,
 105, 107, 153

Ζεύξις: x 9

Ζεὺς, ὁ, 'Zeus': vii 1 ἐν τῇ τοῦ
 Διὸς τοῦ Ἐλευθερίου στοᾷ
 καθήμενον

ζημία, as, ἡ, *damnum, detrimen-
 tum*, 'loss', 'damage': i 47
 τὰ βλάπτοντα ζημίαν νομίζω
 μᾶλλον ἢ χρήματα, xvii 14
 πολλαῖς ζημίαις παλαίσαν-
 τες. *poena*, 'punishment':
 xiv 27 οἱ νόμοι ζημίαι εἰσὶ
 τοῖς ἀμαρτάνουσιν

ζημιοῦν, *damno* *afficere*. PASS.
detrimentum accipere, 'to
 suffer loss': i 54, 59 εἴ τις
 ζημιοῖτο διὰ τὸ μὴ ἐπίστα-
 σθαι προβάτοις χρῆσθαι, ii
 122, viii 133 οὔτε τι ζημι-
 ωθέντας. *punire*, 'to
 punish': ix 85 ἦν τις παρὰ
 τοὺς νόμους ποιῇ, ζημιοῦσι,
 xiv 29 οἱ νόμοι ζημιοῦσι
 τοὺς ἀδικούντας. PASS.
 xiv 19 ζημιοῦσθαι ἐπὶ τοῖς
 κλέμμασιν, *puniri*

ζῆν (ζάω), *vivere*, 'to live': iv
 117. 'to be living': x 8
 ἐμοὶ ἥδιον ζώσης ἀρετὴν
 γυναικὸς καταμανθάνειν ἢ εἰ
 Ζεῦξις εἰκάσας γραφῇ ἐπεδείκ-
 νυν. II. = *βιοῦν*, 'to
 pass one's life': vii 35 ἐζῆ
 ὑπὸ πολλῆς ἐπιμελείας, xix 5
 ἀφθόνως ζῶσι, xx 79 ζῆν

ἀνευ τῶν ἐπιτηδείων. with ἀπό, *victum quaerere*, 'to live, subsist by': v 6 ἀφ' ὧν ζῶσιν. Cf. Arist. Lys. 625, Pac. 850

ζητεῖν, *quaerere*, 'to seek for': viii 10 ζητοῦντα μὴ δύνασθαι λαβεῖν, 144 ἀνθρωπον ζητῶν—πρὶν εὐρεῖν. *interrogando perquirere*, 'to enquire for': vii 21

ζωγραφεῖν³, *pingere*, 'to paint from life', 'to limn': xviii 68 ζωγραφεῖν ἐπιστάμενος

ζωγράφος, ὁ, *pictor*, 'a painter': vi 70 ζωγράφους ἀγαθούς, xix 112

ζῶον, οὐ, τό, *animal*, 'a living being': vii 105 ζῶων γένη, xiii 31 τὰ μὲν ἄλλα ζῶα—ἀνθρώπους δέ, xv 32 τῶν ζῶων ὅποσα...πραέα ἐστὶ πρὸς τοὺς ἀνθρώπους

H

ἥ, disjunctive, 'or': i 28, iii 68, 85, 103, iv 60. ἥ—ἥ, aut—aut, 'either—or': iv 74, vii 5, xi 140. in the sense of εἰ δὲ μή, *alioquin*, 'or else', 'otherwise': ii 34, 37. [Cf. Dem. de Chers. § 4, § 24, Andoc. de myst. p. 5, 33, Xen. Anab. i 4, 16, Symp. iv 19, Mem. i 7, 2, Thuc. i 78, 3, v 63, 3, Plat. Phaedr. p. 237 c.] ἥ εἰ—ἥ εἰ, *vel si—vel si, utrum—an*: viii 99. πότερον—ἥ: v.s. πότερον. ἥ, comparative, *quam*, 'than': iv 98, 127, v 75, 96, vi 4, viii 83, xxi 17 πλεῖον ἥ ἐν διπλασίῳ χρόνῳ, i 119 ἄλλο τι ἥ. ἄλλ' ἥ: v.s. ἀλλά. ἥ, confirmative, *sane*, *pro-*

fecto, 'really', 'verily', 'in truth': xx 170 ἥ μὴν. ἥ, interrogative, *nē*: i 7, 12, iii 9, 106, vii 184, xii 42, 80, xiv 3, xviii 43. ἥ—ἥ: i 12, xiii 3. ἥ γάρ; *itane vero?* 'is it true that?' iv 162. ἥ (dat. sing. of relative pronoun *ὅς*, cf. ταύτη), *qua* (sc. *via*), *ea ratione qua*: iii 83. *quemadmodum*, 'how', 'as': xv 35 ἥ εἶπας, 36 ἥ ἐφησθα, 37, xix 97 ἥ δεῖ φυτεῦν, 102 ἥ με ἐπηρώτησας

ἥβαν, *in flore aetatis esse*, 'to be at one's full powers': i 157 ἥβωντας καὶ δυναμένους ἐργάζεσθαι

ἡγεῖσθαι, *viam praeire*, 'to lead the way': ii 103 εἰ ἄλλοσε ἡγησάμην. 2. *ducere*, 'to hold', 'believe': c. inf. ii 24, iv 134, xvii 28, xviii 18, 29, xix 53, 61, xxi 78. with attributive word added: xiv 3 ἥ ἀποτετελεσμένον τοῦτον ἡγῆ ἐπίτροπον;

ἡγεμών, ὄνος, ὁ, *dux*, *princeps*, 'leader', 'chief': vii 169, 174 ἡ ἐν τῷ σμήνῃ ἡγεμῶν μέλιττα, 'the queen bee' [cf. Cyr. v 1, 24 βασιλεὺς ἐμοίγε δοκεῖς σὺ φύσει πεφυκέναι οὐδὲν ἡττον ἥ ὁ ἐν τῷ σμήνῃ φνόμενος τῶν μελιττῶν ἡγεμῶν, Hell. iii 2, 28 ὥσπερ ὑπὸ ἐσμοῦ μελιττῶν ὁ ἡγεμῶν], vii 210 τὰ τοῦ ἡγεμόνος ἔργα

[ἡγουν², *sive*: xix 71 cr.]

ἡδεσθαι, fut. ἡσθήσομαι, aor. ἡσθην, *delectari*, 'to take delight': ix 5 ἡδομένη ἰσχυρῶς, xv 66 μάλιστ' ἂν ἡδοιτο, vii 17 ἡσθείς. c. part. iii 68 ὅπως ἡσθῆς ἰδὼν, xi 6 ἵνα διηγησάμενος

ἡσθῆς, xv 7 ἡδεται ἀπο-
δεικνύων, xvi 16 ὃ τι ἡ γῆ
ἡδοιτο φύουσα καὶ τρέφουσα,
i.e. *facile et sine labore ferre
et nutrire posset*, 139 ἀκού-
σαντα ἡσθῆναι. c. dat.
x 45, xx 56 οἷς ἡ γῆ ἡδεται
ἡδέως, adv. *libenter*, 'gladly',
'with pleasure': v 41 ἡ. δέ-
χεσθαι, vi 58 ἡ. ἀκούειν, vii
59, xi 10 ἡ. διηγείσθαι, viii
38 ἡ. θεᾶσθαι, xvi 45 ἡ. μαν-
θάνειν, vii 29, xi 86 ἡ. πυ-
θολμην ἄν. ἡδίων (*liben-
tius*) ὁρᾶν: x 41
ἡδη, iam, in ref. to the imme-
diate past or the immedi-
ate future:—1. 'already':
vii 62 ἐπεὶ ἡδη χειροῆθης
ἦν, xiv 2 ὅταν ἡ. γένηται, vi
8 μᾶλλον τι ἡδη ἢ πρόσθεν.
aliquando, 'ere now': i 166,
vii 64 ἄρα ἡδη κατενόησας;
xi 150, xii 106 ἡδη εἶδον,
xix 16, 20, 42 ἡδη εἶδες;
2. 'forthwith', 'at once':
xii 2, xiv 35 τούτους ἡ. τῆς
χρήσεως ἀποπαύω, 39, xv 22,
xvii 22, 49. beginning
and extending onwards from
the present, 'henceforth':
viii 126 ἡ. ἀπὸ τούτου, xiii
3, 13, xv 10
ἡδονή, ἡς, ἡ, *voluptas*, 'enjoy-
ment': xx 125 ἡδονὰς παρ-
έχειν, i 144 λῦπαι ἡδοναῖς
περιπεπεμμέναι
ἡδυπάθεια, ἡ, *voluptas honesta*,
'luxury': v 4 ἡ ἐπιμέλεια
αὐτῆς (sc. τῆς γεωργίας) ἔοι-
κεν εἶναι ἡδυπάθειά τις
ἡδυπαθεῖν (ἡδύς, πάσχω),
voluptatem percipere, 'to
enjoy oneself': v 8
ἡδύς, εἶα, ὕ, comp. ἡδίων, su-
perl. ἡδιστος, *suavis, iu-
cundus*, 'sweet', 'pleasant':
iv 149 ὁσμαι ἡδεῖαι, v 49

τις τέχνη γυναικὶ ἡδίων;
51 κτῆμα ἡδίων, 52 ἐπιμέ-
λειαν ἡδίω, 10 ἡδίστων
ὁσμῶν καὶ θεαμάτων. c.
inf. vi 40 ἐργασία ἡδίστη
ἐργάζεσθαι, *iucundissima
tractatu*, xv 28, vii 228 τὸ
πάντων ἡδιστον. ἡδύ
ἐστι, *placet*: vi 14, xi 51.
ἡδίων (sc. ἐστὶ): v 45.
τὰ ἡδεα, 'enjoyments': xiii
36 τῶν ἡδέων τι
ἡθος (ἐθω), eos, τό, *morum quae-
dam proprietates*, 'character':
xxi 67 ἔχειν τι ἡθους βασι-
λικοῦ, xv 70 τὰ ἡθη γενναιο-
τάτους
ἦκειν, *adesse*, 'to have come':
vii 179 ἐπειδὴν ἡ ὥρα ἦκη,
xxi 20 ἀνιδρωτὶ ἦκουσι
ἦκιστα, adv., *minime*, 'least':
xvi 5 ἡ. ἐργαζόμενοι
ἡλικία, as, ἡ, *aetas*, 'age',
'time of life': v 78 ἡλικίαι
τινες καὶ ἵππων καὶ ἀνθρώπων
ἥλιος, ου, ὁ, *sol*, 'the sun':
xvi 68 (μεὸν) ὁπτήν πρὸς τὸν
ἥλιον, xix 126 ὑπὸ τοῦ
ἡλίου γλυκαίνεσθαι, xvi 76
ὁπτῶτο ὑπὸ τοῦ ἡ.
ἡλιούσθαι³, *sole aduri*, 'to be
sunned': xix 125 σκιάζειν
τὰ ἡλιούμενα (οἶναρα)
ἡμέρα, as, ἡ, *dies*, 'day': xi 32
ἀγαθὴ ἐστὶν ἡμέρα ὡς ἀρετῆς
ἄρχεσθαι, 31 ἀπὸ τῆς αὔριου
ἡμέρας, xx 92 δι' ὅλης τῆς
ἡμέρας (*per totum diem*),
xvii 77 ἐν μέσῃ τῇ ἡ.
ἡμερεύειν, *diem solidum trans-
igere*, 'to spend the whole
day': iv 16
ἡμερινός, ἡ, ὄν, *diurnus*, 'by
day': xx 40 φυλακὰς ἡμε-
ρινάς, xxi 13 cr. n. ἡμερι-
νὸς πλοῦς, *navigatio quae
intra diei spatium absol-
venda est*

ἡμερος, α, ον, *stativus, domesticus*, 'cultivated', 'not wild')(ἄγριος, *silvestris*: xvi 23 τὰ ἡμερα, *fruges sativae*

ἡμίονος, ου, ο, *mulus*, 'a mule': xviii 28 βούς, ἡμιόνους, ἵππους

ἡμισυς, εια, υ, *dimidius, semis*, 'half'. τὸ ἡμισυ is used substantively: xviii 56 μέχρι τοῦ ἡμίσεος τῆς ἄλω, xx 92

ἡμφιεσμένη, *amicta*: v.s. ἀμφιέννυμι

ἤν, i. q. ἕάν, *si*, 'if so be that', always with conjunctive: i 79, xvi 17 ἦν ἄρα. ἦν τε—ἦν τε, *sive—sive*, 'whether—or': v 23, xi 96

ἡνίκα, *quum, quando*, 'at the hour when': xi 88 ἡνίκα ἂν ἔνδον καταλαμβάνοιμι

ἥπερ, dat. of ὅσπερ, *quemadmodum*, 'just as': iii 66, ix 7

Ἥρα, ας, ἡ, the Lat. *Iuno*: x 2 νῆ τὴν Ἥραν, xi 112

ἥσυχος, ον, *lentus*, 'slow, quiet': xvi 32 ἥσυχοι ('leisurely') βαδίζοντες ubi v.l. ἡσυχῇ. Cf. *Anab.* iv 3, 11, *Cyr.* v 3, 55

ἥττων, *minor, vilior*, 'worse', 'inferior': xi 157 ἥττων λόγος, xiii 69 τὰ ἥττω ὑποδήματα. ἥττον, *minus*, 'less': iv 76, v 101, vii 130 ἥττον δυνατόν, ix 47 ἥττον λανθάνει, xiii 51 οὐχ ἥττον ἦ, iv 125 οὐδὲν ἥττον, xx 166. οὐδὲν ἥττον ἦ, *nihilo minus quam*, 'not a whit less than', 'just as much as': ii 45, iv 96, 125, v 74, 96, vi 4, viii 91, xx 150. c. gen. v 77 οὐδὲν

ἥττον οἱ δούλοι τῶν ἑλευθέρων

Θ

Θάλαμος, ου, ὁ, *cubiculum ubi torus genialis erat*: ix 16

θάλαττα, ης, ἡ, *mare*, 'the sea': viii 101 ἐν τῇ θ., v 84 καὶ κατὰ γῆν καὶ κατὰ θ.

θαλαττουργός³, οὔ, ὁ, *mare ex-ercens, qui victum quaerit in mari*: xvi 31

θάλπος, ους, τό, *aestus*, 'heat': θάλαπη θέρους)(ψύχη χειμῶνος v 17

θαμινά⁷, *crebro*, 'often', 'frequently': iii 30 οἰκέτας θ. ἀποδιδράσκοντας

θανατοῦσθαι, *morti addici*, 'to be condemned to death': xiv 21

θαρρεῖν, *bono animo esse*: ii 8 θαρρῶν συμβούλενε i.e. *sine metu*, 'confidently'

θάπτον (comp. of ταχύς), *celerius*, 'with more despatch': ii 124, xix 46

θαυμάζειν, *mirari*, 'to wonder': vii 209 θαυμάζοιμ' ἂν εἰ μή, *mirum ni. suspicere*, 'to regard with wonder': c. acc. iv 163, viii 96. followed by relat. adv. iv 146 ἐθαύμαζεν αὐτὸν (τὸν παράδεισον) ὥς καλὰ τὰ δένδρα εἶη. with obj. acc. and partep. viii 39

θαυμαστός, ἡ, ὄν, *mirus*, 'wonderful', 'marvellous': iii 103 θαυμαστότερον (sc. ἐστὶ) εἰ τι ἐπίστατο, v 50 θαυμαστὸν δοκεῖ εἶναι εἰ τις, ii 61 οὐ θαυμαστὸν τοῦτο—ὅτι

θέα, ας, ἡ, *speciatio*, 'a view': iii 51 ἐπὶ θέαν, *ad spectandum*, viii 70, xvi 32

θέαμα, ατος, τό, *spectaculum*, 'a sight', 'show': viii 130 καλὸν θέαμα, v 11 ἡδίστων θεαμάτων

θεᾶσθαι, *spectare*, 'to view', 'behold': iii 48, 66, viii 20, 73. *cum admiratione spectare*: vi 74, viii 38 τίς οὐκ ἂν ἡδέως θεάσαιτο ὀπλίτας πορευομένους; abs. xx 99

θεατής, ου, ὁ, *spectator*, 'a spectator': xii 21

θεῖος, α, ου, *divinus, dei similis*, 'more than human': xxi 29 οἱ θ. ἄρχοντες, 73, 75)(ἀνθρώπινος

θέμις, ἡ, *fas*, 'law as established by custom': xi 43. i.q. δυνατόν, 'possible': xi 68. Hinc

θεμιτός, ἡ, ὄν, *fas, licitum*: xi 39 οἱ θεοὶ οὐ θεμιτὸν ἐποίησαν εὖ πράττειν, 27 ἐστὶ θεμιτὸν ('it is possible') καὶ πένητι ἵππῳ ἀγαθῷ γενέσθαι, 28

θεομαχεῖν³, *deo repugnare, invita natura aliquid agere velle*, 'to resist divine necessity': xvi 14 οὐκέτι συμφέρει θεομαχεῖν, with reference to the laws of soil and climate which must be attended to in agriculture. Cf. Eur. Iph. A. 1409, Bacch. 45, 325, 1255, Act. Apost. xxiii 9

θεός, ου, ὁ, *deus*, 'god', 'the deity': vii 124, 137, 157, 161, 163, 167, 170. οἱ θεοὶ)(οἱ ἄνθρωποι: ii 34, vii 168, x 46, xi 3, xv 29. without the article: v 14, xi 52. of special gods: vii 72, viii 100 ὅταν χειμάσῃ ὁ θεός (i.e. Ζεὺς), 103, xvii 10, 15, 18, 25, xx 52. πρὸς τῶν θεῶν, *per deos*, 'in heaven's

name': vii 10, 57 πρὸς θεῶν, x 56. σὺν τοῖς θεοῖς, *ope deorum*, 'by the will, favour of the gods': vi 2, x 65, xi 120

θεράπεινα, ης, ἡ, *ancilla*, 'handmaid': vii 40

θεραπεία, ας, ἡ, *curatio, cultus*, 'attention', 'care': viii 67 (de supellectile resarcienda), xx 58 (de terra colenda)

Θεραπεύειν (θεούς), *colere (deos), venerari*, 'to do service to', 'worship' (the gods): v 105, xi 42. 2. *colere (terram)*, 'to till' (the ground): v 55. PASS. xvi 23. 3. *curare*, 'to take care of': ix 99 θ. τὰ δεσπόσυνα χρήματα. *curare aegrotos*, 'to tend', 'wait upon' (the sick): vii 200, 201

θεράπων, οντος, ὁ, *servus*, 'a servant': Ischomachus ad uxorem vii 229 ἐὰν ἐμὲ σὸν θεράποντα ποιήσῃ, xii 104 ἐπιμελῇ θ.

Θερίζειν, *metere, messes facere*, 'to reap': xviii 1, 11. *aestatem traducere*, 'to pass the summer': v 45 θερίσαι. Cf. Anab. iii 5, 15

Θερισμός⁸, ου, ὁ, *messis*, 'reaping': xviii 22

θερμαίνεσθαι, *calefieri*, 'to be heated': xix 72

Θερμός, ἡ, ὄν, *calidus*, 'hot': v 44 θ. λουτροῖς

Θέρος, εος, τό, *aestas*, 'summer': ix 21 τοῦ θέρους, xvi 55, 72 ἐν τῷ θέρει, v 17 θάληπῃ θέρους

Θήκη, ης, ἡ (τίθημι), *cella, conditorium*, 'a store-room': viii 112

θηλύνεσθαι⁷, *effeminari*, 'to be made womanish', 'enervated': iv 16

θῆλος, εια, υ, *muliebris*, 'female': vii 102 θῆλυ καὶ ἄρσεν (ζεύγος), 146 τὸ ἔθνος τὸ θ. ἢ τὸ ἄρρεν

θῆρα, ας, ἡ, *venatio*, 'hunting': v 26 θήραις ἐπιφιλοπονεῖσθαι

θηρεύειν, *captare, aucupari*, 'to hunt after', 'to watch for': xx 100 αὔρας θηρεύων μαλακάς

θηρίον, ου, τό, *fera*, 'a wild animal', such as are hunted: v 28, 33

θηριώδης, ες, *belluinus*, 'fit for wild beasts': xiii 46 θηριώδης παιδεία, *ratio qua bestiae coguntur obsequi*, sc. *alliciendo cibis et puniendo*

θουνατικός², ἡ, ὄν, *ad sollemnes epulas pertinens*: ix 44 τὰ θ., 'used on festive occasions'

θράσος, εος, τό, *audacia*, 'courage': vii 142

θρέμμα, ατος, τό, *omne animal quod alitur*, 'a nursling', 'creature': xx 126

θύειν, *sacrificare*, 'to sacrifice': v 14, xi 2, ii 33 θύειν πολλά τε καὶ μεγάλα, 48 ἔθυσα

θύρα, ας, ἡ, *ianua*, 'a door': ix 26 θύρα μέσαντος

θυραυλεῖν³, *foris agere*, 'to live out of doors') (ἐνδον μένειν: vii 165

θυσία, ας, ἡ, PL. 'offerings': v 99 θυσίαις καὶ οἰωνοῖς

I

Ἱατρικός, ἡ, ὄν: i 4 ἡ ἱατρικὴ (sc. τέχνη), *ars medica*, 'surgery', 'medicine'

ἱατρός, οὔ, ὁ, *medicus*, 'a physician': xiii 8, xv 53

ἰδεῖν (εἶδον), *videre*, 'to see':

iii 68 ἰδὼν τι ἢ ἀκούσας, vi 80 ὄντινα ἰδοίμι καλόν, τούτῳ προσήειν, vii 1, x 12, xii 106, xxi 93. with double acc. xi 20, xii 91, xiii 68, xix 16. *visere*, 'to visit', 'call on': xi 88, 89 εἰ τινα δεόμενος ἰδεῖν τυγχάνοιμι

ἰδίᾳ, adv. (dat. fem. of ἰδιος), *privatim, per se*, 'privately') (δημοσίᾳ: xi 134

ἰδιος, α, ον, *proprius, suus*, 'one's own': vii 220 ἅλλαι ἰδία ἐπιμελειαί, *ad te s. ad tuum officium pertinentes*, ix 116, xxi 54

ιδιώτης, ου, ὁ, *homo privatus*, 'one in a private station') (τύραννος: i 111. *miles gregarius*, 'a private soldier') (στρατηγός: xx 33, xxi 35. c. gen. rei, *rudis, imperitus*, 'unpractised, unskilled in': iii 71 ιδιώτης τούτου τοῦ ἔργου. Cf. Hier. l. 376 n., Plat. Protag. p. 345 A *ιατρικῆς ιδιώται*

ιδροῦν, *sudare*, 'to sweat': iv 166 πρὶν ἰδρῶσαι, xxi 18 ἰδρῶντες

ιδρώς, ὠτος, ὁ, *sudor*, 'sweat': x 53

ἰέναι, *ire, venire*, 'to go', 'come': v 67, xiii 10 ἰών, xx 125 ἐπὶ τὸ βέλτιον ἰόν, v 62 ἰόντες εἰς τὰς—χώρας (hostiliter), vi 30, xx 43 ὅταν διὰ στενοπόρων ἴωσι. ἴθι, *agedum*, a form of transition before an imperative: xii 94, xix 12 ἴθι δῆ, 20

ἱκανός, ἡ, ὄν, of persons, *idoneus, qui potest*, 'competent', 'capable': c. inf. iv 43, v 39, vii 26, 45, viii 34, xii 22, 42, xiii 5, 17, xiv 2, xv 6. of things,

‘enough’: II 29. c. inf.
II 26, V 24 *ικανωτάτη*.
idoneus, ‘sufficient for the
purpose’: VI 73, XI 119
I. *τεκμήρια*, XVII 14 *ἵνα* I.
τὰ ἄχυρα μᾶλλον γίγνηται
(where, however, Sturz takes
ικανὰ μᾶλλον as = *ικανώτερα*,
plures paleae)

ικανῶς, *satis*, *plane*, *ita ut*
par est, ‘enough’, ‘per-
fectly’, ‘adequately’: II 9,
13 I. *πλουτεῖν*, IV 83 *ικα-*
νῶς ἀρήγη, VI 54 I. *πεπεύ-*
σθαι, XI 2 I. *ἀκηκοέναι*, XV 35
I. *καταμεμαθηκέναι*, XVI 28
I. *ἀποτεθαρηκέναι*, XIX 25
ικανῶς οἶσθα

ιλιάσκεσθαι, *placare*, *propiti-*
tium sibi reddere, ‘to ap-
pease’, ‘make propitious’:
V 102 *τοὺς θεοὺς* I.

*ιλύς*³, *ύος*, ἡ, *limus*, ‘mud’,
‘slime’: XVII 89

ιμάτιον, *ον*, τό, ‘de *pallio*
raro legitur apud Xeno-
phontem’ (Sturz), VII 39
ἔρια παραλαβοῦσα I. *ἀποδεί-*
ξαι. *τὰ ιμάτια*, *vestes*,
‘clothes’: IV 158 *τῶν ἱμα-*
τίων τὸ κάλλος, VII 194, X
73, XII 56, XVII 20 *παχέα*
ιμάτια

ἵνα, final conjunction, *ut*,
‘that’, ‘in order that’: VI
12, XI 11, 30, XII 9, XV 54,
XVIII 14, 16, 61, XX 107

ἱππάζεσθαι, *equitare*, *equi-*
tando se exercere, ‘to take
horse exercise’: XI 101 *ἱπ-*
πασάμην ἱππασίαν ὁμοιο-
τάτην ταῖς ἐν τῷ πολέμῳ
ἀναγκαίαις ἱππασίαις

ἱππασία, *as*, ἡ, *equitatio* s. *de-*
cursio equestris, ‘riding’,
‘horse exercise’: XI 101

ἱππεύς, *έως*, ὁ, *eques*, ‘a rider’:
IV 88, VIII 27, 30, 41, IX 91

ἱππικός, ἡ, ὁ, *equester*, ‘of
horsemen’: VII 60 I. *ἀγῶνα*.
II. *rei equestris peritus*,
‘skilled in riding’)(*ἄφιπ-*
πος: XI 121 *ἐν τοῖς ἱππικῶ-*
τάτοις λεγόμενον. *ἱππι-*
κώτατα, *adv.*, *ita ut decet rei*
equestris peritissimos: XXI
44.

ἡ *ἱππική*, *res eques-*
tris, ‘riding’, ‘horseman-
ship’: III 59 *ἀφ’ ἱππικῆς*
εἰς ἀπορίαν ἐληλυθότας, 61
διὰ τὴν I. *εὐπόρους ὄντας*,
70 *ἱππικῇ χρῆσθαι*

ἱπποκόμος, *ου*, ὁ, *equorum cu-*
rator, *equiso*, ‘a groom’: XI
23

ἵππος, *ου*, ὁ, *equus*, ‘a horse’:
I 49, II 76, III 78, V 24, 30,
104, IX 91, XI 20, 25, 27, 92,
106, XII 117, III 73 *ἀγαθὸς ἵ.*,
XII 114, 116, V 23 *σὺν ἱππῳ*
ἀρήγειν τῇ πόλει. οἱ *ἱπ-*
ποι, *equorum genus*: V 29,
X 46, XII 116, XVII 28, II 76
ἱπποῖς χρῆσθαι, 77

*ἱπποτροφία*³, *as*, ἡ, *sumptus in*
equis alendis, ‘a keeping of
horses’ for the service of
the state: II 40

ἴσασι, *sciunt*: XX 76, v. s. *εἰ-*
δέναι

ἴσος, *η*, *ον*, *aequus*, ‘equal’:
XIII 65 *τῶν ἴσων τυγχάνειν*.
δι’ ἴσου, *aequo intervallo*,
‘at equal distance’: IV 147

ιστάναι, *sistere*, *statuere*, *eri-*
gere, ‘to set upright’, ‘sup-
port’: XIX 123 *ἄμπελος ἀνα-*
βαλίνουσα... διδάσκει ἰστάναι
αὐτήν. PASS. VIII 30 ὁ
τρέχων τὸν ἐστηκότα, XVIII
7 *στὰς ἐνθα πνεῖ ἄνεμος*

ιστός, *οὔ*, ὁ (*ιστάναι*), ‘the web-
beam’, hence *tela*, ‘the web’:
X 66 *πρὸς τὸν ἰστὸν προσ-*
στᾶσαν

ισχυρός, ὁ, ὁ, *robustus*, *vali-*

du, 'strong') (ἀσθενής: xvii 60 ἀνθρώπῳ τῷ ἰσχυροτέρῳ πλεῖον βάρος ἐπιτιθέναι. of a plant: xix 61 ἰσχυρὸν τὸ φυτὸν ἂν ἡγοῦμαι βλαστάνειν. of wine: xvii 59 τῷ οἴνῳ τῷ ἰσχυροτέρῳ πλεῖον ἐπιχεῖν ὕδωρ. of soil: xvii 56 ἄρα τὴν πάχυτέραν γῆν (λέγεις) ὅπερ ἰσχυροτέραν; i.e. cui plus sementis credi potest, 64

ἰσχυρῶς, *vehementer*, *valde*, 'very much', 'mightily': c. verb. iv 31 ἰσχυρῶς ἐπιμελεῖσθαι, 39, xiii 2 ἰσχυρῶς τινὶ παριστάναί, xii 5 φυλάττει ἰσχυρῶς, vii 110 σαλεύειν ἰσχυρῶς, ix 5 ἡδομένη ἰσχυρῶς. c. adj. xi 56 δυνατοῦ ἰσχυρῶς. ἰσχυρότατά γε in affirmative reply, *maxime vero*, 'most certainly': i 109

ἰσχὺς, *uos*, ἡ, *robur*, *vis*, 'bodily strength': v 19. of soil: xvii 72 ἰσχὺς αὐτῇ (sc. τῇ γῇ) ἐγγίγνεται

ἴσως, *profecto*, used to soften a positive assertion: iii 69, 90, vii 167, 197, xi 124, 159, xv 22. *ἴσως*, with ἂν and opt., *fortassis*, 'probably': ii 95, iv 37. with verb not expressed: xix 113

K

Κάγῳ, i.q. καὶ ἐγώ: xi 6
κάειν, *accendere*, 'to kindle': xvii 21 πῦρ κ.

καθά (καθ' αἰ), *quomodo*, 'just as': xv 35

καθαίρειν, *purgare*, 'to clean': xx 53 καθαίρειν τὴν γῆν. *purgare ventilando*, 'to se-

parate the chaff from the grain': xviii 41 καθαρῶ-
μεν τὸν σῖτον λικμώντες, 55 ἐπειδὴ καθήρης τὸν σῖτον

καθαρός, α, ὄν, *de loco*, *purus*, *expeditus*, *vacuus* a rebus prospectum aut progressum impredientibus, 'clear', 'open': viii 131. of corn: xviii 58 τὸν καθα-
ρὸν (σῖτον), i.e. *ventilatione purgatum*. c. gen. 'clear from': xvi 65 ὕλης καθα-
ρὰν γῆν, xx 107. non *fucatus*, 'genuine': x 48 σῶμα καθαρὸν, 77 ὄψις κα-
θαρωτέρα

καθεύδειν μετὰ τινος, *dormire cum aliquo*, *de coniugio*, 'to cohabit': vii 67

καθῆσθαι, *sedere*, 'to sit': vii 2, 4, viii 50. 'to lead a sedentary life': iv 15, vi 36, x 64, 81

καθιστάναί, *collocare*, 'to set', 'station': xx 38 φυλακὰς κ. ἡμερινὰς καὶ νυκτερινὰς. *constituere*, *creare*, 'to appoint': vii 162. PASS. iv 93. with two acc., predicate and obj. iv 62, 76, xii 47, 77, xiii 55. intransitively: xvi 31 καταστήσαντες ἐπὶ θεῶν, *inhibita navi* [cf. Anab. i 8, 16 ἐπιστήσας sc. τὸν ἵππον]. PASS. aor. 2, 'to be brought into a certain state': ii 50 μὴ εἰς πολλὴν ἀπορίαν κατα-
στῆς (*redigaris*)

καί:—Δ. copulative, *et*, 'and', joining single words and sentences to others preceding: xii 30 ἐμοὶ καὶ τοῖς ἐμοῖς, i 4, iii 42 αὐτῷ καὶ τῷ οἴκῳ, 91 τὰ καλὰ κάγαθά, iv 42, i 155 μῶρων καὶ δα-

πανηρών, 170 τὰ σώματα καὶ τὰς ψυχὰς καὶ τοὺς οἴκους, II 28 τὸ σὸν σχῆμα καὶ τὴν σὴν δόξαν, I 149 ἐργάζεσθαι καὶ μηχανᾶσθαι, II 37, 50, 65, 67, III 53, IV 15, II 102 ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος (sc. πυρός) παρ' ἐμοί, V 90, XX 48. 'and', in

the sense of 'and yet': III 14, 64. to add epithets

after πολὺς: III 13 πολλὰ καὶ παντοῖα, IV 149 ὅσμαι πολλὰ καὶ ἡδεῖαι, XIV 32 πολλοὶ καὶ φιλοκερδεῖς ὄντες. repetition of καὶ in same

clause due to collocation of words: V 35. καὶ οὗτος, *hic idem, et hic quidem*, 'and this too'; used to emphasize some quality or fact in reference to what precedes: II 36, III 29. καὶ ταῦτα, *idque, et quidem, imprimis, praesertim*, 'and that too', 'withal', 'all the while', with the participle when it stands in an adversative relation: VIII 144, XI 15, XVII 39, XX 156.

II. καὶ—καί, *cum—tum, qua—qua*, 'not only', 'but also', 'as well as', where clauses of a different nature or parallel to each other are to be connected (*cum de duabus rebus unum aut duo de una praedicantur communiter*): II 42, IV 6, 11, 58, 107, 155, V 70, 84, 103, VI 27, 49, VII 43, 48, 89, 122, 233, VIII 92, 112, IX 17, XII 91, 108, XIII 39, XIV 42, XVIII 18, XX 2, 39, 118, 121, 123, XXI 47. τε καί, where two notions are in

close connexion: I 141, II 33, IV 14, 29, 81, 102, 152,

VI 38 καλὸς τε καγαθός, 65, XI 125, VI 44, 47, VII 70 οἴκου τε καὶ τέκνων, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, 122 τὰ τε ἐνδον καὶ τὰ ἐξω, 133, IX 19 ἔργα τε καὶ σκευή, XI 63 βαθεῖς τε καὶ ἐρρωμένους, XV 29 θεοῖς τε καὶ ἀνθρώποις, XX 63 ὑγροῖς τε καὶ ξηροῖς, 72 τοὺς κακοὺς τε καγαθοὺς. τε—καί—καί:

I 139, IV 158, V 45, VII 177. τε—καί—καί—καί: II 40. ἄλλως τε καί, *cum alias, tum praesertim*, 'especially': X 79, XV 77. ἅμα—καί.

X 71. ἅμα τε—καί: V 4. ἅμα—καί—καί: VIII 22. κἄν, *et si*, 'and if': I 49, IV 88, XI 90, XVII 62. κᾶπειτα (καὶ ἔπειτα): VIII 55. καί—γε, *et certe, et adeo*, 'and what's more', in replies 'yes and': I 16,

23, 34, 49, 74, 99, 102, 152, III 23, 34, IV 128 (*interpositis septem vocabulis*), VII 195, VIII 4, 23, XII 63, 102, X 13, 56, XVI 62, XVII 57, 80, XVIII 23, 27, 42, XX 90. καί—δέ, *et vero, insuper etiam*, 'and further', 'nay more', 'and indeed' (according to Krüger καί is 'also' and δέ 'and', but with Hartung the reverse): I 85, 140, IV 7, 79, V 38, 74, 77, 91, VII 117, 147, 162, 179, VIII 128, IX 20, 22, 71, 74, 76, 88, 92, X 61, 63, 76, XIII 39, XVI 21, XVII 76, 90, XVIII 12, XX 48, 58, 136, 162, XXI 69. καί—δέ τοι: VIII 47.

III. καί, prefixed to interrogatives like the English 'and', which we use when stopping a speaker with an abrupt urgent question:

καὶ τίς ι 134, ιη 46, vii 33, 92, 96, ix 1; καὶ ποῖος vii 171; καὶ πόσον ii 16; καὶ πῶς ι 130, ix 8, xi 155, xii 32, xiii 20. in affirmative replies: καὶ πάνυ γε iii 11, xi 50; καὶ μάλα γε vii 53; καὶ σφόδρα γε iii 34.

καί—δή, where a thing, on which special emphasis is laid, is subjoined, 'and in particular': ii 93, xi 16, xix 91.

καί—γε δή: v 104.

καὶ δῆτα, *ac profecto*, 'and let me tell you': xi 22 (cf. Arist. Av. 511, 1670, Ran. 52, Eccl. 378, 385).

καί—μέντοι, *et vero*: iv 12, 168, viii 7, x 61, 63, xi 17, xx 142 [cf. Arist. Ach. 1025, Ran. 165, Vesp. 746].

καὶ τοίνυν, 'and withal': v 8, x 5, 43, xvi 36, xvii 38

B. as an adverb, influencing and emphasizing single words or clauses which it precedes, *etiam*, *vel*, *adeo*, 'also', 'even', 'in fact', 'especially': i 12, 21, 28, 33, 38, 58, 91, 144, 147, 152, ii 52, 84, 88, iii 17, 26, 28, 31, 47, 116, iv 16, 125, v 10, 78, vi 7, 45, 67, 69, vii 51, 185, x 29, xi 27, 69, xii 27, 62, xiii 45, xvi 23, xvii 45, xviii 70, xix 76, 83, xx 126. ἀλλὰ καί: xx 6, 46, xxi 71, etc.; ἀλλὰ καὶ δέ xi 126; οὕτω καὶ xv 70, xx 36. καὶ πάλαι, *iamp pridem*: xix 117.

viii 90 καὶ ἀπών, 'even in his absence'. εἰ καί: xi 136.

καὶ εἰ: i 20, ii 82.

καὶ εἰ—καὶ εἰ, *sive—sive*: ii 102.

καὶ εἰ μή: i 20, 30, ii 82.

οἶον καί: xxi 12. κἄν= καὶ ἐάν, *etiam si*, 'even if': i 49, viii 44, 120.

xiv 34 ὅμως καὶ εὖ πάσχοντες ἔτι ἀδικεῖν πειρωμένους.

xv 30 ἔτι πρὸς τοῦτοις καί.

καὶ νῦν, *nunc quoque*, 'even now', 'as it is': vi 7.

καὶ for οὕτω καί: xviii 70 [cf. Matth. vi 10, Acts vii 51, v. s. οὕτω].

δὲ καί, 'and also': iv 118, v 35 (?), 66, 78, vi 47, vii 108, 120, viii 32, 123, ix 26, 44, x 68, 69, xi 147, xv 48, xx 133.

οὕτω δὲ καί: xv 48, xx 100, xxi 53.

ὥσαύτως δὲ καί: vii 121.

καί, 'at all',

expletive after interrogatives: xii 21 τί αὐτὸν καὶ

δεῖ ἄλλο ἐπίστασθαι; usually after interrogatives it has the force of *praeterea*, Porson ad Eur. Phoen. 1573.

καί, cumulative in each of double-membered or correlative clauses: οἱ μὲν καὶ

οἱ δὲ καί i 126, xiv 15, xviii 73, xix 57; ὥσπερ καὶ

οὕτω καὶ vi 15, ix 114 [cf. Mem. i 6, 3, iii 5, 13, Anab. ii 1, 22, and other examples quoted by Stallbaum on Plato Apol. p. 22 D].

in antecedent and relative clause: i 14.

καί, to emphasize adverbs of intensity: καὶ πάλαι σοι

ἔλεγον xix 116; καὶ πάνυ i 124, 137, 148, 152, ii 15

καὶ πάνυ οἰκτείρω, 101, iii 53 (?), 61, viii 105, xi 9, xii 83, xiii 2.

in replies: xiv 12, xvi 36.

κἄν= καὶ ἂν: xii 23 κἄν δυναίμην, xviii 64 κἄν ἄλλον δύναιο διδάσκειν.

καὶ γάρ, *etenim*, 'for in fact', where

the *καί* relates to the whole sentence: *iv* 10, *v* 12, 88, 218, *viii* 18, *xi* 32, 55, 118, *xii* 20, *xv* 36, *xvii* 46, *xix* 85, *xx* 151. where

καί belongs to the word following *γάρ*: *v* 21, *vii* 88. [Cf. *Soph. Trach.* 92, *Eur. Heracl.* 886, 998, *Ion* 1277, 1535, *El.* 77, *Hec.* 1241, *Or.* 763, *Iph. Taur.* 1087.]

καί γάρ δῆ, 'for of a surety': *i* 110, *vii* 25, *xv* 64, *xvi* 30. *καί περ*, *quamvis*, 'although', 'albeit': *c. partic.* *xix* 114 *καί περ* εἰδότεα. *καί τοι*, *quamquam, atqui*, 'and yet', 'however': *xx* 51

καιρός, οὐ, ὁ, *opportunitas*, 'the proper season': *xix* 126 ὅταν κ. ᾗ

κακίξειν, *vituperare tamquam improbum*, 'to lay the blame on', 'find fault with': *iii* 88

κακοποιεῖν, *peccare, male rem administrare*, 'to manage one's affairs badly': *iii* 90

κακός, ἡ, ὄν, *vilis, inutilis*, 'bad of its kind', 'good for nothing': of soil *xvi* 35; of labourers *xxi* 60 τὸν κακὸν τῶν ἐργατῶν, *xiii* 66 τῶν ἰσῶν τοὺς ἀμείνους τοῖς κακίοσι τυγχάνειν, *xx* 78 ψυχῆς κατήγορος κακῆς. *c. inf.* *vii* 138 πρὸς τὸ φυλάττειν οὐ κακὸν ἐστὶ φοβερὰν εἶναι τὴν ψυχὴν [cf. *de re eq.* *viii* 8 οὐ κακὸν χαίτης ἐπιλαμβάνεσθαι]. *κακὰ λαμβάνειν*, 'to sustain harm': *i* 51

κακουργεῖν, *malefacere, male-tiose agere*, 'to do mischief': of slaves *ix* 32; of horses *iii* 88, cf. *Hipparch.* *i* 15 διὰ τὴν τοῦ ἵππου κακουρ-

γίαν ἄχρηστος καὶ ὁ ἱππεὺς καθίσταται

κακῶς, *misere*, 'wretchedly':

i 161 κακῶς γηράσκειν.

κακῶς ἔχειν, *male affectum*

esse, 'to be in ill condition':

iii 85, *i* 88 εἰ κάκιον μὲν τὸ

σῶμα ἔχοι, κάκιον δὲ τὴν

ψυχὴν, *v* 92 κάκιστα ἀπώ-

λεσεν

κάλαμος, οὐ, ὁ, *i. q.* *καλάμη*,

culmus, calamus, stipula,

'the stalk of wheat': *xviii*

13 ὁ κάλαμος τοῦ σίτου

καλεῖν, *ad se venire iubere*,

'to invite', 'call': *PASS.* *iv*

119 τοῖς ἐπὶ τὰ δῶρα κεκλη-

μένοις. *de inanimatis*

ix 15 τὰ οἰκήματα αὐτὰ ἐκά-

λει τὰ πρόποντα ἐνὶ ἐκάστῳ.

nominare, 'to call by name',

'to call': *xv* 31, *xxi* 48 τού-

τους ἄν τις καλοῖη μεγα-

λογνώμονας. *PASS.* *iv* 102,

xi 17 πένης καλοῦμαι, *vii*

13, 17 καλὸς κάγαθος κέκλη-

σαι, *xi* 125, *xii* 6 τὸ...κε-

κλησθαι, *iv* 51 καλεῖται

for ὁ καλούμενός ἐστι, *esse qui*

vocatur. *vii* 19 καλεῖν

ὀνομά τινα, *vi* 64 τοῦτο κα-

λεῖσθαι (τὸ ὄνομα), 77.

MED. 'to challenge': *vii* 20

ὅταν με εἰς ἀντίδοσιν καλῶν-

ται τριηραρχίας

κάλλος, οὐς, τό, *pulchritudo*,

'beauty': *iv* 158 τῶν ἱμα-

τίων τὸ κ., 160 τῶν ψελίων

τὸ κ.

καλλωπίζειν, *exquisite ornare*,

'to embellish': *ix* 20 δια-

τητήρια τοῖς ἀνθρώποις (*in*

usum hominum) κεκαλλω-

πισμένα

καλός, ἡ, ὄν, *pulcher*, 'fair',

'beautiful', of objects per-

ceived by the senses: *x* 62

ὥς ἂν τῷ ὄντι καλὴ φαίνοιτο,

10 καλὴν γυναῖκα, viii 130 καλὸν θέαμα, 131, vi 80, 86 τῆς καλῆς ὄψεως, 84 τῶν καλῶν τὰς μορφάς, xv 82 τῶν ζώων ὅποσα καλά, vi 74 καλὰ ἔργα, iv 109 δένδρεσι καὶ τοῖς ἄλλοις ἅπασι καλοῖς ὅσα ἡ γῆ φύει, 102, xvi 23 γῆ ἡ τὰ ἄγρια καλὰ φύουσα, viii 36 τεταγμένη στρατιὰ κάλλιστον ἰδεῖν, 69 καλλιῶν σκευῶν τάξιν, 129 καλὸν θέαμα, vii 60 ἀγῶνα τὸν κάλλιστον. τὸ καλόν, *corporis pulchritudo*, 'physical beauty': vi 82 εἴ που ἴδοιμι προσηρημένον τῷ καλῷ τὸ ἀγαθόν, vi 43 τὰ σώματα κάλλιστα παρέχεσθαι. 2. in reference to use, 'serviceable', 'fair', 'good': viii 114 καλὴν καὶ εὐεύρετον χώραν. in re mala: xx 109 ὕλην πλείω καὶ καλλίω, 'more rank', 'luxuriant'. II. of a perfected inner nature, manifesting itself outwardly, *pulcher, honestus, decorus*, 'beautiful', 'excellent':—a. of physical characteristics: v 92 πρόβατα κάλλιστα τεθραμμένα, xix 109 καλὸν ('genuine') ἀργύριον) (κίβδηλον. b. in an ethical sense, *honestus, decorus*, 'excellent', 'noble', 'beautiful', as an aesthetic designation of what is morally good, but in this sense applied to things only: iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν, 5 κάλλισται τῶν ἐπιστημῶν, xv 29 καλλιῶν τέχνην, xi 46 ἐν πολέμῳ καλῆς σωτηρίας, 55 καλὰ ἐστὶν ἃ σὺ λέγεις, vii 162, xxi 39 καλὸν τι ποιοῦν-

τας, xv 72 καλὸν προοίμιον. καλὸν ἐστὶ c. inf. = πρέπει: vii 164 τῇ γυναικὶ κάλλιον ἔνδον μένειν, vi 52 κάλλι-στόν τε καὶ ἀριστον καὶ ἡδιστον ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι. of persons only in the phrase καλὸς κάγαθος, 'amanas he ought to be', 'apt and competent in outward matters', 'upright and to be relied on in sentiment', 'a man of honour'. The καλοὶ καὶ ἀγαθοὶ originally were the *optimates*, the men of good family, education and manners, 'the cultured') (the mass of the people: vi 38 ἀνδρὶ καλῷ τε κάγαθῷ, 64 τοῦτο τὸ ὄνομα δὲ καλεῖται καλὸς τε κάγαθος ἀνὴρ, xii 6, vi 76 τὸ σεμνὸν ὄνομα τοῦτο τὸ καλὸς τε κάγαθος, 86, 89 τὸν καλὸν τε κάγαθόν, vii 13 τί ποτε πράττων κ. κέκλησαι, 17, 22, xi 14 ἀνδρα ἀπειρασμένον καλὸν τε κ., 6 τὰ τοῦ καλοῦ κ. ἀνδρὸς ἔργα, 125, i 166 πολέμιοι καλοὶ κ. applied to qualities and actions, etc.: iii 91 διδάσκων τὰ καλὰ κάγαθά, vii 235 τὰ καλὰ τε κ. (*honores et commoda*) διὰ τὰς ἀρετὰς ἐπαύξεται, xii 119 δεσπότην ὀφθαλμὸς τὰ καλὰ τε κ. μάλιστα ἐργάζεται, iv 102 παράδεισοι πάντων καλῶν τε κάγαθῶν μεστοὶ καλῶς, *pulchre, praeclare*, 'finely', 'beautifully': iv 108 παράδεισοι κάλλιστα κατεσκευασμένοι, 148. *bene, recte*, 'well', 'rightly': iv 10 κ. λέγειν, v 86, vi 1, xix 40, 78 κ. εἶπεν, v 90 τὰ κ. ἐγνωσμένα καὶ πεποιημένα, xv 60,

vii 181 κ. ὑφαίνηται, 195 κ. ἐδώδιμος, 201 κ. θεραπευθέντες, xi 12 μὴ κ. ποιεῖν, xii 102)(πονηρῶς, xi 75 ἡ ῥώμη δοκεῖ κάλλιον σώζεσθαι, xv 66 ὁ κάλλιστα φυτεύων—σπείρων, xvii 26, xix 120, xii 122 καλῶς δοκεῖ ἔχειν ἢ ἀπόκρισις. *praeclare*, 'finely': iii 38 πάντα ἔχοντας ἀφθόνως καὶ καλῶς, 'in abundance and excellence'. *honeste*, 'honourably': vii 46 πλούτου καλῶς αὐξομένου, xi 68 ἐκ πολέμου κ. σώζεσθαι

κάμνειν, *aegrotare*, 'to be sick': vii 198, xiii 9, xv 53
κάπειτα, i. q. καὶ ἐπειτα: viii 55

καρπός, οὐ, ὁ, *fructus satorum et fruges*, 'fruit', 'corn': xx 66 καρπὸν μηδὲ φυτόν, iv 70 γῆν πλήρη δένδρων τε καὶ καρπῶν, v 33, 37, xiv 7 ὁ τοὺς κ. μεταχειριζόμενος, xvi 13 τοὺς κ. καὶ τὰ δένδρα, 33, xvii 76 καρπὸν ἐκφέρειν, vii 120 αἱ ἐκ τοῦ καρποῦ σιτοποικίαι, xi 98 κ. προσκομίζοντες. *semen*, 'seed corn': xvii 65 ἦν τις πλείονα καρπὸν αὐτῇ (sc. τῇ γῇ) ἐμβάλῃ. 'seed' generally: xvi 64 καρπὸν οὐπω καταβαλεῖν ('to shed') ὥστε φύεσθαι. 'produce of trees and fields': v 103 καρποὶ ὕγροὶ καὶ ξηροὶ

καρτερεῖν, *tolerare, perferre*, 'to bear', 'endure': v 17 ψύχη καὶ θάληη καρτερεῖν, vii 129

κατά:—A. 1. with the Accusative, of motion over and of place indefinitely: v 84 κατὰ γῆν καὶ κατὰ θάλατταν, 46 κατ' ἀγρόν

(*rure*), xii 81, xi 90 κατὰ πόλιν, 92. B. distributively, of a whole divided into parts: viii 40 κατὰ τάξεις, ix 33 κατὰ φυλάς διεκρίνομεν τὰ ἐπιπλα, 48.

of numbers, by so many at a time: xix 14 καθ' ἐν ἑκαστον, *singulatim*. of parts of time: iv 48 κατ' ἐνιαυτόν, *quotannis*, 50 καθ' ἡμέραν, *cotidie*, 'daily', ix 44 κατὰ μῆνα (unless it means here *menstruo spatio*, *intra mensem*, 'in a month').

3. of fitness or conformity to a thing: i 82, 102 κατὰ τὸν σὸν λόγον, xii 38 κ. γνώμην. *quod attinet ad*, 'in relation to', 'as far as concerns': xi 53 κατ' ἐμέ (usually τὸ κατ' ἐμέ), 'as far as depends upon me'.

4. with abst. Substantive as a periphrasis for Adverb: viii 45 καθ' ἡσυχίαν = ἡσυχως, 127 κατὰ κόσμον. B.

with Gen. to indicate position, *deorsum*, *sub*, 'down into', 'down below': xix 57 κατὰ τῆς γῆς, 58, 60. special meaning of in composition: iv 60 note

κάτα (καὶ εἶτα), in an eager appeal: ii 24

καταβάλλειν, *confuse proicere*, 'to throw, pitch down': iii 21 ὅποι ἔτυχεν καταβέβληται)(ἐν χώρᾳ τεταγμένα κεῖται, xvi 81 τὴν ὕλην καταβάλλειν (*erutum proicere*). 'to let fall', 'shed', 'drop': xvi 64 καρπὸν καταβαλεῖν

καταγελᾶν, *ridere cum contemptu notione*, 'to laugh scornfully': viii 123 δ καταγελάσειεν ἂν ὁ κομψός,

xiii 23 ἴσως ἂν καὶ κατα-
 γελάσαις ἀκούων
κατάγελως⁷, ωτος, ὁ, *irrisio*,
ludibrium, 'mockery': xiii
 24 ἄξιον καταγέλωτος
καταγιγνώσκειν, *cognoscere*,
animadvertere, 'to remark',
 'discover': c. partic. 'to
 judge something of a per-
 son': ii 124 θάπτον κατέγ-
 νων πράττοντας. c. gen.
 et inf. ii 9 κατέγνωκας
 ἡμῶν ἱκανῶς πλουτεῖν
καταγνύειν, *debilitare*, 'to
 weaken', 'enervate': vi 28
 τὰς ψυχὰς καταγνύουσι
καταδουλοῦσθαι, *in servitutem*
suam redigere, 'to make
 a slave to oneself': i 165,
 166
κατακάειν, *comburare*, 'to burn
 up': PASS. xviii 19 τὸ ἐν γῇ
 λειφθὲν κατακαυθέν
 [κατακεῖσθαι, *reponi*, 'to lie
 stored up': κατακείμενα,
vulgata lectio viii 84 pro
qua κείμενα cum Kerstio
et Sauppio recepi]
κατακερδαίνειν⁴, *malis artibus*
rem suam augere, 'to make
 gain of a thing wrongly':
 iv 61
κατακλύζειν, *diluere*, *copia et*
ubertate implere, 'to cause
 to overflow', 'deluge': ii
 54 κατακλύσειαν ἂν ἀφ-
 θονία τὴν ἐμὴν διαίταν
κατακρύπτειν, *obtegere*, 'to
 cover over', 'bury': PASS.
 xvii 88 θῶμεν τοῦ σίτου κα-
 τακρυφθῆναί τινα ὑπ' αὐ-
 τῶν (sc. τῶν ὑδάτων)
κατακωλύειν, *detinere*, *morari*,
 'to detain', 'keep back':
 xii 1
καταλαμβάνειν, *offendere*, 'to
 come upon', 'find': xi 89
 [καταλέγειν, 'to reckon in the

list of': PASS. καταλεγο-
 μενον coni. Cobeti et Meh-
 leri xi 122, pro v. λεγόμε-
 νον]
καταλυμαίνεσθαι⁴, *perdere*,
corrumpere, *deteriorem red-*
dere, 'to spoil', 'ruin': ii
 95 καταλυμηναιμένην ἂν
 τὸν σου οἶκον, iv 13 αἱ βαναυ-
 σικαὶ τέχναι καταλυμαί-
 νονται τὰ σώματα, vi 27.
 [Cf. Polyb. v 9, 3 πυρὶ κα-
 τελυμήναντο τὰς ὀροφάς,
tecta flammis absumpserunt]
καταμαλακίξεσθαι⁸, *remissum*
ignavumque fieri, 'to become
 lax, effeminate': xi 77
καταμανθάνειν, *discere*, 'to
 learn thoroughly': v 54, vi
 54, xi 7, 30 ὃ τι ἂν δύνωμαι
 ἀκούων καταμαθεῖν, xii 14,
 16 καταμανθάνουσιν ὑπ-
 ακοῦειν, 'how to obey', v. l.
 for μανθάνουσιν, xv 35 κα-
 ταμεμαθηκέναι ἢ εἶπας,
 xix 102 ἄρτι καταμανθά-
 νω ἢ με ἐπηρώτησας ἔκα-
 στα. *intellegere*, *anim-*
advertere, 'to examine',
 'observe well': iii 48 θεώ-
 μενος καταμαθήσῃ (*an ta-*
les sint), x 9. with εἰ
 ('whether') iv 37, xii 14
 καταμαθὼν ἦν που ἢ ἐπι-
 τροπεντικὸς ἀνὴρ. with
 ὅτι or ἢ xi 37. c. acc. 'to
 have learnt, to be aware of':
 xii 106 πονηροῦ δεσπότητος οἰ-
 κέτας οὐ δοκῶ χρηστοὺς κα-
 ταμεμαθηκέναι. c. acc.
 et partic. ii 117, vi 83, xi
 134, xiv 36
καταμελεῖν, *neglegere*, *indili-*
gentem esse, 'to pay no heed
 to': c. gen. iv 60 καταμε-
 λοῦκτας τῶν φρουρούντων
καταμετρῆιν³, *dimetiri*, 'to
 measure' geometrically: iv

152 τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἑκαστα τούτων, ubi σοί est dativus ethicus. [Cf. Polyb. xi 41, 4 τὰ μέρη τῆς σκηνῆς κατεμετρήσαντο γραμμαῖς]

κατανοεῖν, *reputare*, 'to consider': vii 64 ἄρα ἤδη κατενόησας;

κατάντης, *es, declivis*, 'steep': xi 104 οὔτε πλαγίου οὔτε κατάντους ἀπεχόμενος

καταπατεῖν, *conculcare, proterere*, 'to trample under foot': καταπατηῆσαι viii 34

καταπίπτειν, *decidere*, 'to fall down': i 50 κ. ἀφ' ἵππου

καταπλουτίζειν, *locupletare*, 'to enrich': iv 59

καταπραττεῖν, *perficere*, 'to execute': xiii 60 τὰ ἔργα δι' αὐτῶν καταπραττόμενα

κατασκευάζειν, *exornare, instruere*, 'to equip, furnish fully': iv 115 τοὺς κατασκευάζοντας τὰς χώρας ἄριστα καὶ ἐνεργοὺς ποιούντας, 121 κατασκευάζειν χώραν καὶ ἀρήγειν τοῖς κατεσκευασμένοις, 126. Cf. Anab. i 9, 19 κατασκευάζοντα ἧς ἄρχοι χώρας. PASS. iv 57 ἵπποις καὶ ὄπλοις κατεσκευασμένους, x 84 ἡ γυνή μου οὕτω κατεσκευασμένη (*sic comparata, vestita*), iv 108 παράδεισοι ὡς κάλλιστα κατεσκευασμένοι. *reddere, efficere*, 'to make so and so': c. inf.

vii 128 τὸ σῶμα κατεσκευάσεν καρτερεῖν. o. acc.

iii 77 γεωργοὺς ἐκ παιδίων κατασκευάζειν

κατασκευή, *ἡς, ἡ, apparatus, instrumentum, supellex*, 'equipment', 'outfit': in navi,

viii 107 κατιδὼν ταύτην τὴν ἀκρίβειαν τῆς κατασκευῆς, 117 κατασκευὴν σκευῶν.

2. *status, vitae conditio*, 'position and means': ii 56 ἀρκοῦντα ἔχοντες τῇ ἑαυτῶν κατασκευῇ

καταστρέφειν, *inartare*, 'to plough in', not, as Liddell-Scott render it, *aratro vertere*, 'to turn the soil': xvii 71 ἣν καταστρέψῃς αὐτὸ (*sc. τὸ σπέρμα*) πάλιν

κατατάττειν, *ordinare*, 'to appoint': ix 78 note

κατατιθέναι, 'to put or lay down': xix 93 πῶς ἂν τὸ ὄστρακον ἐπὶ τοῦ πηλοῦ ἄνω καταθείης; *reponere*, 'to replace': viii 64 κατατιθέναι πάλιν εἰς ταύτην (*sc. τὴν χώραν*), ix 60, 46 διχα κατέθεμεν [*acc. to Liddell-Scott*, 'we put down as paid' in our accounts]. *tradere in usum*, 'to put down for common use': vii 79 εἰς τὸ κοινὸν κατέθηκας. MED. *reponere*, 'to lay up in store': xvii 106 ἃ ἂν ἐκείναι (*apes*) ἐργασάμεναι τροφήν καταθῶνται

κατατρίβειν, *conterere*, 'to waste': i 150 κατατρίβουσι τοὺς οἴκους. PASS. c. participio: xv 57 κατατριβῆναι μανθάνοντας i.e. *conteri discendo*. See n. ad l.

καταφαίνεσθαι, *apparere*, 'to appear plainly': vii 14 τοιαύτη σου ἡ ἔξις καταφαίνεται (*sc. εἶναι*)

καταφανής, *és, perspicuus, manifestus*, 'evident', 'manifest', 'clear': i 144 καταφανεῖς γίγνονται ὅτι, vii 68 ὅτι οὐκ ἀπορία ἦν—σοὶ καταφανὲς τοῦτ' ἐστὶ, xix 29

ἀνάγκη τοῦτο ὀράσθαι οὕτω
κ. ὅν

καταχωρίζειν, *ordine disponere*,
'to place in position': viii
137 κ. ἕκαστα, *suo quaque*
rem loco disponere

κατηγορεῖν, *accusare*, 'to ac-
cuse': c. gen. iv 85, 89, xi
133, 139 κατηγοροῦντός
τινος τῶν οἰκετῶν, 146 κατ-
ηγοροῦμεν πρὸς ἀλλήλους,
inter nos accusationes insti-
tuiimus, 'we bring charges
before one another, amongst
ourselves' (not 'against one
another')

κατήγορος, ου, ὁ, *index, pro-*
ditor, 'betrayor': xx 78.
[Cf. Aesch. S. c. Th. 439 τῶν
τοι ματαίων ἀνδράσιν φρονη-
μάτων ἢ γλῶσσ' ἀληθὲς γί-
γνεται κατήγορος]

κατιδεῖν, *videre, observare*, 'to
observe', 'to see', 'behold':
viii 106 κατιδὼν τὴν ἀκρί-
βειαν

κατιλύειν⁴, *limo obducere*, 'to
cover with mud': PASS. xvii
97 τῷ κατιλυθέντι (σίτῳ)

κατοικεῖν, *habitare*, 'to in-
habit': iv 77, 81 οἱ κατοι-
κοῦντες, 'the inhabitants'

κατοπτρεύειν, *conspicere*, 'to
spy out': PASS. *oculis prodi*,
'to be observed': x 55 ὑπὸ
λουτροῦ ἀληθινῶς κατωπ-
τεύθησαν, *qui cerussa et*
minio faciem ornarunt

κάτωθεν, *ab imo*, 'from be-
low', 'beneath', for κάτω:
xviii 14

καῦμα, ατος, τό, *solis aestus*,
'scorching heat' of the sun:
xvi 76

κεῖσθαι, *iacere*, 'to lie': vii
105 τοῦτο τὸ ζεῦγος κεῖται
μετ' ἀλλήλων. used for
p. pass. of τίθημι, 'to be

laid up', 'to be in store':
iii 22, vi 79, vii 192, viii
15, 83, 99, 127, 143, xix 10,
55. ἐπειδὴν—κέηται: viii
120

κελεύειν, *iubere*, 'to bid': PASS.
xvii 15 πρὶν κελευσθῆναι
ὑπὸ τοῦ θεοῦ. *suadere*, 'to
advise': ii 67, iii 75 πωλο-
δαμνεῖν με κελεύεις; vi 2,
ix 87, xv 20. ὁ κελεύων
i. q. ὁ κελευστής: xxi 19

κελευστής, οὔ, ὁ, *qui remigibus*
celeusma canit vel assa voce
vel portisculo s. malleo, 'the
man who by his voice or by
signs gives the time to the
rowers': xxi 14

κενός, ἡ, ὅν, of things, *vacuus*,
'empty', 'void': xviii 50
eis τὸ κενὸν τῆς ἄλω, 61.
of persons, where the gen.
is to be mentally supplied:
xi 111 ἀριστῷ ὅσα μήτε κε-
νὸς (i.e. of food) μήτε ἄγαν
πλήρης διημερεῖν

κενοῦσθαι³, *vacuum relinqui*,
'to be left empty': viii 46
eis τὸ κενούμενον αἰεὶ ἐπέρ-
χονται

κέρας, ατος, τό, *cornu*, 'the
wing' of an army: iv 140
ἐπὶ τῷ εὐωνύμῳ κ. τεταγμέ-
νος

κερδαίνειν, *lucrari, quaestum*
facere, 'to make money':
iii 64 οἱ κερδαίνοντες, xii
79 ἐρωτικῶς ἔχουσι τοῦ κερ-
δαίνειν

κερδαλέος, έα, έον, *lucrosus*,
'gainful': xii 85, iii 73 τῶν
κερδαλέων eis πώλησιν.
κερδαλεώτερον, adv., *maiore*
cum lucro, 'more profitably':
ii 124

κέρδος, εος, τό, *lucrum*, 'gain':
iii 62 ἀγαλλομένους ἐπὶ τῷ
κ., viii 81 κέρδους ἕνεκα,

xiv 44 αἰσχυρῶν κερδῶν ἀπ-
έχεσθαι
κεφαλῇ, ἥς, ἡ, *caput, pars sum-*
ma, 'the head', 'top': xix 87
ὁρᾷς τῶν φυτῶν πηλὸν ταῖς
κεφαλαῖς πάσαις ἐπικείμε-
νον
κεχυμένον: v. s. χεῖν
κῆδεσθαι = φροντίζειν, *cu-*
ram gerere, 'to be con-
cerned', 'care for': v 31
ὁ κηδόμενος
κῆπος³, ου, ὁ, *hortus*, 'a
garden', 'plantation': iv
101 κῆποι...οἱ παράδεισοι
καλούμενοι
κηρίον, ου, τό, *favus*, 'a honey-
comb': vii 180 ἐπὶ τοῖς ἔνδον
ἐξυφαινομένοις κηρίοις ἐφέ-
στηκε
κηφήν, ἦνος, ὁ, *fucus*, 'a drone
bee': xvii 104, 108 τοὺς κ.
ἐκ τῶν σμηνῶν ἀφαιρεῖν, 115
κίβδηλος, ου, *adulterinus*, of
coin, 'base', 'spurious')(*καλός*: x 23, xix 110
κιθαρίζειν, *cithara s. lyra*
canere, 'to play on the
cithara or lyre': ii 93 οἱ τὸ
πρῶτον μανθάνοντες κιθαρί-
ζειν καὶ τὰς λύρας λυμαί-
νονται
κιθαριστής, οὗ, ὁ, *qui lyram ita*
pulsat ut non simul canat
voce, 'one who plays on the
lyre': xvii 50 τοῖς κιθαρι-
σταῖς ἡ χεὶρ δεῖται μελέτης
κινδυνεύειν, *periculum subire*,
'to face danger': vi 36 μή-
τε πονοῦντας μήτε κ., xiii 64
μήτε ποιεῖν μήτε κινδυ-
νεύειν ἐθέλοντας, xiv 44,
xxi 23. κινδυνεύει,
impers., as an affirmative
answer to modify an asser-
tion where no real doubt is
implied, *videtur*, 'it is pro-
bably the case that': xvi

58, but κινδυνεύω is also
used personally: xviii 23
ὁρᾷς ὡς ἀλίσκη—εἰδὼς ἅπερ
ἐγώ; κινδυνεύω, ἔφην ἐγώ,
i.e. *novi propemodum*, 'it
seems like it', 'I probably
do know'
κινεῖν, *movere, subigere aratro*,
'to stir', 'to break up with
the plough': xvi 56, 77
κ. τῷ ζεύγει. PASS. XVI
56 τὴν γῆν κινουμένην.
κινεῖσθαι, *incitari*, 'to be
excited': xxi 63 ὃν ἂν ἰδόν-
τες κινήθῳσι. ΚΕΚΙΝΗ-
ΜΕΝΟΣ ΠΡΟΣ ΤΙ, *incitatus ad*
aliquid faciendum: viii 2
κινητικός, ἡ, ὄν, *movendi vim*
habens, 'apt to incite': x
78
κλέμμα³, ατος, τό, *furtum*,
'a theft': xiv 20 ζημιούσθαι
ἐπὶ τοῖς κ.
κλέπτειν, *furari*, 'to steal':
xiv 6, xx 82. *de peculatu*
ii 46
κλήμα, ατες, τό (κλάω, *frango*),
palmes, surculus vitis, 'a
slip', 'cutting of a vine':
xix 46, 52
κοῖλος, η, ου, *cavus*, *depres-*
sus, 'hollow', 'lying low':
ix 52 τὰ κοῖλα πάντα τέλ-
ματα γίγνεται
κοινός, ἡ, ὄν, *communis*,
'common', 'shared in
common': vii 75 κ. ἀγαθόν,
77 κ. οἶκος, 78 ἐς τὸ κοινὸν
ἀποφαίνω ἅπαντα, 79 ἐς τὸ
κ. κατέθηκας, xxi 8 τὸ πάσαις
κ. ταῖς πράξεσι. τὸ κοι-
νόν, *commune, res publica*,
'the state': vi 50
κοινωνεῖν, *participem esse*, 'to
have a share in', 'to take
part in': vi 15 χρημάτων
κοινωνήσαντας, 16 λόγων
κοινωνοῦντας i.e. *dispu-*

tantes. c. gen. rei et dat. pers. x 29 τῶν σωμάτων κοινωνήσοντες ἀλλήλοις

κοινωνός, οὐ, ὁ, *particeps, consors*, 'a partner', 'help-mate', 'associate': c. gen. ιιι 110 κοινωνὸν οἴκου, vii 70, 161, 160 κοινωνοὺς τέκνων, x 18 χρημάτων κ., 31 τοῦ σώματος κ. c. gen. rei et dat. pers. vii 233. absol. vii 82

κολάζειν, *re aliqua admixta temperare et emendare*, 'to temper', 'correct': xx 62 ἡ ἄλμη κολάζεται μὲνη πᾶσι τοῖς ἀνάλμοις. *castigare, punire emendandi gratia*, 'to check', 'correct', 'punish': iv 61, v 73, ix 94, viii 103 ὁ θεὸς κολάζει τοὺς βλάκας, sc. tempestate. pass. xiii 33, 43

κολάκευμα⁸, ατος, τό, *blandimentum*, 'a piece of flattery': xiii 68 κολακέυμασι προτιμώμενον

κομίζειν, *vehere*, 'to carry': de equo v 31, de nave viii 80

κομπάζειν, *gloriari*, 'to boast': x 19 εἰ μὴ κομπάζοιμι ὡς πλείω ἐστὶ μοι

κομψός³, ἡ, ὄν, *scitus, facetus*, 'clever', 'witty' (not as Fr. Portus takes it, *qui, etsi non est gravis, tamen gravitatem sibi arrogat*, i.e. 'affected'): viii 124

κόπρος, ου, ἡ, *finus*, 'dung', 'manure': xvi 62 ἡ πόα ἀναστρεφόμενη κόπρον τῇ γῇ παρέχει, xvii 73 ὥσπερ ὑπὸ κόπρου ἰσχύς τῇ γῇ ἐγγίγνεται, xviii 19 stipulam ait in agro relictam εἰς κόπρον ἐμβληθὲν τὴν κόπρον συμπληθύνειν, xx 18 τῇ γῇ

κόπρον μὲνεται, 21 ὡς κόπρος γίγνεται (sc. τῷ ἀγρῷ), 47 κόπρος ἀριστον εἰς γεωργίαν ἐστὶ, 57 γῇ ἐν ὕδατι στασίμῳ κόπρος γίγνεται

κόπτειν, *comminuere, conterere*, 'to thresh', 'pound': xviii 32 ὅπως τὸ δέμενον κόψουσι (de iumentis triturantibus)

κοσμεῖν, *ornare*, 'to deck', 'adorn', 'dress out': xi 62 τὴν πόλιν κοσμεῖν, v 9 (de aris et simulacris deorum). pass. v 10 οἷς αὐτοὶ κοσμοῦνται, x 81 τὰς κεκοσμημένας ('decked out for show'), ix 12 οὐ ποικίλμασι κεκόσμηται ἡ οἰκία. 'to honour': iv 71 δώροις κοσμεῖ

κόσμος, ου, ὁ, *ordo*, 'order': viii 127 κατὰ κόσμον, 'in order'. *mundus muliebris*, Fr. *parure*, 'dress' esp. of women, 'finery', 'ornament': iv 161, ix 36 κόσμον γυναικὸς τὸν εἰς ἑορτάς

κρατεῖν, *continere aliquem in officio*, 'to rule', 'control': iv 44 κρατεῖν τῶν ὑπ' αὐτοῦ ἀρχομένων. *dominari*, 'to master', 'get the upper hand': i 146 (de voluptatum imperio). ὁ κρατῶν, *victor*, 'the conqueror': v 37

κρατιστεύειν, *ceteris omnibus praestare*, 'to be best' (κράτιστος), 'to excel': xxi 65 φιλοτιμία κρατιστεῖσαι

κράτιστος, η, ον, *optimus*, 'best': xvii 24 κ. σπόρος, vi 39 κ. ἐπιστήμη, xiii 68 τὰ κ. κράτιστόν ἐστι, *optimum est*, c. inf. xvii 34 κρείττων, ον, gen. ονος, *melior*,

praestantior, 'better': xi 158 τὸν ἥττω λόγον κρείττω ποιεῖν, xiii 59 τὸν κρείττω (ἐργαστήρα))(χεῖρω. κρείττον ἐστὶ, c. inf. *praestat*, 'it is better': xvii 28, 35, xx 45. V. s. v. βέλτιον
κρεμαστός⁷, ἡ, ὄν, *suspensus, pensilis*, 'hung up', 'hanging': viii 75 κρεμαστὰ σκεύη, 'the rigging of a ship')(ξύλινα σκεύη
κριθή, ἡς, ἡ, *hordeum*, 'barley', mostly in pl.: viii 54 κριθὰς καὶ πυροῦς, xvi 47 πλείστας κ. καὶ πυροῦς
 [From root *Ghers*, 'to stick up', 'to be stiff', seen in *χρῶ-ος*, *horr-ere* (hors-ere), *hirs-utus*, Germ. *Gerste*]
κρίνειν, c. inf. *iudicare, statuere*, 'to decide', 'to judge that a thing is so and so': x 17. PASS. with *πρός τινα, comparari*, 'to be judged by comparison with', 'by the standard of': x 22 πρὸς τὰς ἐξαπατώσας κρίνεσθαι παρέχουσιν ἑαυτάς. κρίνεσθαι, *de iis quorum causa a iudicibus cognoscitur*, 'to be brought to trial': xi 151 ἐκρίθην ὃ τι χρὴ παθεῖν ἢ ἀποτίσαι
κτᾶσθαι, *parare sibi, acquirere*, 'to get', 'procure': ii 86, iii 18, iv 2, xii 17. c. dat. *comparare alicui aliquid*, 'to procure for another': xv 4 dub. **κεκτήσθαι**, *possidere, habere*, 'to have acquired', 'to possess as property': i 28, 32, 33, 43, 72, vii 106, ii 89 ἐκέκτημήμην, iii 13, v 52, xx 144. c. dat. vii 106 γηροβόσκους κεκτήσθαι ἑαυτοῖς. ὁ κεκτημένος, *dominus*, 'the

owner', 'proprietor': i 31, xx 121
κτῆμα, ατος, τό, *possessio*, 'a commodity', some material or sensible object, external to man and capable of serving some useful purpose: i 43 ὃ τι τις ἀγαθὸν κέκτηται, τοῦτο κτῆμα καλῶ, v 51, ix 115 τῶν κ. ὅσα ἴδια ὄντα εὐφραίνει, xx 126 πᾶν κτῆμα καὶ θρέμμα. **κτῆματα** = τὰ ἐκάστω ὠφέλιμα: i 35, 45, 121. 'property, real or personal': ii 18, iii 112, v 105, ix 97
κτήνη, εων, τὰ (κτᾶσθαι), *pecus*, 'cattle' κτήνεσιν)(ἀνθρώποις: vii 109 δλαιο τοῖς κτήνεσιν ἐστὶν ἐν ὑπαίθρῳ
κτῆσις, εως, ἡ, *id quod quis possidet*, 'property', 'possessions': i 40 κτῆσις ἡ σύμπασα i. q. οἶκος, vi 21, 23 κ. = τὸ ἐκάστω ὠφέλιμον εἰς τὸν βίον
κυβεῖα, as, ἡ, *aleae s. tesserae lusum*, 'dice-playing': i 141 ubi κυβεῖαι referuntur inter ἀπατηλὰς δεσπολνας
κυβερνήτης, ου, ὁ, *gubernator*, 'a helmsman', 'pilot': viii 88
κυβιστᾶν, se rotare, *rotari*, 'to turn heels over head': xiii 41 τὰ κυνῖδια περιτρέχειν καὶ κυβιστᾶν μανθάνει, 'faire la culbute' (A. Jacob)
κύκλιος³, α, ον, *orbicularis*, 'circular': viii 129 κύκλιος χορὸς (*orbis saltatorius* Cic.) καλὸν θέαμά ἐστι
κυνῖδιον³, ου, τό, *catulus*, 'a little dog': xiii 39
κύριος, ου, ὁ, *qui auctoritatem habet, dominus, possessor*, 'he who has the natu-

ral authority over or right to', 'the owner': ix 100 χρῆσθαι δὲ οὐδενὶ αὐτῶν (sc. τῶν κτημάτων) ἔξεστιν, ὅτ' ἂν μὴ δῶ ὁ κύριος (sc. τῶν κτημάτων), v 96 οἱ θεοὶ κύριοί εἰσι τῶν ἐν τῇ γεωργίᾳ ἔργων, vi 3 τῶν θεῶν κυρίων ὄντων τῶν πολεμικῶν ἔργων

κύων, κυνός, ὁ, ἡ, canis, 'a dog' or 'bitch': v 27 κυσὶν εὐπέτειαν τροφῆς παρέχουσα, 29 αἱ κύνες, 32. [Spanhemius ad Callim. hymn. in Dian. 102 recte statuisset videtur et Atticos et Iones genus femininum adhibere, ubi de animalibus in universum loquuntur. (Sturz)]

κωλύειν, prohibere, impedire, 'to hinder', 'let': ii 85, 84 τί κωλύει σέ ἐπίστασθαι; quid obstat quo minus scias? quidni scias? 'what reason is there why you should not know?' PASS. κωλύεσθαι ἀπὸ τινος, arceri ab aliqua re, 'to be debarred from anything': xii 75 ἀπὸ τῶν ἐρωμένων κωλύεσθαι. c. inf. i 132, 148

κωμωδός, οὐ, ὁ, comicus, 'an actor of comedy': iii 52 ἐπὶ κωμωδῶν θέαν

Λ

Λαγνεία, as, ἡ, salacitas, libido immodica, 'lewdness': i 154 δοῦλοι λαγνειῶν

λαμβάνειν, corresponds to our word 'to take', in all its various senses, primarily, prehendere manu, 'to seize', hence figuratively capere, secum auferre, v 62, viii 16 ὅπου δεῖ τιθέναι καὶ ὁπόθεν λαμβάνειν, ix 61, viii 60,

63 λαμβάνειν ἐντεῦθεν, 141 ὅποι χρῆ ἐλθόντα λαβεῖν ἕκαστα, xiv 16, xx 155 λαβόντες ὁπόσον δύνανται πλείστον (σῖτον), viii 56 λαβόντα διευκρινημένοις χρῆσθαι ('to take and use'), where λαβών is used pleonastically, see Ellendt Lex. Soph. s.v. nancisci, incidere in aliquem, 'to get', 'come upon': vii 221. deprehendere, invenire, 'to find': viii 12 ζητοῦντά τι λαβεῖν, 141. in facinore deprehendere, 'to catch', 'detect': ii 46 εἰ λάβοιέν σε κλέπτοντα. accipere, assequi quod cupimus, 'to receive', 'get possession of a thing desired': iv 40 ἐξ ὁπόσων περ ἔθνων δασμοὺς λαμβάνει, 120, xiii 43 λαμβάνει (τὰ κυνίδια) τι ὧν δεῖται, vii 143 διδόναι καὶ λ. percipere, 'receive as produce': v 16 ἡ γῆ τὰγαθὰ οὐκ ἐᾷ μετὰ μαλακίας λαμβάνειν, 38, xvi 48 ὅπως ἂν πλείστας κριθὰς καὶ πλείστους πυροὺς λαμβάνοιμι, xvii 36 ἀρκούντα σῖτον λαμβάνειν, xi 128 λόγον διδόναι καὶ λ., xx 19 [cf. Arist. Nub. 1123 λαμβάνω οὐτ' οἶνον οὐτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου, Av. 111, Ran. 1240]. 'to receive as a thing in any way communicated': i 51 κακὸν λαμβάνειν, 'to take harm', ix 66 [cf. Arist. Nub. 1310]. in matrimonium accipere, 'to take to wife': vii 31 τὴν γυναῖκα ἔλαβες παρὰ τοῦ πατρὸς, 65. λαμβάνειν πείραν τινος, periculum, experimentum facere, 'to make trial of': viii 133 ἔξεστι

πεῖραν λαμβάνειν αὐτῶν,
xvii 6 τὴν ὥραν ἧς πάντες οἱ
πρόσθεν πεῖραν λαβόντες,
xx 68 γῆς πεῖραν λ. ῥᾶον ἧ
ἵππου

λανθάνειν, c. acc. pers., *latere aliquem*, 'to escape a person's observation': xi 152 ἐμὲ τοῦτο ἐλάνθανεν. with personal for impersonal construction, followed by a relative clause: i 137 ὅτι πονηρότατοί εἰσι οὐδὲ σε λανθάνουσιν. with reflexive pronoun and participle, *ignoro*, *non animadverto*, 'to do or suffer unconsciously': xv 63 οἴομαι λεληθέναι σέ (ex em. mea) σεαυτὸν ἐπιστάμενον, xviii 66, 76 ταῦτα ἐλελήθειν ἐμavτὸν ἐπιστάμενος, 67 λέληθα ἐπιστάμενος

λέγειν, *dicere*, 'to say', 'speak', 'utter': abs. x 8 λέγε. with obj. acc. iii 26, 103, xii 11 & σὺ λέγεις, x 11 λέγει, iv 161 τί λέγεις; (*admirantis*), 10 καλῶς λέγεις (*recte dicis*), v 86, vi 2, xii 92 λέγειν τε καὶ ποιεῖν, xxi 14, xvi 18 ὁρθῶς λέγοντες, xviii 42 λέξον μοι. λέγει followed by ἔφη pleonastically: x 8. λέγειν (*disserere*) περὶ τινος: vi 6. with ὥς, *ὅτι*: ii 75, 116, xv 16 ἔλεξας ὅτι, xi 66 λέξον πῶς, xviii 73. c. acc. prolept. xi 47. c. acc. et inf. iii 105. *dicere*, 'to have in mind when speaking', 'to mean': i 83, iii 44, xii 36, xvii 54, 57, 78. PASS. iv 118 λέγεται, 132, 141, xxi 79. καλῶς λέγεσθαι (*recte disputatione poni*): i 113.

perhiberi: vii 216 οἱ εἰς τὸν τετρημένον πίθον ἀντλεῖν λεγόμενοι, xii 113 ἡ τοῦ βαρβάρου λεγομένη ἀπόκρισις, xix 100 ὁ δεινὸς λεγόμενος γεωργός. *recenseri*, 'to be reckoned': xi 122 ἐν τοῖς ἱππικωτάτοις λεγόμενον, *ubi potius cum Cobeto scribendum censeo καταλεγόμενον*

λείπειν, *reliquum facere*, 'to leave remaining': xiv 8 μὴ λείπειν καρποὺς λυσιτελοῦντας τοῖς ἔργοις. PASS. xviii 18 τὸ ἐν τῇ γῇ λειφθέν, *sc. residuae stipulae*. λείπεσθαι, *inferiorem esse*, *cedere*, 'to be inferior to', 'come short of': c. gen. et partep. xix 38 οὐδὲν ἐμοῦ λείπει γινώσκων ταῦτα, *non minus scis quam ego*
λεπτός, ἡ, ὄν, *tenuis*, 'thin', 'poor': xvii 53 λεπτοτέρα γῇ) (παχυτέρα

λευκός, ἡ, ὄν, *albus*, 'white', 'pale': x 13 ὅπως λευκοτέρα ἔτι δοκοῖη εἶναι ἡ ἦν

λήγειν, c. particip., *desinere*, *desistere*, 'to leave off doing': i 171 ἀκιζόμεναι οὐποτε λήγουσιν

λήθειν⁷, *latere*, i. q. λανθάνειν, c. particip. vii 168 τοὺς θεοὺς οὐ λήθει ἀτακτῶν

λήθη, *ης, ἡ, oblivio*, 'forgetfulness': xii 59 λήθην ἐμποιεῖν

λίαν, *nimis*, 'too much': xix 24 λ. ἐπιπολῆς. c. art. *nimius*, 'excessive': xx 111 αἱ λίαν ἀνεπιστημοσύναι

λικμᾶν, *ventilare*, 'to winnow': xviii 41 τὸν σῖτον λικμῶντες, 51, 57 λικμήσεις τὰ ἄχυρα, 62, 17 οἱ λικμῶντες 'the winnowers'

λιπαρεῖν, *studiose cupere*, 'to be eager', 'importunate': c. inf. II 114 δσα λιπαρεῖς παρ' ἐμοῦ μανθάνειν

λιχνεῖα, *as*, ἡ (λίχνος, λείχω), *aviditas cibi et potionis*, 'greediness in meat and drink': I 153 δοῦλοι λιχνειῶν

λογίζεσθαι, *reputare, perpendere*, 'to take into account', 'consider': c. acc. rei VII 80

λόγος, ου, ὁ, *oratio*, 'statement', 'exposition', 'discourse': II 74, XI 21 πολλὸν λόγον ἔχόντων περὶ αὐτοῦ, XII 95 παρατραπόμενος τοῦ λ., XIII 44 ἀνθρώπους πιθανιστέ-
ρους ποιεῖν λόγῳ, XXI 3 τῇ ὑποθέσει τὸν λ. βοηθοῦντα παρέσχησαι, I 82 κατὰ γε τὸν σὸν λόγον, 102. *id*

de quo disputatur: XI 157 τὸν ἥττω λόγον κρείττω ποιεῖν. *ratio*, 'an account', 'a report of what one has done': XI 128 λόγον διδόναι καὶ λαμβάνειν, i.e. *rationem reddere et ab aliis reddi sibi iubere*. *mox est ἀπολογεῖσθαι et κατηγορεῖν*. [Cf. Plat. Prot. p. 336 c, Demosth. de Cherson. § 47 τὸν τῶν χρημάτων λόγον παρὰ τούτων λαβεῖν]

λοιδορεῖν, *obiurgare, reprehendere*, 'to rebuke', 'abuse': IX 94 λοιδορεῖν καὶ κολάζειν τὸν τούτων δεόμενον

λοιπός, ἡ, ὅν, *reliquus*, 'remaining': VI 13 τὰ λ. διεξιέναι, XVII 57 τὰ ἄχυρα τὰ λ. c. inf. XIII 6 ἔτι λοιπὸν αὐτῷ ἔστι γινῶναι, 'it remains for him to know'. τοῦ λοιποῦ (sc. χρόνου), *postero tempore, postea*, 'for the future', 'thenceforward', 'thereafter': X 58, a partitive

gen. denoting the time within the limits of which a thing occurs. I 168 τὸν λοιπὸν χρόνον. [Accusativus τὸ λοιπὸν significat perpetuitatem: contra genitivus τοῦ λοιποῦ, *postero tempore*, dicitur de re quae variis temporis posterius vestigiis fit. KUEHNER ad Anab. II 2, 5]

λουτρόν, οὔ, τό, *lavatio*, 'a washing', 'bathing': IX 42 τὰ ἀμφὶ λουτρόν, X 55 ὑπὸ λουτροῦ ἀληθινῶς κατωπτέυθησαν, V 44 θερμοῖς λουτροῖς

λύειν, *solvere, ut catenis vinctos*, 'to loose', 'release' as from bonds: PASS. III 30 λελυμένους (δεδεμένους. *dissolvere*, 'to dissolve', 'to break up') (καθίζειν: PASS. XII 4 πρὶν ἢ ἀγορὰ λυθῇ

Λυκαβηττός, οὔ, ὁ, *Lycabettus*, mons Atticae: XIX 33

λυμαίνεσθαι (λύμη), *corrumpere*, 'to spoil', 'damage': with acc. as usual in Xen. who does not use the dative: II 93 μανθάνοντες καθαρίζειν καὶ τὰς λύρας λυμαίνονται, III 83 τοὺς οἴκους λυμαίνεσθαι) (συναύξειν. [Cf. Dem. κατὰ Στεφ. α' § 27 δούλου λελυμασμένου τὰ τῶν δεσποτῶν]

λύμη^{5,7}, ης, ἡ, *detrimentum*, 'damage', 'mischief': V 33 αἱ κύνες τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης καρπῶν καὶ προβάτων

λύπη, ης, ἡ, *dolor*, 'pain') (ἡδονή: I 144 λῦπαι ἡδοναῖς περιπεπεμμέναι

λυπηρός, ὁ, ὄν, *molestus*, 'painful': IX 70 εἰ τι λυπηρὸν εἴη εἰς ταῦτα παρακαλοῦντες

λύρα, *as, ἡ, lyra, 'a lyre':* II 93
τὰς λύρας λυμαίνονται
Δύσανδρος: IV 141, 143, 146,
168

λυσιτελεῖν (λύειν, τέλος), *pro-*
desse, conducere, 'to in-
demnify for expenses in-
curring': c. dat. VI 57 ὥς μὴ
λυσιτελεῖν αὐτοῖς τὴν γεωρ-
γίαν, XX 84 μέγα διαφέρει εἰς
τὸ λ. γεωργίαν καὶ μὴ λ.,
XIV 8 τοὺς καρποὺς μὴ λεί-
πειν λυσιτελοῦντας τοῖς
ἔργοις

λυσιτελοῦντως, *utiliter, 'pro-*
fitably': XX 114 τὸ τὰ ἔργα
μὴ τελείσθαι λ. πρὸς τὴν δα-
πάνην, ita ut fructum capias.
Cf. ἀλυσιτελής

M

Μὰ Δία, *per Iovem, 'by Zeus':*
negative because of context
XII 3. ναὶ μὰ Δία, affir-
mantis vehementius: XII
63, XIV 5. οὐ μὰ Δία,
negantis in responsione:
I 124, XII 29, 82, 99, XXI 69

μάζα, *ης, ἡ (μάττειν 'to*
knead'), panis hordeaceus,
'barley bread')(ἄρτος,
'wheaten bread': VIII 55 ἡ
μάζης ἡ ἄρτου

μακάριος, *ία, ιον, beatus: V 2*
οἱ μακάριοι admodum opu-
lenti, 'the rich and better
educated'

μακρός, *ά, όν, longus, 'long',*
'far': III 53 μακρὰν ὁδὸν
βαδίζοντα

μάκτρα³, *ας, ἡ (μάττειν), vas*
in quo farina subigi solet,
'a kneading-trough': IX 42

μάλα, *valde, 'very': εὖ μάλα*
egregie, 'right well': XIV 12.
c. καὶ in responsione, v. s.

καί, *VII 4 οὐ μάλα. αὐ-*
τίκα μάλα=Fr. tout à
l'heure: XV 52. μάλλον,

magis, 'rather': XIX 53,
πολὺ μ. I 99, IV 152, V 78,
XV 75, XX 19, 27, II 55 σοῦ
μάλλον, XI 143 μάλλον ἢ,
VI 8, XII 99 οὐδὲν μάλλον,
nililo magis, III 64 οὐδὲν τι
μάλλον, 76, XV 47, 50, XIII
8 τί μάλλον ἢ; ὅτι μά-
λιστα XVI 67; III 100 παῖδα
νέαν μάλιστα ('extremely
young'), XVIII 36, XIX 11
ὅπως μ. ἂν βλαστάνοι τὸ φυ-
τόν, 83, XX 127, VIII 123 μ.
πάντων, plerumque, 'for the
most part': XIX 16. in
respondendo simpliciter af-
firmat, maxime, recte, 'cer-
tainly', 'assuredly': III 102,
XIX 43

μαλακία, *ας, ἡ (μαλακός),*
mollities, ignavia, 'softness',
'weakness')(καρτερία: I 139
μαλακία ψυχῆς, V 16 μετὰ
μαλακίας

μαλακός, *ή, όν, mollis, 'soft*
to the touch': XIX 47 διὰ τῆς
μαλακῆς (sc. γῆς). mitis,
'gentle': XX 100 αὖρας θη-
ρεύων μαλακός

μανθάνειν, *discere, 'to learn':*
XIII 32 μανθάνειν τι ἐκ
τινός, II 88 μανθάνειν (παρ-
έχειν ἄλλω) ἐν τοῖς αὐτοῦ
αὐλοῖς, XIX 12 μάνθανε ὅ τι
μὴ ἐπίστασαι, XV 57 κατατρι-
βῆναι μανθάνοντας, XVI 45,
XX 137 ὅτε ἔμαθε παρ' ἄλ-
λου τούτο, II 94 ἐν τῷ σῶ
οἰκῷ μ., 107 (didicisse i. e.
scire) μουσικὴν μαθεῖν παρ'
ἐμοῦ, 126, VI 25 πάσας τὰς ἐπι-
στήμας μαθεῖν, VII 49, XV 15
μαθεῖν ὅπως δεῖ, VI 41, XV
30, XVIII 74 ῥάστη μαθεῖν, XX
2, XV 60 δύσκολος μ., 74 εὔπε-

τὲς μ., viii 136 τὸν μαθησόμενον, xvi 45, xiii 12 ἐὰν τὰ ἔργα μάθῃ ὥς ἐστὶν ἐργαστέα. c. inf. 15 ἄρχειν οἶμαι δεῖν αὐτὸν μαθεῖν τῶν ἐργαζομένων, xii 102, xiii 35, 41, xv 37

μαστεύειν^{5,7}, *quaerere*, 'to look for', 'search after': viii 101 **μαστεύειν** ὅτου ἂν δέῃ, v 64 τὴν τροφὴν **μαστεύειν**

μαστευτής⁴, οὐ, ὁ, *inquisitor*, 'one who searches for': viii 85 **μαστευτοῦ** δεῖται

μάτην, *frustra*, 'in vain': vii 217 μ. **πονεῖν**

μάττειν, *pinsere, farinam subigere*, 'to knead dough': x 73 τὸ δεῦσαι καὶ μάξαι

μάχεσθαι, *pugnare, praelium committere*, 'to fight' of armies: viii 32, 33 πῶς ἂν οὕτως ἔχοντες **μαχέσαιντο**; xx 56 ὥς ἂν ἄριστα **μάχοιντο**. c. dat. pers. 'to fight against': iv 132 τῷ ἀδελφῷ **μαχοῦμενος** (*cum fratre pugnaturus*)

μεγαλείως, *magnifice*, 'splendidly': xi 52 θεοὺς μ. τιμᾶν, i.e. *splendidis et largis sacrificiis*

μεγαλογνώμων, ον, *magnanimus*, 'with lofty sentiments', 'high-minded': xxi 48

μεγαλοπρεπῶς, *magnifice*, 'as befits a great man': ii 36

μεγαλόφρων, ονος, ὁ, ἡ, *magnanimus*, 'noble-spirited', 'high-minded': x 5

μεγαλύνεσθαι, *gloriarī in aliqua re*, 'to boast of a thing': xxi 25 **μεγαλυνόμενος** ἐπὶ τῷ ἐναντιοῦσθαι τῷ ἄρχοντι

μεγάλως, *magnopere*, 'greatly'. **μέγιστα**, *maxime*, 'very much': xxi 60 **μέγιστα** βλάψαι καὶ **μέγιστα** τιμῆσαι, 61

Μέγαρα, τὰ, 'Megara', a city on the Saronic Gulf: iv 144

μέγας, *μεγάλη, μέγα, magnus*, 'great': xxi 52 **μέγας** ἀνὴρ, xxi 49 *μεγάλῃ χειρὶ*, ii 33 *πολλά τε καὶ μ. θύειν*, 39 *μεγάλα τελεῖν*, iv 59 *δώροις μεγάλοις*. viii 82 *μείζονι χώρᾳ*. *procerus*, 'tall': x 16 *μείζων δοκοῖε εἶναι ἢ ἐπεφύκει*. *gravis, magni momenti*, 'important': vii 42, xv 15, xxi 52 *μεγάλα διαπράσασθαι*, 67, 73 τὸ **μέγιστον** δὴ

μεθύειν, *ebrium v. temulentum esse*, 'to be drunk with wine': xii 59 τὸ μ. **λήθην** ἐμποιεῖ

μειοῦσθαι, *deteriorem reddi*, 'to become smaller or worse' (αὐξεσθαι: iv 116

μείων, ον, *minor*, 'smaller': xvii 79 μ. τὸ σπέρμα ἐμβαλεῖν. **μείονα**, *pauciora*, 'fewer', 'less': iii 17 οὐδὲν πλεον ἄλλὰ **μείονα** τούτων *κεκτημένους*, xx 86 *ἐργαστήρων καὶ πλεόνων καὶ μειόνων* dub.

μέλει, *curae est*, 'it is an object of care': c. dat. pers. et gen. rei, xi 50 **μέλει** μοι τούτων. c. ὅπως: 47 **μέλει**

σοι ὅπως *πλουτήης*; **μεμεληκέναι** *impersonaliter cum dativo dicitur*; *personaliter, ut praesens, non item*, ii 115 **μεμεληκέναι** μοι *non me neglexisse*

μελετᾶν, *meditari, commentari*, 'to profess', 'practise': c. acc. rei, iv 165 τῶν *πολεμικῶν* τι ἢ τῶν *γεωργικῶν* ἔργων **μελετᾶν**. c. infin. 'to practise doing a thing': xi 39 *λέγειν μελετῶν*, 136, 139, 151 *αὐτὰ ταῦτα διατελεῖν μελετῶν*, ἀπολογεῖσθαι

κτλ., 133 κατηγορεῖν μελε-
τᾶν

μελέτη, ης, ἡ, *meditatio*, 'prac-
tice': κνι 49 τοῦτο μελέτης
δεῖται

μέλιττα, ης, ἡ, *apis*, 'a bee':
vii 98 ἡ ἐν τῷ σμήνῃ ἡγεμῶν
μέλιττα, 170, 172, τὰς μ.
175, 206, 207, κνι 105 οἱ
κηφήνες διαρπάζουσι τῶν με-
λιττῶν τροφήν

μέλλειν, *meditari, cogitare*, 'to
be on the point of', 'to be
about to': xi 126 ἔμελλον
τοῦτο ἐρήσεσθαι, ix 14. *velle*,
spectare, propositum habere,
'to intend', 'mean': xii 26
εἰ μέλλει ἀρκέσειν (*sequente*
in apodosi necessitatis signi-
ficatione), εἰ μέλλει ἔσεσθαι
xiii 4, vii 201, xvi 65, vii
110 τοῖς μέλλουσιν ἔξειν,
xv 43 τὸν μέλλοντα δυνήσ-
εσθαι, xxi 72, v 69 τὸν μέλ-
λοντα εὖ γεωργήσειν, xvi 5
τὸν μέλλοντα ὀρθῶς γεωρ-
γήσειν. c. inf. praesent.
τὸν μέλλοντα—ἐπιμελεῖ-
σθαι xv 39, 49, xx 54 τὸν
μέλλοντα σπείρειν. It

often stands without its in-
finitive, when the verb im-
mediately precedes or fol-
lows: κνι 6 τί δ' οὐ μέλλω
(sc. εἰδέναι); *quidni norim?*
xix 51 τί δ' οὐ μέλλει ὑπο-
βάλλεσθαι; ('of course it
must be put underneath')

μέμνημαι, v. s. *μιμνήσκειν*
μέμφεσθαι, *reprehendere, vitu-*
perare, 'to upbraid', 'find
fault with': c. acc. xi 141
ἡ μέμφομαί τινα πρὸς
τοὺς φίλους ἡ ἐπαινῶ, 149.
c. dat. pers. et acc. rei, 'to
impute as blameworthy',
vitio vertere, obicere ali-
quid alicui: ii 104, 106,

111 οὐκ ἂν τοῦτο ἐμέμφου
μοι

μέν, a weak form of μῆν (not,
as is sometimes supposed,
connected with εἷς as its
neuter, for εἷς comes from
ἐνς for σέμς and therefore
ἐν is for σεμ (not μέν), and
μία for σεμία: cf. Lat.
sem-el, sim-plex, sin-gulus=
sem-gulus, but) from the
pronominal stem *am*, seen
in Lat. *ego-met*, and in the
superlative forms, as πρό-
μο-s, *pri-mu-s*, *sum-mu-s*
=*sup-mu-s, opti-mu-s* etc.

A. I. used absolutely
or determinatively with-
out correlative δέ, 'cer-
tainly', 'surely', 'indeed':
xiii 24 οὐ μέν δῃ (in
answer to a question), πάνν
μέν οὖν κνι 52, 96

II. followed by δέ in the
correlative clause:—1. to
mark opposition, as xix
32 ξηρὰ μέν—ὕγρὰ δέ, i 65,
94, ii 63, 122, iii 114 etc.
2. where the clauses contain
different matter without
being opposed, as ii 32 πρῶ-
τον μέν—ἔπειτα δέ, iii 29
ἐνθα μέν—ἐνθα δέ, κνι 36
ποτέ μέν—ποτέ δέ, iv 22.
most frequently with the
article used pronominally:
xi 109 τὰ μέν βάδην, τὰ δέ
ἀποδραμών, i 152, iii 6, 37,
59, xvi 35, xix 129, xx 50.
3. with the principal word
repeated (*anaphora*): i 88
κάκιον μέν—κάκιον δέ, iii 16
πολλὰ μέν—πολλὰ δέ, vii 36
ἐλάχιστα μέν—ἐλάχιστα δέ,
x 13, xi 57, xx 68. Some-
times μέν is omitted as in
xv 1. 4. where one of the
correlative clauses is inde-

pendent, the other takes the participle or some other dependent form: vii 54. 5.

where one of the two opposed clauses is really subordinate to the other (*parataxis*): ii 63, viii 108, xix 4, xx 50. 6.

where equivalent particles take the place of *δέ*, as *ἀλλά* xx 61; *μέντοι* ii 22, x 49, xii 105, xv 50, xvii 4, 68, 73. 7.

with *ὁμως* added to *δέ*, to give emphasis to the opposition: xi 34. sometimes

answered in anacoluthon by a copulative particle: vii 54.

8. where the antithetical clause is implied mentally but not expressed: xviii 3 *ὅτι μὲν οὖν τέμνειν τὸν σῆτον δεῖ οἶσθα*, xii 57 *πρῶτον μὲν*. This *μὲν solitarium*

is used to emphasize assertions made by a person concerning himself, as opposed to others: v 50 *ἐμοὶ μὲν θαυμαστὸν δοκεῖ*, vii 33, xviii 63, xxi 62. with the demonstrative pron. *τούτους*

μὲν iii 63, xvi 27, 49, xvii 16, 49, xviii 25, 29, 38.

with interrogatives: xii 55 *ποίους μὲν δῆ;* with proper names, as *Κῦρος μὲν*

iv 124. 9. double *μὲν* followed by double *δέ*: iv

74, ix 56; the second *δέ* is dropped iv 61

B. *μὲν* before other particles:—1. where each particle retains its own separate

force; *μὲν γάρ*, with omission of *δέ* clause xvii 44,

xix 66. *ἀλλὰ—μὲν δῆ* xi

13, *σὺ μὲν δῆ* xviii 63.

to express positive certainty on the part of the speaker

or writer, *οὐ μὲν δῆ—γε*, *nequaquam, minime vero*: xiii 24.

μὲν δῆ, continuative, 'to wind up a series of facts, closing a statement': i 94, iv 63, viii 116, 148, xi 1, xvi 24, xviii 75. See Kuehner on Xen. Mem. i 2, 62. *μὲν οὖν*

vi 5, xviii 4

III. where the combination of particles causes a corresponding change of sense: *μὲν—γε*: v.s. *γε*.

μὲν οὖν in replies, as a strong affirmation (*imo, imo vero*), 'yes indeed': xi

137, xvii 52. or in conceding more than was asked, so as to correct a statement, 'nay rather': vii 201,

xvi 74. 1. *μέντοι*, with the force of a conjunction, *tamen, vero*, 'but

however', 'yet': xi 105, xvi 14. *οὐ μέντοι—γε* xii

107, xiv 12, xvii 68, xxi 69. *εὖ γε μέντοι* xx 116.

2. as an adverb in strong protestations: *γελοῖον μὲν*

τᾶν (μέντοι αὖν) εἶη i 37, ii 13. or in eager or positive assent: i 56, xiii 6,

vii 185 *ἦ—δεήσει ταῦτα ποιεῖν; Δεήσει μέντοι. καὶ—μέντοι, atque adeo*: v.s.

καὶ μέναν, manere, 'to stay': vii 186 *ἐνδον μ.*, 174 *ἐν τῷ*

σμήνῃ μένουσα. non *auferere*, 'to stay where one is', 'not to run away': v 78

ἐλπιδῶν ἀγαθῶν οἱ δοῦλοι δέονται, ὅπως μένειν ἐθέλωσι

*μένος*⁵, *eos, τό, ardor animi et impetus*, 'spirit', 'determination': xxi 64 *μένος*

ἐκάστω ἐμπέσῃ τῶν ἐργα-
τῶν

μεντάν = μέντοι ἄν: ι 37,
χι 17

μεριμνάν, *summa diligentia
perpendere*, 'to give one's
mind to a question as of
philosophy', 'to study a
thing deeply': xx 137 οὕτε
μεριμνῶν ἦρεν

μέρος, εὖς, τό, parts, 'share',
'part' (the whole: vii 139
πλεῖον μέρος τοῦ φόβου, 142,
xviii 43 ἐκ τοῦ προσηνέμου
μ. τῆς αἰῶ

μεσημβρία, ας, ἡ, *meridies*,
'the south': ix 24 πρὸς
μεσημβρίαν ἀναπέπταται
(ἡ οἰκία)

μέσος, η, ον, *medius*, 'in the
middle', 'intermediate': of
time, xvii 24 σπόρος ὁ πρῶ-
μος ἢ ὁ μέσος ἢ ὁ ὀψιμώτα-
τος, xvi 77 ἐν μέσῳ τῷ θέρει
(‘in midsummer’), id. ἐν
μέσῃ τῇ ἡμέρᾳ (late Greek
for μεσημβρία, Rutherford,
New Phrynichus p. 126).
τὸ μέσον, *medium*, 'the
space between': viii 128 τὸ
μ. τούτων καλὸν φαίνεται,
131. ἐν τῷ μέσῳ, in
medio, publice, 'in public',
'open to all': v 36 ἐν τῷ
μέσῳ τοὺς καρποὺς τρέφουσα
i.e. *aggressuro patentes*, vii
144 τὴν ἐπιμέλειαν εἰς τὸ
μέσον (in *commune*, *aequa-
lem*) ἀμφοτέροις κατέθηκεν,
147 τὸ ἐγκρατεῖς εἶναι εἰς τὸ
μέσον κατέθηκε

μεσοτομεῖν³, *stramentum me-
dium subsecare* (Varro):
xviii 16 νομίζω ὀρθῶς ἄν
ποιεῖν μεσοτομῶν, i.e. *ita
metens, ut partem culmi
mediam in agro relin-
quam*

μεστός, ἡ, ὄν, *refertus*, 'filled':
c. gen. iv 103

μετά:—A. c. gen. *cum*, 'with',
implying a closer connexion
than σύν: vii 67 μεθ' οὗτου
ἐκαθεύδομεν ἄν, 105 κεῖται
μετ' ἀλλήλων, v 10 μετὰ
ἡδίστων ὁσμῶν. as a peri-
phrasis for adverb: vii 80
μετ' ἀσφαλείας for ἀσφαλῶς,
v 16 μετὰ μαλακίας for
μαλακῶς. B. c. acc.,
of Sequence in order of
Time, 'after', 'next to':
iii 12 μετὰ τοῦτο, xi 69
μετὰ ταῦτα, 100 μετὰ δὲ
ταῦτα

μεταβάλλειν, *invertere arando*,
novare, 'to turn over the
soil': xvi 73 εἰ ἐν τῷ θέρει
ὅτι πλειστάκις μεταβάλοι
τις τὴν γῆν. Cf. Verg. Georg.
iii 161 *campum fractis in-
verttere glebis*

μεταδιδόναι, *communicare*, *im-
pertire*, 'to give part of',
'give a share in': c. gen.
rei ix 69 τῶν εὐφροσυνῶν
μεταδιδόντες. c. gen.
rei et dat. pers. ix 73 τῆς
εὐπραγίας αὐτῇ μεταδιδόν-
τες

μεταρρυθμίζειν, *aliter formare*,
hinc corrigere, *meliora do-
cere*, 'to remodel', hence
'to reform', 'amend': xi 99
μεταρρυθμίζω ἐὰν ἔχω τι
βέλτιον τοῦ παρόντος, 11 ἵνα
μεταρρυθμίσης με, 13 πῶς
ἂν δικαίως μεταρρυθμισαι-
μι ἄνδρα ἀπειργασμένον κα-
λὸν τε κάγαθόν;

μεταχειρίζεσθαι, *in manibus
habere*, *administrare*, 'to
have in hand', 'to have the
management of', Fr. *ma-
nier*: xiv 7 ὁ τοὺς καρποὺς
μεταχειρίζόμενος

μέτεστι μοί τινος, *particeps sum alicuius rei*, 'I have a share in a thing': c. gen. rei ix 98 τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων

μετέχειν, *partem habere, uti*, 'to take part in', 'use': xvii 34 παντὸς μετέχειν τοῦ σπόρου

μετοπωρινός³, ἡ, ὅν, *autumnalis*, 'autumnal': xvii 8 ὁ μετοπωρινὸς χρόνος

μετρίως, *modice*, 'moderately', 'comme il faut': xii 88 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσι, 'are moderate'

μέχρι et **μέχρις**, *usque ad, tenus*, 'even to', 'as far as':—1. of place: xviii 55 μέχρι τοῦ ἡμίσεος τῆς ἄλω, xix 69 μ. βυθοῦ, 'to the very bottom'. 2. of measure or degree: xi 79 μέχρι τούτου (*hactenus*, 'so far') ἔπομαι, ὅτι. 3. of time: xvii 31 ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὀψιμωτάτου σπείρειν

μῆ, 'not', the negative of will and thought, as οὐ is the neg. of fact and statement; μῆ rejects, οὐ denies; μῆ is relative, οὐ absolute; μῆ subjective, οὐ objective. L. S.

A. in independent sentences, in expressions of will or wish, command, entreaty, warning. 1. with imperat. pres. implying a continued prohibition. 2. with subj. implying a specific prohibition and warning, with 2 pers. of the aor.: viii 8 μηδέν τι ἀθυμήσης. 3. with optative to express

a wish that a thing may not happen: x 26 μῆ γένοιτο σὺ τοιοῦτος

B. in dependent clauses.

1. with the final conjunctions *ἵνα*, *ὥς*, *ὅπως*: ii 50 ὅπως μὴ οἰκτρὸς γένωμαι, vi 60 ὅπως—μῆ ποιῶμεν, vii 192, ix 28 ἵνα μὴ ἐκφέρηται ἐνδοθεν ὅ τι μῆ δεῖ, xviii 16, 62 ἵνα μὴ δις ταῦτά ἀχυρα δέη λικμᾶν. after ὅπως

and ὥς with future indicative or optative: ii 68 ἐπιμελεῖσθαι ὅπως ἂν—μῆ—πένης γένοιτο, iii 71 εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσῃ τούτου, x 62 ὥς ἂν τῷ ὄντι καλὴ φαίνοιτο ἀλλὰ μὴ μόνον δοκοίη.

2. in the protasis of conditional sentences, after *εἰ*, *εἰάν*, *ἤν*, *ἄν* and temporal conjunctions used conditionally as *ἐπειδάν*, *ὅταν*: i 20 καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, i 30, i 49 κἂν—μῆ ἐπίσταιται, i 70 εἰ μὴ ἀποδοῖτο, i 84, 94, ii 82, 86, 105, 126, iii 71, 91, iv 114, v 61, vii 8, 210, 212, 230, viii 58, 103, 114, ix 4, 108, xiii 8, xvi 18, xviii 3, xix 66, iv 104 ὅταν μῆ ἡ ὥρα τοῦ ἔτους ἐξέλγῃ, i 118 ὅπῃταν αἰσθανώμεθα μῆ θέλοντας ποιεῖν.

3. in relative clauses when they imply a condition or generality: i 81 εἰ πωλοῖται αὐτὸ πρὸς τοῦτο ᾧ μῆ ἐπίσταιτο χρῆσθαι, ii 78 οὐδὲ ἄλλο οὐδὲν ὅτῳ μῆ τις ἐπίσταιτο χρῆσθαι, iv 66 ὅπόσῃ μῆ αὐτὸς ἐφορᾷ, v 100 ὅ τι τε χρῆ ποιεῖν καὶ ὅ τι μῆ, ix 101 ὅτῳ ἂν μῆ δῶ ὁ κύριος, xi 111 ὅσα μῆ διημερεύειν, 148 ἃ ἂν μῆ βουλώμεθα πράττειν, xiii

11, XXI 25, XVI 12 ὅ τι δύναται ἡ γῆ φέρειν καὶ ὅ τι μὴ, XIX 7 πῶς (ἐπίσταμαι), ὅστις μὴ οἶδα; 12 μάθανε ὅ τι μὴ ἐπίστασαι.

4. a. with the Infin. always, except after verbs of saying and thinking (*oratio obliqua*): (x 43 ἐμὲ νόμιζε μὴ ἡδεσθαι because of the imperative, cf. XIX 12) VI 55 ψηφίζεσθαι μὴ ἀρήγειν, x 64 συνεβούλευον αὐτῇ μὴ καθῆσθαι, XI 53, 60, 105, XII 111 δεῖ εἶναι—μὴ ὀκνοῦντα. after ὥστε or ὡς (except when the Inf. represents Indic. or Opt. as in *oratio obliqua*): I 96 τὸ ἀργύριον οὕτω πρόρρω ἀπωθείσθω ὥστε μὴδὲ χρήματα εἶναι, VIII 68 ἐγχειριεῖ ἕκαστον ὥστε μὴ ἀπορεῖν χρῆσθαι, XIV 8 ἀφανίζειν ὥστε μὴ λείπειν. Always with the articular infinitive: I 59 διὰ τὸ μὴ ἐπίστασθαι, VIII 147 τὸ μὴ εἶναι τεταγμένον. b. after verbs of negative result signifying to refuse, forbid, deny, oppose, hinder, deprive: II 97 ἀποφεύγειν μοι πειρᾶ μὴδὲν με συνωφελῆσαι, XII 77 ὑφίεμαι μὴδ' ἐπιχειρεῖν. c. after verbs of saying and thinking (*oratio obliqua*) οὐ is the regular negative; but in verbs meaning 'to swear', 'pledge', 'believe' etc. the neg. is μὴ: IV 165 ὀμνυμι μὴ πώποτε δειπνήσαι. 5. with the participle when it can be resolved into a conditional clause: I 72 μὴ ἀποδιδόμενοις, 76 μὴ πωλούμενοι οὐ χρήματα εἰσι, XI 77. when the participle is used in a ge-

neric or characteristic sense with the article: VIII 65 τὰ τε σᾶ ὄντα καὶ τὰ μὴ, 66 τὸ μὴ ὄν, XVI 8 ὁ μὴ εἰδώς, XX 75 τοῖς μὴ ἐργαζομένοις, 81, 102, 124, I 66 τῷ μὴ ἐπισταμένῳ, 69, 73, II 75, XV 24 τοῖς μὴ ἐπισταμένοις. and similarly with adjectives when the members of a class are indefinite: XVI 24 οἱ μὴ πάντῃ ἔμπειροι γεωργίας, 'all who are inexperienced in agriculture'. 6. after verbs expressing fear, apprehension, anxiety, mostly with aor. subj.: XXI 80 φοβούμενος μὴ δις ἀποθάνῃ, XVI 29 φοβούμενον μὴ οὐ γνῶ, VII 232 φοβεῖσθαι μὴ γένῃ, IX 66 τὸ προνοεῖν μὴ τι κακὸν λάβῃ, XII 6 φυλάττει μὴ ἀποβάλλῃς τὴν ἐπώνυμιαν, II 50 οἰκτεῖρω σε μὴ πάθῃς

C. in QUESTIONS: in direct questions with subj. where the answer anticipated or expected is not clearly negative as with the Indic.: XII 1 μὴ σε κατακωλύω; 'am I detaining you?' 'I hope I am not detaining you':—with ἄρα when a plainly negative answer is expected: IV 27 ἄρα μὴ αἰσχυθῶμεν;

μηδέ, as a conjunction, nec, 'nor': XX 66 εἰ μήτε ἰδεῖν ἔχοι καρπὸν μὴδὲ φυτὸν αὐτῆς, 80. as an adverb, ne—quidem, 'noteven', 'also not': I 96, II 66 μὴδὲ ἕκατοστόν μέρος, I 31 εἰ μὴδ' ἐν τῇ αὐτῇ πόλει εἴη, VIII 12 μὴ δύνασθαι λαβεῖν ἢ τὴν ἀρχὴν μὴδὲ ζητεῖν, XII 77, XVII 36

μηδεῖς, μηδεμία, μηδέν, *nullus*, 'none': xi 52 ἦν μηδέν ἀναγκαῖον ἢ κατὰ πόλιν. μηδέν, as an adverb, *nihil*, i.e. *non*, 'not at all': ii 97 μηδέν με συνωφελῆσαι, viii 8 μηδέν τι ἀθυμήσης, xi 53 τὴν πόλιν μηδέν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι. [So in Engl. 'nothing' is used adverbially: Shakesp. All's Well iii 7, 41 *it nothing steads us*, Hen. IV. A. v 1, 38 *you were nothing so strong and fortunate as I*]

μήκος, εὖς, τό, *longitudo*, 'length' (*spatium*, *tractus*, Zeune): xix 9 ὁπόσον μήκος τὸ φυτὸν ἐμβάλλειν

μήν, *vero*, *sane*, 'verily', 'in sooth', used to strengthen asseverations. ἀλλὰ μήν, *verum enimvero*, 'yet truly': viii 134 ἀλλὰ μήν οὐδὲ τοῦτο δεῖ ἀθυμῆσαι, xv 56. οὐδὲ μήν, *neque vero*, 'nor indeed': xii 73. See note on Hier. x 5 l. 26.

μήν, *μηνός*, ὁ, *mensis*, 'a month': vii 192 ὅπως μὴ ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη εἰς τὸν μῆνα δαπανᾶται, ix 45 τὰ κατὰ μῆνα δαπανώμενα

μηπώποτε, 'never yet': iv 165

μήτε—μήτε, *neque—neque*, 'neither—nor': ii 86 μήτε αὐτός—μήτε ἄλλος, vi 37 μήτε ποιοῦντας μήτε κινδυνεύοντας, x 20 εἰ μήτε κομπάζοιμι—μήτε ἀποκρυπτοῖμην τι τῶν ὄντων μηδέν, xi 111 μήτε κερὸς μήτε ἄγαν πλήρης, xviii 16 μήτε οἱ ἀλοῶντες—μήτε οἱ λικμώντες, xix 7 μήτε—μήτε—μήτε—μήτε—μήτε, xx 66 εἰ τις—μήτε ἰδεῖν ἔχει καρ-

πὸν μηδὲ φυτὸν αὐτῆς μήτε ὅτου ἀκοῦσαι τὴν ἀλήθειαν περὶ αὐτῆς ἔχει

μήτηρ, ἑρὸς, (ρός), ἡ, *mater*, 'mother': vii 36, 86 ἡ μήτηρ, 'my mother': met. v 79 ὃς ἔφη τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα (*causam et originem*) καὶ τροφὸν εἶναι

μηχανᾶσθαι, *moliri*, *excogitare*, 'to contrive', 'devise': i 149 μηχανᾶσθαι προσόδους, ii 48 μ. χρήματα (*rationes pecuniae parandae*), v 72

μηχάνημα, τό=τὸ μεμηχανημένον, *machina bellica*, 'an engine of war': viii 76 πολλοῖς μηχανήμασιν (*ναῦς*) ἀνθώπλισται πρὸς τὰ πολέμια πλοῖα

μιγνύναι, *miscere*, 'to mingle': xx 18 μιγνύναι κόπρον τῇ γῇ, 'to manure the land'. PASS. xx 62 ἡ ἄλμη μιγνυμένη τοῖς ἀνάλοις

Μίθρης, ου, ὁ, the Persian Sun-god: iv 165 δμνυμί σοι τὸν Μίθρη

μικρός, ἄ, ὄν (or *σμικρός*), *parvus*, 'small', 'little' in point of size: viii 72 ἐν σμικροτάτῳ ἀγγεῖῳ, 109 πλοίοις μ. 2. 'little' in quantity, *paucus*, ii 53 πάνν μικρὰ πορίσαντες

μίλτος; ου, ἡ, *minium*, 'red lead': x 35 μίλτῳ ἀλειφόμενος, x 39 ἄπτεσθαι μίλτον, 40 μιμείσθαι, *imitari*, 'to take after', 'imitate': xi 32 ἵνα πειρώμην σε μιμείσθαι, iv 28 τὸν Περσῶν βασιλέα μιμήσασθαι (in agricultura)

[μιμνήσκομαι] μεμνήσθαι, *recordari*, *meminisse*, 'to remember', 'bear in mind': ix 59 μεμνήσθαι ὅτι ἂν τῷ

διδῶ. c. inf. praes. viii 136 τὸν μεμνησόμενον καταχωρίζειν ἅπαντα. c. particip. vii 238 τοιαῦτα δοκῶ μεμνησθαι διαλεχθεῖς, viii 149 τοιαῦτα διαλεχθεῖς δοκῶ μεμνησθαι. followed by a relative particle: ii 74 οὐκ οὖν μέμνησαι ὅτε;

μισεῖν, *aversari*, 'to hate': xxi 20. PASS. *invisum esse*, 'to be hated': xxi 21

μισθοφορεῖν, *pro mercede operam suam locare*, 'to receive wages', 'serve for hire': i 22 τὸν ἄλλον οἶκον οἰκονομοῦντα μισθοφορεῖν

μισθοφόρος, *ον*, *mercede conductus*, 'serving for hire'. οἱ μισθοφόροι, *milites mercenarii*, 'mercenaries': iv 48 ἐξέτασιν ποιεῖται τῶν μισθοφόρων

μνήμη, *ης, ἡ, memoria, vis reminiscendi*, 'memory', as a power of the mind: vii 143 τὴν μνήμην εἰς τὸ μέσον ἀμφοτέροις (sc. man and woman) κατέθηκεν (ὁ θεός)

μνημονικός, *ἡ, ὄν, memoria valens*, 'for memory': τὸ μνημονικόν = μνήμη, ix 65 ἢ τὸ μν. μάλιστα ἐδόκει ἔχειν

μόνος, *η, ὄν, solus*, 'alone': xii 61. ADV. *μόνον, tantum, non nisi, nil nisi*, 'only', 'nothing but', 'merely': vii 39 εἰ μόνον ἦλθεν ἐπισταμένη ἱματίων ἀποδείξαι, viii 103 ἐὰν μόνον μὴ ἀπολέσῃ τοὺς μὴ ἀμαρτάνοντας, ἀγαπητόν, x 62, xi 60 μὴ μ. ἀλλὰ καί, xiv 28, 36

μορφή, *ῆς, ἡ, forma, species oris*, 'the outward form': vi 84 ἐνίοις τῶν καλῶν τὰς μορφὰς πάνυ μοχθηροὺς ὄντας τὰς ψυχὰς

μουσικός, *ἡ, ὄν, artium liberalium studio excoltus*, 'a scholar': xii 100 ἄμουσον ὄντα αὐτὸν ἄλλους μουσικοὺς ποιεῖν. μουσική (sc. τέχνη), *ἡ, musica*, 'music': ii 107 μουσικὴν μαθεῖν, 108 δεινότερους ἐμοῦ περὶ μ.

μοχθεῖν, *labores et aerumnas perpeti, laborare*, 'to be distressed with labour', 'to labour' (principally confined to the poets, though Thucydides uses it twice i 70, 5, ii 39, 3, and Xenophon several times Mem. ii 1, 17, Anab. vi 6, 31, Ven. xii 15): xviii 16 ἵνα μὴ μοχθῶσι περιττὸν πόνον

μοχθηρός, *ά, ὄν*:—1. *aerumnosus*, 'wretched'. 2. *pravus, turpis*, 'morally bad': vi 84 μοχθηροὺς ὄντας τὰς ψυχὰς)(καλοὺς

μυριάς, *άδος, ἡ, decem milia*, 'a number of 10,000': iv 134 πολλαὶ μ., viii 44

μυριοπλάσιος⁸, *ον*: viii 137 μυριοπλάσια (*millies plura, infinito plura*) ἡμῶν ἔχει ἡ πᾶσα πόλις. Cf. ii 23 ἑκατονπλάσιονα τούτου

N

Ναί, *nae*, 'yea', 'verily': ναὶ μὰ, in oaths, 'yea by'; ναὶ μὰ Δία, ii 14, xii 47. in affirmative replies: iii 23, xii 63, xiii 6, xiv 5, xvii 80, v. s. μὰ

ναύκληρος, *ου, ὁ, dominus navis qui naviculariam facit*, 'a ship-owner', 'ship-master', who generally acted himself as skipper: viii 80 φορτίων ὅσα ναύκληρος κέρδους ἕνεκα ἀγεται

ναῦς, ἡ, *navis*, 'a ship': vii 75 ὁρμίζεται ναῦς καὶ ἀνάγεται, 88 πρῶτος τῆς νεώς, 98 πῶς κεῖται τὰ ἐν τῇ νηί

νεατός⁴, οὐ, ὁ, *arvorum renovatio, novalis aratio*, 'the ploughing up of fallow land': vii 113 νεατὸς καὶ σπόρος καὶ φυτεία

νειοποιεῖν⁴, *vervactum facere*: xi 97, where see note

νεκρός, οὐ, ὁ, *cadaver*, 'a corpse': iv 139 περὶ τὸν ν. μαχόμενοι

νεογνός, ὃν (νεόγονος), *recens natus*, 'newly born': vii 119 ἡ τῶν νεογνῶν τέκνων παιδοτροφία, 134

νεός, οὐ, ἡ, i. q. νειός, *novale*, 'land ploughed up anew after being left fallow': xvi 66 εἰ μέλλει ἀγαθὴ ἡ ν. ἔσεσθαι, 49 τῷ σπόρῳ νεὸν ὑπεργάζεσθαι, xx 17 τῷ σπόρῳ νεὸν προεργάζεσθαι, xvi 79 εἰ σκάπτοντες τὴν ν. ποιοῖεν, xvii 1 περὶ τῆς νεοῦ

νέος, νέα, νέον, *iuvenis*, 'young': xx 96 νέοι ὄντες καὶ ὑγαινοντες, iii 100 παῖδα νέαν μάλιστα

νεοττός³, οὐ, ὁ, *pullus*, 'the young of any animal': vii 183 οἱ νεοττοί, 'young bees'

νή, *per*, a particle of strong affirmation, usually in the phrase νῆ Δία or νῆ τὸν Δία, *profecto, haud dubie*: xix 37, 55, 66, xx 146, 169. *scilicet*: xii 5, 19, 34, xvii 107 in answering questions. *recte, ita est ut dicis*: iii 49, xx 169. νῆ τὴν Ἥραν x 2, xi 112 (generally a woman's oath)

Νικίας, οὐ, ὁ: xi 20

νομεύς, ἑως, ὁ, a generic term for 'one who tends cattle'

(Philo Iud. de agricult. § 11 χρὴ δὲ ὥσπερ αἰπόλον ἢ βουκόλον ἢ ποιμένα ἢ κοινῶς νομέα τὸν ἡμέτερον ἄρχειν νοῦν): iii 86 πρόβατον ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα

νομή, ἥς, ἡ, *pastio*, 'res pecuaria', 'a grazing of cattle': vii 114 σπόρος καὶ φυτεία καὶ νομαὶ ὑπαίθρια ἔργα ἐστίν

νομίζειν, with predicate acc. 'to regard', 'consider as': xx 165 φιλοικοδόμους νομίζω οἵτινες ἂν ἀποδιδῶνται τὰς οἰκίας, xi 64 τοὺτους βαθεῖς ἄνδρας χρὴ νομίσαι, ix 87 νομίσαι ἐκέλευον τὴν γυναῖκα νομοφύλακα τῶν ἐν τῇ οἰκίᾳ εἶναι. c. inf. *existimare, putare*, 'to consider', 'think': ix 116, x 43 νόμιζε ἐμὲ ἡδεσθαι, xviii 15 νομίζω ὁρθῶς ἂν ποιεῖν, xix 104, xx 171 φιλεῖν ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν. *fas, aequum, rectum putare*, 'to think proper' (?): xvii 59 (where see note), 81

νόμιμος, ἡ, ὃν (νέμω, νόμος), *iustus, legibus consentaneus, usu receptus*, 'right', 'conformable to law or usage': ix 85 τὸν ποιῶντα τὰ νόμιμα (*leges*))(τὸν παρὰ τοὺς νόμους ποιῶντα

νόμος, οὐ, ὁ, *mos et instituta civitatis*, 'usage and all that becomes law thereby': ix 86 ἦν τις παρὰ τοὺς νόμους ποιῶν, vi 95 ἃ οἱ θεοὶ ἐφυσάν σε δύνασθαι καὶ ὁ νόμος συνεπαινεῖ, 159 συνεπαινεῖ καὶ ὁ νόμος αὐτά (sc. ἃ προστέτακται ὑπὸ τοῦ θεοῦ), xiv 14 τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων, τὰ δὲ καὶ ἐκ τῶν Σόλων

νος λαμβάνων, 18 θεῖναι πολ-
λοὺς τῶν νόμων ἐπὶ δικαιοσύ-
νης διδασκαλίᾳ δοκοῦσι, ix 83
οὐκ ἀρκεῖν δοκεῖ..., ἣν νόμους
καλοὺς γράψονται, xiv 25
ἀλλὰ τῶν βασιλικῶν νόμων,
27 ἐκεῖνοι οἱ νόμοι ζημίαι
εἰσι τοῖς ἀμαρτάνουσι— 29
οἱ βασιλικοὶ νόμοι ὠφελοῦσι
τοὺς δικαίους

νομοφύλαξ, ακος, ὁ, *legum
custos*, 'a guardian of the
laws': ix 84 where see note,
ib. 88 γυναῖκα—νομοφύ-
λακα τῶν ἐν τῇ οἰκίᾳ

νόσος, ου, ἡ, *morbus*, 'disease':
v 92 πρόβατα νόσος ἀπώ-
λεσεν

νυκτερινός, ἡ, ὄν, *nocturnus*,
'nightly': xx 40 φυλακὰς
νυκτερινὰς

νῦν, νυν, 'now', 'at the pre-
sent time': νῦν δέ (*nunc
autem*))(τότε iii 51, vii 77,
) (πρόσθεν vi 8. οἱ νῦν (*sc.
ἄνθρωποι*), *homines huius
aetatis*, 'men of the present
day': xvii 7. καὶ νῦν, *nunc
quoque*, 'in this case also'.
νυνὶ ἀκούσας ἀπει xx 134

Ξ

Ξενοδοκία⁸, ας, ἡ, *hospitum
exceptio*, 'the entertainment
of strangers': ix 55, ubi
contra praecepta veterum
grammaticorum vulgo ξε-
νοδοχία scribitur

ξένος, ου, ὁ, *peregrinus*, 'a
stranger')(ἀστός: vi 89,
vii 8

ξηρός, ά, ὄν, *siccus, aridus*,
'dry': xvii 13 μὴ σπείρειν
ἐν ξηρᾷ (*sc. γῇ* i.e. in terra
pluvia destituta), xix 32
ξηρὰ ἡ περὶ τὸν Λυκαβηττόν,
35, 37 ἐν τῇ ξηρᾷ)(ἐν τῇ

ὕγρᾳ, 30 ξηροτέραν καὶ
ὕγροτέραν γῆν, 69 γῇ ξηρὰ
μέχρι βυθοῦ, vii 195 ὁ ξηρὸς
σίτος ὅπως καλὸς ἐδώδιμος
γίγνηται ἐπιμελητέον, xx 63
ὕγροῖς τε καὶ ξηροῖς, v 103
ὑπὲρ ὑγρῶν καὶ ξηρῶν καρ-
πῶν

ξηρότης³, ητος, ἡ, *siccitas*,
'dryness': xix 71 ἀναλνεσθαι
διὰ ξηρότητα, 'for want of
moisture'

ξύλον, ου, τό, *lignum*, 'wood':
xvii 21 ἦν ξύλα ἔχων sc.
igni faciendo

ξυστός³, οὔ, ὁ (ξύειν), *xystum*,
'a covered gallery or colon-
nade, where athletes exer-
cised in winter': xi 95. Cf.
Vitruv. v 11, 4 haec autem
porticus ξυστός apud Grae-
cos vocitatur, quod athletae
per hiberna tempora in tec-
tis stadiis exercentur; vi
10, 5 ξυστός est graeca ap-
pellatione porticus ampla
latitudine, in qua athletae
per hiberna tempora exer-
centur

Ο

Ὁ, ἡ, τό, originally an ana-
phoric pronoun (Monro's
Homeric Grammar § 248)

I. The Substantival Ar-
ticle:

Survivals of its old usage
in Attic Greek (Xen.), as
a demonstrative: xii
117 τὸν δ' εἰπεῖν λέγεται,
i 114 τὰ μὲν, i.e. ταῦτα
μὲν, followed by ἐκεῖνο δέ.
with μὲν and δέ in all
its cases, ὁ μὲν, 'the
one'—ὁ δέ, 'the other':
xx 97, in relation to a
subject previously men-

tioned (partitive apposition): xvii 52 ἡ μὲν (γῆ) —ἡ δέ, 54 τὴν μὲν — τὴν δέ, xvi 36 τὴν μὲν (γῆν) ψέγουσι τὴν δ' ἐπαινοῦσι, xvii 26 τὸ μὲν — τὸ δέ. οἱ μὲν — οἱ δέ, 'some' — 'others': i 153, iv 80, xvii 47, xx 4, 30, 33, 37, 45, 50, 64, xxi 13 οἱ μὲν τῶν κελευστῶν — οἱ δέ, 18, 22, i 126 τοὺς μὲν πολεμικάς, τοὺς δὲ καὶ εἰρηνικάς ἐπιστήμας ἔχοντας, iii 6, 21, 81, τοὺς μὲν — τοὺς δέ iii 12, 36, i 126, xix 129, xx 10, iii 21 τοῖς μὲν — τοῖς δέ, xi 109 τὰ μὲν βάδην τὰ δὲ ἀποδραμῶν, v 12 τὰ μὲν φύει τὰ δὲ τρέφει, xiii 58 τὰ μὲν χεῖρῳ τὰ δὲ βελτίῳ, xiv 14 τὰ μὲν καὶ ἐκ τῶν Δράκοντος νόμων τὰ δὲ καὶ ἐκ τῶν Σόλωνος, xi 109, xv 60 τὰ μὲν ἰδῶν, τὰ δὲ ἀκούσας. the partitive τὰ μὲν without corresponding τὰ δέ: ii 39

II. The Attributive Article:

denoting individual objects conceived as definite either from their nature or from the context or by reference to a circle of ideas assumed to be familiar: i 53 ἡ γῆ, 57, v 7, i 83 τὸ ἀργύριον, 143 προϊὼντος τοῦ χρόνου, iii 111 ἔρχεται εἰς τὴν οἰκίαν, vi 30 εἰς τὴν χώραν ἰόντων, vii 6 ἐν τῇ ἀγορᾷ, xx 12 ὁ οἶκος, vii 234 ἐν τῷ οἴκῳ, viii 63 τὴν διάκονον, x 66 τὸν ἱστόν, τοῦ θέρους — τοῦ χειμῶνος ix 21, xvi 55 (but χειμῶνος — τοῦ

θέρους ix 25, xvi 52, ξαρός 58), 72 ἐν τῷ θέρει, xvii 19 ἐν τῷ χειμῶνι, 85, xvi 67 ὁπτιὴν πρὸς τὸν ἥλιον; [nearly always omitted with βασιλεὺς when the Persian king is meant: iv 34, 96, 112, 133;] vii 192 ὁ ἐνιαυτός, xvii 25 τὸ ἔτος, vii 192 ὁ μῆν, xvii 44 ἡ χεῖρ, 50, v 22 ἐν τῷ χώρῳ — ἐν τῷ ἄστει, but ἀπὸ τοῦ χώρου εἰς ἄστυ xi 108, vii 112 ἐν τῷ ὑπαίθρῳ, but ἐν ὑπαίθρῳ vii 109, iv 58 ταῖς τιμαῖς, honoribus consuetis, vii 216 εἰς τὸν τετρημένον πίθον ἀντλεῖν. In local designations the article is occasionally omitted, when they are governed by prepositions: xi 93 εἰς ἀγρόν, 94, 96, v 46 κατ' ἀγρόν, xi 108 εἰς ἄστυ, 90 κατὰ πόλιν, 92, v 45 ἐν χώρῳ

To denote the whole of a class—

a. In plural: i 58 τὰ πρόβατα, 100 τοὺς βοῦς, 102 οἱ ἐχθροί, iii 66 τοὺς τραγῳδοὺς τε καὶ κωμῳδοὺς, v 73 τοὺς ἀγαθοὺς, 'the brave', 77 οὐδὲν ἦτον οἱ δοῦλοι τῶν ἐλευθέρων, 102 οἱ σώφρονες, vi 31 τοὺς γεωργοὺς — τοὺς τεχνίτας, vii 121 τῆς ἐσθῆτος, viii 25 τοῖς πολεμίοις — τοῖς φίλοις, 103 τοὺς βλάκας, ix 75 τοὺς δικαίους, x 49 οἱ ἄνθρωποι, xx 151 οἱ ἔμποροι, xvii 104 οἱ κηφήνες, 83 τοὺς σκαλέας, 111, 65 τὰ ὑποζύγια

b. In singular: viii 124 ὁ σεμνός — ὁ κομψός, 'the grave man' — 'the face-

tious man', III 84 τὸν ἄνδρα—τὴν γυναῖκα, VII 128, 140, VI 75 τὸν γεωργόν—τὸν στρατηγόν, VIII 30 ἡ ἄμαξα—τὸν ἱππέα, 31 ὁ σκευοφόρος—τὸν ὀπλίτην, XX 13 ὁ σπορεύς, XVII 25 τὸ ἔτος, XX 55 τὸ ὕδωρ, 56 ὁ χρόνος

With abstract and other words, where however the use is fluctuating: VIII 52 ἡ ἀταξία, but τάξις, 'orderliness' 18, XII 85 ἡ ἐπιμέλεια, XIV 23 τὴν αἰσχροκέρδειαν, XIX 101 ἡ ἐρώτησις

With names of arts and sciences, trades and industries: I 3 ἡ οἰκονομία, III 32, I 4 ἡ ἱατρικὴ καὶ χαλκευτικὴ καὶ ἡ τεκτονικὴ, III 39 τῆς γεωργίας, V 2 (but γεωργίαν IV 30, VI 39)

With cardinal Numerals where a division is made: XX 89 ῥαδίως ἀνὴρ εἰς παρὰ τοὺς δέκα διαφέρει, 94 παρὰ στάδια διακόσια—τοῖς ἑκατὸν σταδίοις

The Article makes a noun of any word or set of words to which it is prefixed:—

1. Adjectives: I 45 τὰ ἐκάστω ὠφέλιμα, III 27 τῶν οἰκονομικῶν, 111 τὸ ἀγαθόν, 114 τὰ πλείστα, IV 136 ἐν τοῖς δεινοῖς, VII 49 τὰ βέλτιστα, 72 ἐκ τῶν δυνατῶν, 78 τὸ κοινόν, 79, 144 τὸ μέσον, 83 τὰ πλείονος ἀξία, 179 τὸ δίκαιον, 91 ἐκ τοῦ καλοῦ τε καὶ δικαίου, 116 τὸ στεγνόν, 117 τῶν στεγνῶν, VIII 128 τὸ μέσον, IX 44, 65 τὸ μνημονικόν, XI 121 ἐν τοῖς ἱππικωτάτοις, XII 57 τοὺς οἴνου ἀκρατεῖς, 120 τὰ καλὰ τε κάγαθα, XIII 65 τῶν ἴσων,

67 τοῖς πλείστον ἀξίοις, XIV 30, XV 76 τὰ ῥάδια, XVI 16 τὰ ἐπιτήδεια, XX 79, 44 τὰ ἐπικάιρα, 52 τὰ κοῖλα, 63 πᾶσι τοῖς ἀνάλοις

2. Participles: I 31 τῷ κεκτημένῳ ('the possessor'), XX 121, I 47 τὰ βλάπτοντα, 63, 65 τῷ ἐπισταμένῳ, II 75, I 75 τὰ ὠφελοῦντα, 164 τοὺς σὺν ὄπλοις πειρωμένους καταδουλοῦσθαι, II 3 τὰ λεγόμενα ὑπὸ σοῦ, 21 τὰ ἐνόντα, 27 τὰ ἐμοὶ ἀρκοῦντα, 71 τὸν ἀπ' ὀλίγων περιποιῶντα, III 64 τῶν κερδαινόντων, 117 τοὺς ἀξίως λόγου ἐκάστην τῶν ἄλλων ἐπιστημῶν ἐργαζομένους, IV 23 ἐν ταῖς εὐπολέμοις δοκούσαις εἶναι, 43 τῶν ὑπ' αὐτοῦ ἀρχομένων, 52 τοὺς πρόσω ἀποικούντας, 77 ὑπὸ τῶν κατοικούντων, 84 τῶν ἐνοικούντων, 90, 113, 114 οἱ ἀρῆζοντες, 117, 119, 122, 152, V 37 τῷ κρατοῦντι, 55, 58, 73, 90, VI 7 τὰ τούτων ἐχόμενα, 34 τοὺς ἀμφὶ γῆν ἔχοντας, 74 τὰ δεδοκιμασμένα καλὰ ἔργα αὐτοῖς εἶναι, VII 32 τὰ προσήκοντα αὐτῇ, 56, 158, 110 τοῖς μέλλουσιν ἀνθρώποις ἔξειν, 127 τοῦ ἐργασομένου, 127 τοῦ σώσοντος, 189 τὰ εἰσφερόμενα, 215 τὰ εἰσενεχθέντα, VIII 5, 29 ὁ βαδίζων—τὸν τρέχοντα, 46 τὸ κενούμενον, 59 τὰ ὄντα ('possessions'), 91 ὁ γράμματα ἐπιστάμενος, 111 τὸ δεδὸν λαμβάνειν, IX 14, 15, 44, 46, XII 64 ὁ καθεύδων, 70, 74 τὸ πρακτέον, 75, XIII 63, XIV 6, 31, XV 59 τὸν διδασκόμενον, XVII 15 οἱ πρὶν κελευσθῆναι ὑπὸ θεοῦ σπείραντες, 39 ὁ μανθάνων τῷ διδάσκοντι, XIX 125 τὰ ἡλιούμενα, 131 τὸ ὀργῶν, XX 116,

xxi 19 ὃ τε κελεύων καὶ οἱ
πειθόμενοι, 40 οἱ ἐπόμενοι, 54
ὁ ἐφεστηκώς, 56, 71, 76, xvi
8 ὁ μὴ εἰδώς

3. Adverbs and Adjec-
tives used adverbially: vii
123 τὰ ἔνδον καὶ τὰ ἔξω, 166
τῶν ἔξω, 238 τὰ πρῶτα, iii
113 ὡς ἐπὶ τὸ πολὺ, ix 30,
xvi 37 τὰ πλεῖστα, xvii 7 οἱ
πρόσθεν—οἱ νῦν, xix 89 τὸ
ἄνω, xx 111 αἱ λαν ἀνεπι-
στημοσύναι, xxi 79 τὸν αἰ
χρόνον

4. a Preposition with
its case: ii 117 ἐπιστημονέ-
στατοι τῶν ἐν τῇ πόλει, iv 50
τοὺς ἐν ταῖς ἀκροπόλεσι, 52
τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκησιν,
145 τὸν ἐν Σάρδεσι παράδει-
σον, v 97 τοὺς ἐν τῷ πολέμῳ,
vii 25 τὰ ἐν τῇ οἰκίᾳ, ix 88,
vii 41 τὰ ἀμφὶ γαστέρα, xviii
75 τὰ ἀμφὶ σπóρον, xix 4, 5
τὰ ἀμφὶ τὴν φυτείαν, xx 3 τὰ
περὶ τὴν γεωργίαν, vii 120
αἱ ἐκ τοῦ καρποῦ σιτοποιαί,
205 τῆς ἐν τῷ σμήνῃ ἡγεμό-
νος, viii 122 τὰ ἀμφὶ τραπέ-
ζας, 98 τὰ ἐν τῇ νηί, ix 56
τὰς διὰ χρόνου πράξεις, xi 1
τὰ περὶ τῶν τῆς γυναικὸς ἐρ-
γων, xii 81 τῶν κατ' ἀγρόν
ἐργων

5. with the Infinitive.

a. as Subject in the Nomi-
native: ix 67 τὸ προνοεῖν—
καλ—σκοπεῖν, iii 107 οὐδὲν
οἶον τὸ ἐπισκοπεῖσθαι, vii 105
τὸ γηροβοσκὸς κεκτῆσθαι,
viii 10 ἔστι πενία αὐτῇ—τὸ
δεόμενόν τινος μὴ ἔχειν χρῆ-
σθαι, 11, 67 τὸ εἰδέναι ὅπου
ἕκαστόν ἐστι ταχὺ ἐγχειριεῖ,
ix 114 ῥᾶον τὸ ἐπιμελεῖσθαι ἢ
ἀμελεῖν, 116, x 80 ὁπόταν τὸ
ἐκούσαν χαρίζεσθαι προσῇ ἀν-
τι τοῦ ἀναγκαζομένην ὑπηρε-

τεῖν, xi 113, xii 59 τὸ μεθύειν
λήθην ἐμποιεῖ, xiv 9 τί ἂν ὄφε-
λος εἴη τὸ—γεωργεῖν; xv 26,
xx 91 τὸ εἶν ῥαδιουργεῖν—τὸ
ἡμῖν διαφέρει τοῦ ἔργου παν-
τός, 104 τὸ καλῶς ἐργάζεσθαι
—τοῦτο διαφέρει, 112, xxi 38
ἐγγίγνεται τὸ φιλοπονεῖν καὶ
τὸ φιλοτιμεῖσθαι

b. in the Accusative, as
Subject of the Inf.: x 73
ἀγαθὸν ἔφην εἶναι τὸ δεῦσαι.
as Object: vii 136 τὸ ἐγκρα-
τεῖς εἶναι εἰς τὸ μέσον κατέθη-
κε, 106 τὸ φυλάττειν—προσ-
έταξε, 147, ix 65 ἡ τὸ μνημο-
νικὸν καὶ τὸ προνοεῖν ἐδόκει
ἔχειν, 71 τὸ προθυμεῖσθαι
ἐπαιδευόμεν, xii 30 τὸ εὐνοεῖν
...πειρῶμαι παιδεύειν, xiii 21,
xii 51 τοῦτο οὐ διδακτὸν ᾧ-
μην εἶναι τὸ ἐπιμελεῖ ποιῆσαι,
xiii 32 τὸ πείθεσθαι μαθάν-
ουσιν, xv 1 ἐπειδὴν ἐμποιήσης
τινι τὸ βούλεσθαι, xvii 13
ἐγνώκασιν τὸ μὴ ἐν ξηρᾷ σπεί-
ρειν, xxi 77 τὸ ἀκόντων τυ-
ραννεῖν διδάσιν. with the
Prepositions διὰ, ἐπὶ and
πρὸς (of 'goal' and 'object'),
εἰς ('in reference to'): i 59
διὰ τὸ μὴ ἐπίστασθαι, vii 15,
xx 152 διὰ τὸ σφόδρα φιλεῖν
τὸν σίτον, i 149 πρὸς τὸ ἐρ-
γάζεσθαι, ii 48 πρὸς τὸ μη-
χανᾶσθαι, 137 πρὸς τὸ φυλάτ-
τειν, ix 31 εὐπορώτεροι πρὸς
τὸ κακουργεῖν, xii 87 μετρίως
ἔχουσι πρὸς τὸ φιλοκερδεῖς εἶ-
ναι, xiii 47 ἐπαγωγὸς πρὸς τὸ
πείθεσθαι, xxi 15 ἀκούαν τὰς
ψυχὰς τῶν ἀνθρώπων ἐπὶ τὸ
ἐθελοντὰς πονεῖν, v 35 εἰς τὸ
ἀρήγειν, 66 εἰς τὸ ἐπαρκεῖν,
xx 84 μέγα διαφέρει εἰς τὸ
λυσιτελεῖν γεωργίαν καὶ μὴ
λυσιτελεῖν, 101 διαφέρουσιν
εἰς τὸ ἀνύτειν

c. with the objective Genitive after substantives, verbs, adjectives and adverbs, and with the prepositions *ἀντί*, *ἐκ*, *ἀνευ*; and to denote the aim or purpose: xi 84 *ὅπως ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν*, xx 103 *προφάσεις τοῦ μὴ ἐργάζεσθαι*, xiv 5 *τοῦ ἀπέχεσθαι τῶν δεσποσύνων* (δεῖται), 38 *τοῦ ἐπαινέσθαι ἐπιθυμούντας*, vii 134 *τοῦ στέργειν—πλεῖον*, xii 79 *ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν*, i 57 *ἀντὶ τοῦ τρέφειν*, viii 56 *ἀντὶ τοῦ λαβόντα χρῆσθαι*, xi 38 *ἀνευ τοῦ γιγνώσκειν*, 58 *οὐ δύναται ζῆν ἀνευ τοῦ ἄλλων δεῖσθαι*, xiii 33 *ἐκ τοῦ ὅταν ἀπειθεῖν ἐπιχειρῶσι κολάζεσθαι καὶ ἐκ τοῦ ὅταν προθύμως ὑπηρετῶσιν εὖ πάσχειν*, xii 75 *τιμωρίαν χαλεπωτέραν τοῦ ἀπὸ τῶν ἐρωμένων κωλύεσθαι*, vii 104 *τοῦ μὴ ἐκλιπεῖν ζῶν γένη*

d. with the Dative after verbs, adjectives, and with the prepositions *ἐν* and *ἐπί*, and as expressing the means or cause: iv 125 *ἐπηγάλλετο ἐπὶ τῷ χώρας ἐνεργοῦν ποιεῖν*, xxi 26 *μεγαλυνομένους ἐπὶ τῷ ἐναντιοῦσθαι*, xiv 32 *ἐπιμένουσι τῷ μὴ ἀδικεῖν*, xvii 41 *ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλῃ τέχνῃ ἐνεστι*, xxi 33 *ἀγαλλομένους τῷ πείθεσθαι*, xiii 35 *οἱ πῶλοι μαθάνουσιν ὑπακούειν τῷ ὅταν μὲν πείθονται τῶν ἡδέων τι αὐτοῖς γίνεσθαι, ὅταν δὲ ἀπειθῶσι πράγματα ἔχειν*, xiv 37 *τῷ πλεον ἔχειν ἐπαιρομένους*, xiv 43 *τούτῳ διαφέρει—τῷ ἐθέλειν*, xx 73 *ἡ γῆ τοὺς κακοὺς τε κάγαθοὺς τῷ*

εὐγνωστα πάντα παρέχειν ἐξετάζει, 89 *διαφέρει τῷ ἐν ὥρᾳ ἐργάζεσθαι*

The Article where in English the Possessive Pronoun is used: i 88 *κάκιον ἔχει τὸ σῶμα—τὴν ψυχὴν—τὸν οἶκον*, 120 *τούτοις οὔτε αἱ ἐπιστήμαι χρήματά εἰσιν οὔτε τὰ κτήματα*, ix 97, iii 42 *αὐτῷ καὶ τῷ οἴκῳ*, iv 21 *ταῖς πατρίσιν*, 131 *τῷ ἀδελφῷ*, v 60, vi 84 *τῶν καλῶν τὰς μορφάς*, xvii 100 *ἐψιλωμένῳ τὰς ῥέξας*, xix 123 *ἡ ἄμπελος περιπεταννύουσα τὰ οἶναρα*, v 57, xx 119 *ἐμὲ ἐδίδαξεν ὁ πατήρ*, 144, vii 3, 51 *ἐπαίδευσας τὴν γυναῖκα* (but iv 162 *ταῖς σαῖς χερσὶ*, 'with your own hands', x 32 *τὸ σῶμα τὸ ἐμαυτοῦ*, because of the emphasis)

The Article is in the neuter gender, before any word or expression which is itself made the object of thought: vi 75 *τοὺς ἔχοντας τὸ σεμνὸν ὄνομα τοῦτο τὸ 'καλὸς τε κάγαθος'*, vi 80 *τὸ 'καλὸς' προσέκειτο τῷ 'ἀγαθῷ'*. Similarly before whole clauses, especially when interrogative (Madv. § 15 b, Rem. 1): vii 16 *γελάσας ἐπὶ τῷ τί ποιῶν—κέκλησαι*;

The Article put once only when two or more terms are so closely joined as to form but one notion (Madv. § 16 b): iv 115 *τοὺς κατασκευάζοντας τὰς χώρας καὶ ἐνεργοῦν ποιούντας*, x 73 *τὸ δεῦσαι καὶ μάξαι καὶ ἀνασεῖσαι*, i 149 *πρὸς τὸ ἐργάζεσθαι καὶ μηχανᾶσθαι*. and after *ἡ*: ix 114 *ῥᾶον τὸ ἐπιμελεῖσθ' ἢ ἀμελεῖν*

The Article sometimes omitted in rapid enumeration of a series of even definite substantives: v 103 ὑπὲρ ὕγρων καὶ ξηρῶν καρπῶν καὶ βοῶν καὶ ἵππων καὶ προβάτων, vii 113 νεατὸς καὶ σπόρος καὶ φυτεία καὶ νομαί, 127 ῥίγη καὶ θάληη καὶ ὁδοιπορίας καὶ στρατείας, viii 27 ὄνος ὁμοῦ, ὀπλίτης, σκευοφόρος, ψιλός, ἵππεύς, ἄμαξα, 41, 54 κριθὰς καὶ πυροὺς καὶ ὄσπρια, iv 19 καὶ φίλων καὶ πόλεως, vi 44 (but iv 21 καὶ φίλοις καὶ ταῖς πατρίσι, iii 42 αὐτῷ καὶ τῷ οἴκῳ, xviii 10 καὶ τοῖς ὅμοις καὶ ταῖς χερσὶ). and frequently with names of relationship, as in English, 'house and home', 'kith and kin', 'man and wife': vii 43 καὶ ἀνδρὶ καὶ γυναικί, 89, 160 (but iii 84 τὸν ἀνδρα—τὴν γυναῖκα, vii 140 τῇ γυναικί—τῷ ἀνδρὶ), vii 70 οἴκου τε καὶ τέκνων (but 31 τοῦ πατρὸς καὶ τῆς μητρὸς)

A Superlative (or other adjective), with a Predicative noun never takes the article: vi 39 ἀνδρὶ καλῷ τε καὶ ἀγαθῷ ἐργασίαν εἶναι καὶ ἐπιστήμην κρατίστην γεωργίαν ἐδοκιμάσαμεν

The Article distinguishes the Subject from the Predicate: i 120 τοῦτοισι οὔτε αἱ ἐπιστήμαι χρήματά εἰσι οὔτε τὰ κτήματα

Position of the Article. The Article in the predicative position, i.e. with substantives, to which an adjective is added as an apposition (outside of the article) and belonging to

the predicate, when the substantive is assumed as given and some property of it is described: iv 88 ἡ δολιγὰνθρωπον παρέχεται τὴν χώραν, v 15 παρέχουσα ἀφ' ὁμώνυματά τὰγαθά, 26 σφοδρὸν τὸ σῶμα παρέχει, 69 τοὺς ἐργαστήρας προθύμους παρασκευάζειν, x 3 ἀνδρικὴν ἐπιδεικνύει τὴν διάνοιαν τῆς γυναικὸς, xi 27 εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχει, xvi 22, 23, xvii 79 μείον τὸ σπέρμα ἐμβαλεῖν, xix 7 ἐν ὁποίᾳ τῇ γῇ δεῖ φυτεῦν, 61 ἰσχυρὸν τὸ φυτὸν ἡγοῦμαι βλαστάνειν, xv 7 τὰ ὠραία ἀποδεικνύων ὅτι πλεῖστα, xx 113, xxi 58 πολλὴν τὴν περιουσίαν ποιοῦντες. The above are what are called Oblique Predicates, and may be sometimes conveniently rendered in English by 'a' or 'an'

The Article in the attributive position, 1. when adjectives and adjectival phrases are placed between it and the noun: i 45 τὰ ἐκάστῳ ὠφέλιμα κτήματα, iii 117 τῶν ἄλλων ἐπιστημῶν, iv 29 ἐν τοῖς καλλίστοις ἐπιμελήμασιν, v 22 αἱ ἐπικαιριώταται πράξεις, vii 192 ἡ εἰς τὸν ἐνιαυτὸν κειμένη δαπάνη. 2. more rarely after the definite noun, when it is repeated with the attributive, in which case the latter sometimes serves as a nearer specification: iv 55 τὸν ἀριθμὸν τὸν τεταγμένον, vii 146 τὸ ἔθνος τὸ θῆλυ ἢ τὸ ἀρρεν, viii 71 τὸ μέγα πλοῖον τὸ Φοινικικόν, ix 49 τὰς χώρας τὰς προσ-

ηκούσας, xvii 59 τῷ οἴνῳ τῷ
 ἰσχυροτέρῳ, xix 45 τῆς γῆς τῆς
 εἰργασμένης. 3. where the
 object is first placed as an
 undefined notion and the
 attributive follows as an ex-
 planation: iii 80 γυναιξί
 ταῖς γαμεταῖς, vi 21 κτήσις ἡ
 σύμπασα, vii 60 ἀγῶνα τὸν
 κάλλιστον, viii 62 χώραν τὴν
 προσήκουσαν ἐκάστοις, 47 τρι-
 ήρης ἡ σεσαγμένη, x 36 κόσ-
 μον τὸν εἰς ἑορτάς, xvii 60
 ἀνθρώπῳ τῷ ἰσχυροτέρῳ

The Predicate may occur
 inside an attributive phrase :
 iv 23 ἐν ταῖς εὐπολέμοις
 δοκούσαις εἶναι, i 91 τὸν ὑο-
 σκύαμον καλούμενον, iv 11
 αἱ βανασικαὶ καλούμεναι
 (τέχναι), 102 οἱ παράδεισοι
 καλούμενοι, vi 26, viii 75 τῶν
 κρεμαστῶν καλουμένων, xix
 100 ὁ δεινὸς λεγόμενος γεωρ-
 γός, xii 113 ἡ τοῦ βαρβάρου
 λεγομένη ἀπόκρισις, 115 τῶν
 δεινῶν δοκούντων εἶναι

With nouns in regi-
 men:—(1) genitive in the
 middle (most common) : iv
 84 ὁ τῶν ἐνοικούντων ἄρχων,
 vii 121 ἡ τῆς ἐσθῆτος ἐκ τῶν
 ἐρίων ἐργασία, iii 112 διὰ
 τῶν τοῦ ἀνδρὸς πράξεων, vii
 172 ἡ τῶν μελιττῶν ἡγεμών,
 210 τὰ τοῦ ἡγεμόνος ἔργα.
 (2) genitives followed by the
 substantive (less common):
 iv 158 τῶν ἱματίων τὸ κάλλος,
 vii 128 τοῦ ἀνδρὸς τὸ σῶμα,
 ix 10 τῆς οἰκίας τὴν δύναμιν

The Article with Pro-
 nouns:—The Predicative
 position is used by demon-
 stratives ὅδε, οὗτος, ἐκεῖ-
 νος, when they are joined
 attributively to nouns : iv
 58 τούτους τοὺς ἄρχοντας,

vii 107 ἐκ τούτου τοῦ ζεύ-
 γους, ix 77 ἐν ταύτῃ τῇ
 χώρᾳ, x 49 αἱ ἀπάται αὐται,
 xii 45 ταῦτα τὰ ἀγαθὰ, 119
 τᾶλλα τὰ καλὰ τε καὶ ἀγαθὰ.
 by αὐτός, ipse, 'self': xv 55
 αὐτὰ τὰ ἔργα τῆς γεωργίας,
 xvii 115 ὅτε περὶ αὐτῆς τῆς
 ὕλης ἔλεγε, xvii 58 ἐκατέ-
 ρα τῇ γῇ, xx 56 ὁ χρόνος
 αὐτὸς ἂν ποιήσῃ, 92 δι' ὅλης
 τῆς ἡμέρας, xxi 3 ὅλον τὸν
 λόγον, 36 ὅλῳ τῷ στρατεύ-
 ματι, xix 52 ὅλον τὸ κλῆμα,
 xx 93 τοῦ ἔργου παντός,
 xvii 17 πάντες οἱ ἀνθρώποι,
 iv 3 πασῶν τῶν τεχνῶν, 109
 τοῖς ἄλλοις ἅπασιν, ix 23
 σύμπασαν τὴν οἰκίαν

The Attributive position
 is used by (a) τοιοῦτος: xiii
 3, xv 9, iv 20 οἱ τοιοῦτοι,
 ii 2 περὶ τῶν τοιούτων, xi 64,
 vi 72 τᾶλλα τὰ τοιαῦτα, xix
 112 τῶν ἄλλων τῶν τοιούτων.
 (b) possessive adjective
 pronouns when used defi-
 nitely, as in Italian: xx 141
 ὁ ἐμὸς πατήρ, 162 ὁ σὸς πα-
 τήρ, i 82 κατὰ τὸν σὸν λόγον,
 ii 17 τὰ σὰ κτήματα, x 42
 τοὺς ὀφθαλμοὺς τοὺς σοὺς,
 vii 71 οἱ σοὶ γονεῖς, x 41, 45.
 (c) reflexives: i 11, xi 60
 τὸν ἑαυτοῦ οἶκον, iv 52 τὴν
 ἑαυτοῦ οἰκῆσιν, ii 55 τῇ ἑαυ-
 τῶν κατασκευῇ, x 32 τὸ σῶ-
 μα τὸ ἑαυτοῦ, 39 τοῦ ἑμαν-
 τοῦ χρώτος, xvi 21 τὴν αὐτῆς
 φύσιν, ix 117 ἀμελεῖν τῶν ἑαυ-
 τῆς. (d) Sometimes with
 the interrogative adjective
 pronouns when the question
 regards something which
 has been already mentioned,
 cf. French *le quel*: x 8 τὰ
 ποῖα; xv 14 τὸ ποῖον; ✓
 with αὐτός, to signify *id*

Ι 65 ταῦτὰ ὄντα, XIX 74 τὰ αὐτὰ ἐμοὶ γιγνώσκων, 59 τὸ αὐτὸ τοῦτο, XXI 17 τὸν αὐτὸν ἀνύτουσι πλοῦν, VIII 22, XXI 27 οἱ αὐτοὶ οὗτοι. (f) with πᾶς: VI 21 κτήσις ἡ σύμπασα, VIII 138 ἡ πᾶσα πόλις, 'the entire community'

ὅδε, ἦδε, τόδε, *hic, haec, hoc*, 'this': XX 34 τόδε γιγνώσκουσα πάντες ὅτι κτλ., XXI 7 τόδε τὸ πάσαις κοινὸν ταῖς πράξεσι τὸ ἀρχικὸν εἶναι, τοῦτο δὲ συνομολογῶ σοι

ὁδοιπορία, αἰ, ἡ, *iter*, 'a journey': VII 127 ὁδοιπορίας καὶ στρατείας, XX 94

ὁδός, οὗ, ἡ, *via*, 'a road', 'highway': XIX 86 παρὰ τὰς ὁδοῦς. *iter*, 'a journey': XI 94 τῇ εἰς ἀγρὸν ὁδῷ

ὅθενπερ, *ex quo ipso loco*, 'from which very place': IX 61 κατατιθέναι πάλιν ὅθενπερ ἂν ἕκαστα λαμβάνῃ

οἶδα: v.s. εἰδέναι

οἰεσθαι, *putare, opinari*, 'to think', 'suppose': II 34, XV 62, XVI 65 οἶμαι καὶ τοῦτό σε γιγνώσκειν, II 17 πόσον ἂν οἶει εὐρεῖν; 80, XIX 46, III 71 οὐ μῶρος οἶει εἶναι; VII 207 οὐδεμία οἰεται ἀπολειπτόν εἶναι, X 48, V 95 ὥμην σε εἰδέναι, XII 51 τοῦτο οὐ διδακτὸν ὥμην εἶναι, XI 124 σὺ δ' ἴσως ὥς με ἐρεῖν, XX 127 τοῦτο εὐφραίνειν μάλιστα ὥς το, II 47 ὁρῶ σε οἰόμενον πλουτεῖν, IX 109 εἰ οἰοίμην, XXI 32. οἶμαι, *opinor, ut puto*, 'I should think', 'I take it', used parenthetically to express full persuasion modestly and to avoid bluntness of assertion: V 98, VII 97

οἶμαι μὲν ἔγωγε, 212 γελοῖα τις ἂν οἶμαι φαίνοιτο, XV 47, XVIII 9, XIX 77. So οἶομαι is used III 67, XVI 10

οἶκαδε, *adv. domum*, 'home', 'homewards': XI 107 ὁ παῖς τὸν ἵππον οἶκαδε ἀπάγει

οἰκεῖν, *trans. administrare*, 'to manage', 'direct': I 11 εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον, 14

οἰκέος, α, ον, *proprius*, *non alienus*, 'one's own', 'private': IX 113 ἐπιμελεῖσθαι τῶν οἰκείων ἀγαθῶν

οἰκέως, *naturae convenienter*, 'naturally': II 121 εὖρον πάνν οἰκέως ταῦτα γιγνώμενα

οἰκέτης, ου, ὁ, *servus*, 'a house-slave': III 20 οἰκέτας—δεδεμένους, VII 187 οἷς ἂν ἔξω τὸ ἔργον ἢ τῶν οἷ, 198 ὅς ἂν κάμνῃ τῶν οἰκετῶν, VIII 139 ὁποῖον ἂν τῶν οἷ. κελεύσῃς ἐνεγκεῖν, XII 105 πονηροῦ δεσπότην οἰκέτας, XIV 27 δικαίους ἀπεργάζεσθαι τοὺς οἰκέτας, III 16 πολλὰ ἀνιώντας τοὺς οἰκέτας, where the word may be extended to mean 'family, women and children'

οἰκημα, ατος, τό, *conclave*, 'a chamber': IX 12 τὰ οἰκήματα ὠκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα

οἰκησις, εως, ἡ, *habitaculum, domicilium*, 'a house', 'dwelling': IV 52 τοὺς ἀμφὶ τὴν ἑαυτοῦ οἰκῆσιν

οἰκία, ιας, ἡ, *domus*, 'a house', 'dwelling-place': I 28 οἰκία καὶ ὅσα τις ἔξω τῆς οἰκίας κέκτηται, VIII 113 βεβηκυίας τῆς οἷ. ἐν δαπέδῳ, IX 10 τῆς οἰκίας τὴν δύναμιν, II 20

τὴν οἰκίαν καὶ τὰ ὄντα πάν-
τα, III 111 ἔρχεται εἰς τὴν
οἰκίαν τὰ κτήματα, IX 23
σύμπασαν τὴν οἰκίαν ἐπέ-
δειξα ὅτι πρὸς μεσημβρίαν
ἀναπέπτатаι, III 7 οἰκίας
ἀχρήστους οἰκοδομοῦντας

οἰκοδομεῖν, *aedificare, extru-
ere*, 'to build a house': I 21
οἰκοδομοῦντα μισθοφορεῖν,
III 7 οἰκίας ἀχρήστους οἰκο-
δομοῦντας, XX 167. PASS.
IX 12 τὰ οἰκήματα ὥκοδό-
μηται

οἰκονομεῖν, *administrare*, 'to
manage': I 21 τὸν ἄλλου
οἶκον οἰκονομοῦντα μισθο-
φορεῖν

οἰκονομία, *las, ἡ, rerum domes-
ticarum administratio*, 'the
management of a house-
hold': I 3 ἀρά γε ἡ οἰκονο-
μία ἐπιστήμης τινος ὄνομά
ἐστιν; I 8, III 32 τῆς οἰκο-
νομίας ἔργον, I 19 ἡ οἰκο-
νομία nominatur τέχνη, VI
18 ἐπιστήμης τινος ὄνομα ἡ
οἰκονομία ἢ οἶκους δύνανται
αὔξειν ἄνθρωποι, II 83

οἰκονομικός, *ἡ, ὄν, rei familia-
ris administrandae peritus*,
'practised in the manage-
ment of a household': I
16, opposed to πολιτικός,
Xen. Cyrop. II ii 14, Plat.
Alcib. I c. 59 p. 133 E.
2. in re pos. *ad rei familia-
ris administrationem perti-
nens*, 'concerning the duties
of domestic life': III 9 ἐν τι
τῶν οἰκονομικῶν ἔργων, 27
λέγειν τί μοι δοκεῖς καὶ τοῦτο
τῶν οἰκονομικῶν. fem.
rei familiaris administratio,
'domestic economy': XXI 9
πράσαι ταῖς πράξεσι καὶ πο-
λιτικῇ καὶ οἰκονομικῇ

οἰκονόμος, *οὐ, ὁ, rei familiaris*

administrator, 'one who
manages a household': I 10
δοκεῖ οἰκονόμον ἀγαθοῦ εἶ-
ναι εὐ οἰκεῖν τὸν ἑαυτοῦ οἶκον,
106 οἰκονόμου ἐστὶν ἀγαθοῦ
τοῖς ἐχθροῖς ἐπίστασθαι χρῆσ-
θαι

οἶκος, *οὐ, ὁ, res familiaris*,
'estate', 'property', 'house
and goods': I 11 εὐ οἰκεῖν
τὸν οἶκον, 21 τὸν ἄλλου οἶ. οἰ-
κονομοῦντα, 24 οἶ. παραλαβὼν
αὔξειν τὸν οἶ., 28 οἶκος expli-
catur verbis οἰκία καὶ ὅσα τις
ἔξω τῆς οἰκίας κέκτηται, et 31
dicuntur πάντα τοῦ οἶκου
εἶναι ὅσα τις κέκτηται, et 40,
VI 20 οἶκος idem dicitur
quod κτήσις ἡ σύμπασα, III
42 ἃ βλαβὴν φέρει αὐτῷ καὶ
τῷ οἴκῳ, VII 77 οἶκος ἡμῶν
ὁδε κοινός ἐστιν, XX 12 διέφ-
θαρται ὁ οἶκος, II 94 ἐν τῷ
σῷ οἴκῳ μανθάνειν οἰκονομεῖν,
I 150 τοὺς οἶκους κατατρί-
βουσι, XX 110 τὰ συντρίβοντα
τοὺς οἶ., 112 τὰς δαπάνας χω-
ρεῖν ἐντελεῖς ἐκ τῶν οἴκων

οἰκτελεῖν, *commiserari*, 'to
pity': II 50 οἰκτελῶ σε
μὴ τι ἀνήμεστον κακὸν πάθης,
15 καὶ πάνν οἰκτελῶ σε, 25
ἐμὲ οἰκτελεῖς ἐπὶ τῇ πενίᾳ.
PASS. VII 217 οἰκτελοῦνται
ὅτι μάτην πονεῖν δοκοῦσι

οἰκτρός, *ἁ, ὄν, miserandus*, 'an
object of pity': II 60 ὅπως
μὴ οἰκτρὸς γένωμαι *ad pau-
pertatem redactus*

οἶμαι: v. s. οἶεσθαι

οἶναρον³, *οὐ, τό, folium vitis*,
rampinus, 'a vine leaf or
tendrill': XIX 124 ἄμπελος
περιπεταννύουσα τὰ οἶναρα

οἶνος, *οὐ, ὁ, vinum*, 'wine': IX
18 τὰ ψυχρὰ (τῶν στεγῶν
παρεκάλει) τὸν οἶνον, 63
ἐγκρατεστάτῃ οἶνου, XII 57

τοὺς οἴνου ἀκρατεῖς, xx 21
οὐδ' οἶνον ἔχει ἀνὴρ, xvii 59
τῷ οἴνῳ τῷ ἰσχυροτέρῳ
οἰνοφλυγία⁸, *las*, ἡ, *vinolentia*,
'drunkenness': i 154 δοῦλοι
οἰνοφλυγιῶν

οἶον, *velut, verbi gratia*, 'as',
'as for example': i 87, ix
51, xvii 19, xx 34, 107, xxi
12

οἶος, οἶα, οἶον, *qualis*, 'such
as': vii 30 ὥστ' εἶναι (τοι-
αύτην) οἶαν δεῖ (εἶναι), 53
ὑποσχομένη γενέσθαι οἶαν
δεῖ. iii 107 οὐδὲν οἶον
(*nihil melius est quam*) τὸ
ἐπισκοπεῖσθαι. xv 73 τὸ
προοίμιον οὐκ (ἐστίν) οἶον
ἀκούσαντα ἀποτρέπεσθαι τοῦ
ἐρωτήματος for οὐ τοιοῦτον
ᾧστε, see *Madv. § 166 c*) and
cf. *Soph. Oed. T. 1296*
θέαμα τοιοῦτον οἶον καὶ
στυγοῦντ' ἐποικτίσαι. in
indirect questions: xvii
112 ἐνθυμουμαι οἶόν ἐστι
τὸ εὖ τὰς εἰκόνας ἐπάγεσθαι,
xix 13 βοθύνους οἶους ὀρύτ-
τουσιν, ἐώρακας

οἶός τε, c. *inf. eiusmodi qui,*
qui potest: xii 53 οὐδὲ γάρ
ἐστίν οἶόν τε πάντας διδάξαι
ἐπιμελεῖς εἶναι, iv 4 οὔτε ἔμ-
πειρον γενέσθαι αὐτῶν οἶόν
τε

οἶός περ, οἶα περ, οἶόν περ: viii
53 ὁμοῖόν τι οἶόν περ

οἰωνός, οῦ, ὁ, *augurium*, 'an
omen': v 100 τοὺς θεοὺς
ἐπερωτῶντας θυσίαις καὶ οἰ-
ωνοῖς

ὀκνεῖν, *dubitare, non audere*,
'to scruple', 'hesitate':
xvi 34 οὐκ ὀκνοῦσιν ἀπο-
φαίνεσθαι περὶ τῆς γῆς.
recusare, nolle, 'to object',
'to be reluctant': xii 111
δίκην μὴ ὀκνοῦντα τὴν

ἀξίαν ἐπιθεῖναι τῷ ἀμε-
λοῦντι

ὀλιγάνθρωπος, *ον, a paucis*
habitatus, 'thinly peopled':
iv 73 ἀργὸν τὴν χώραν καὶ
ὀλιγάνθρωπον ὄρῳ, 88
ὀλιγάνθρωπόν τε παρέχη-
ται καὶ ἀργὸν τὴν χώραν

ὀλίγος, *η, ον, paucus, exiguus*,
'few', 'little': ii 72 ἀπ'
ὀλίγων περιποιῶντα, xvii
30 ὁ σπέρμα, vi 73 ὀλίγος
χρόνος, ii 63 ὀλίγῳ (*paulo*)
πρόσθεν *ubi vulgo ὀλίγον*

ὅλος, *η, ον, totus*, 'whole': xix
52 ὅλον τὸ κλῆμα, xx 92 δι'
ὅ. τῆς ἡμέρας, xviii 44 δι' ὅ.
τῆς ἁλῶ, xxi 3 ὅλον τὸν
λόγον, 36 ὅλῳ τῷ στρατεύμα-
τι, 75 ὅλον τοῦτ' ὁ ἀγαθόν

ὅλως, *prorsus, omnino*, 'whol-
ly', 'altogether': xx 106
ὅλως ἐργάζεσθαι ἢ ὅλως
ἀργὸν εἶναι

ὀμαλίζειν³, *aequabiliter tun-*
dere et terere, 'to keep even
and level': xviii 36 ὀμαλί-
ζοιεν ἂν τὸν δῖνον. *PASS.*
xviii 32 ὅπως ὀμαλιεῖται
(*fut. mid. as pass.*) ὁ ἀλοη-
τός, *ut tritura aequabiliter*
fiat

ὀμαλῶς, *aequabiliter*, 'evenly':
xvii 47 ὀμαλῶς ῥίπτειν τὸ
σπέρμα, xx 13 οὐχ ὀμαλῶς
ὁ σπορεὺς ἔσπειρεν

ὀμβρος, *ον, ὁ, imber*, 'a shower',
'storm': v 89 ὀμβροὶ ἐξαί-
σιοι

ὀμιλία, *ας, ἡ, consuetudo*,
'intercourse', 'companionship': i 142 ἀνωφελεῖς ἀν-
θρώπων ὀμιλῖαι

ὄμμα, *ατος, τό, oculus*, 'the
eye' (not common in prose):
xviii 10 χαλεπὸν τοῖς ὄμ-
μασι γίγνεται ἀντίον ἀθέρων
θερίζειν

ὁμνύναι, *iurare*, 'to swear by':
iv 164 ὁμνυμί σοι τὸν
Μίθρη

ὁμογνωμονεῖν, *consentire*, 'to
be of one mind': xvii 16
ταῦτα ὁμογνωμονοῦμεν
πάντες i.e. in his *consenti-*
mus. c. dat. pers. xvii
39 τοῦτο ὁμογνωμονεῖς
ἐμοί

ὁμοιος, α, ον, *similis, par*,
'like', 'resembling': xv 52
ὁμοιος τῷ περιόντι λατρῷ,
viii 53 ὁμοιόν τι οἶόνπερ,
xix 33 ἡ ταύτη ὁμοία γῇ,
104 ὁμοία τούτοις ἐπιδεικνύς,
xiii 63 τῶν ὁμοίων τυγχά-
νοντας ἑαυτοῖς, *eadem quae*
ipsi praemia consequentes,
xi 103 ἱππασίαν ὁμοιοτά-
την ταῖς ἐν τῷ πολέμῳ ἱππα-
σίαις

ὁμοίως, *similiter, aequè*, 'in
like manner', 'equally':
i 15 ὁμοίως ὅτιπερ, viii 44
ὁμοίως ὥσπερ, xviii 28 πάν-
τα ὁμοίως, xx 3, 4 πρᾶτ-
τουνσιν ὁ. c. dat. xx 134
ἐμοί ὁμοίως (*aeque ac ego*)
ἐπιστάμενος

ὁμολογεῖν, *concedere*, 'to agree
to', 'grant': ii 66 ὁ. με
ἐποίησας, vi 11 ὅσα ὁμολο-
γοῦντες διεληλύθαμεν

ὁμολογουμένως, *consentanea*
ratione, 'consistently': i
74 ὁ. ὁ λόγος ἡμῶν χωρεῖ

ὁμονοεῖν, *consentire*, 'to be of
one mind': xvii 19 ἃ ὁ θεὸς
διδάσκει οὕτω γίγνεται ὁμο-
νοεῖν

ὁμοῦ, *una, confuse*, 'together',
'promiscuously': viii 26
ὄνος ὁμοῦ, ὀπλίτης, σκευο-
φόρος, 54 εἰ γεωργὸς ὁ. ἐμβά-
λοι κριθὰς καὶ πυροῦς

ὁμως, *tamen*, 'nevertheless',
'still', 'yet': ii 83 καὶ εἰ

μὴ—ὁμως, xx 48; in the
apodosis with finite verb,
where the protasis is con-
tained in the participle,
which it follows: ii 57, viii
110 σαλεύοντες ὁμως σώ-
ζουσι τὴν τάξιν, xiii 40, xvi
21 χερσεύουσα ὁμως ἐπιδείκ-
νυσι τὴν αὐτῆς φύσιν;—with
ὦν omitted xvi 25 οἱ μὴ
πάνυ ἐμπειροὶ (ὄντες) γε-
ωργίας ὁμως δύνανται διαγι-
γνώσκειν (cf. Soph. Oed. T.
1326), 34. Sometimes it
precedes the participle as
xiv 33 οὗς ἂν αἰσθάνωμαι
ὁμως καὶ εὖ πάσχοντας
ἔτι ἀδικεῖν πειρωμένους, xx
49

ὄνησις, *ews, ἡ (ὀνίνημι), uti-*
litas, fructus, 'profit')(*βλάβη*: ix 103 σωζομένων
μεγίστη ὄνησις

ὄνομα, ατος, τό, *nomen*, 'name':
i 1 ἄρα γε ἡ οἰκονομία ἐπιστή-
μης τινος ὄνομά ἐστιν; vi 4,
vi 64 ἐφ' οἷς τοῦτο τὸ ὄνομα
δικαίως ἐστίν, ὃ καλεῖται καλὸς
τε κάγαθός ἀνὴρ, vi 75 τοῦς
ἔχοντας τὸ σεμνὸν ὄνομα
τοῦτο τὸ καλὸς τε κάγαθός,
vii 19 καλοῦσί με τοῦτο τὸ
ὄνομα

ὄνος, ον, ὁ, *asinus*, 'an ass':
viii 26 ὄνος ὁμοῦ, ὀπλίτης,
σκευοφόρος

ὄντι: v. s. εἶναι

ὀπηνίκα, *quando*, 'at what
precise time': xix 41 ὀπη-
νίκα δεῖ τιθέναι τὰ φυτά,
ἡδὴ εἶδες;

ὀπισθεν, *pone*, 'behind', 'in
the rear': viii 46 εἰς τὸ
κενούμενον αἰεὶ οἱ ὁ. πορεύον-
ται

ὀπλίζεσθαι, *armari*, 'to arm
oneself': iv 49 οἷς προστέ-
τακται ὀπλίεσθαι (*armatis*

adesse), 82 τῶν ὀπλισμένων φρουρῶν

ὀπλίτης, ον, ὁ, *pedes gravis armaturae*, 'a heavy-armed foot-soldier': viii 27 ὀπλίτης, σκευοφόρος, ψιλός, 32, 38 ὀπλίτας πολλοὺς ἐν τάξει πορευομένους, 41 ὀπλίτας, ἱππέας

ὄπλον, ον, τό, pl. ὄπλα, *quae-libet instrumenta*, 'any kind of tools or implements': viii 77 πολλὰ ὄπλα τοῖς ἀνδράσι (ἡ ναὺς) συμπεριάγει. esp. *arma bellica*, 'implements of war': viii 35 τοὺς ὄπλα ἔχοντας, ix 39 ὄπλων ἄλλη φυλή, i 164, v 35 σὺν ὄπλοις (*ope armorum, hostiliter*), v 64 σὺν τοῖς ὄπλοις τὴν τροφήν μαστεύειν

ὀπόθεν, unde, 'from what place': ii 103 εἰ ἄλλοσε ἡγησάμην ὀπόθεν σοὶ εἴη λαβεῖν, viii 16 ὄπου δεῖ τιθέναι καὶ ὀπόθεν λαμβάνειν

ὄποι, quo, 'whither', 'to what place': viii 141 ὄποι χρή ἐλθόντα λαβεῖν ἕκαστα, ii 21 ὄποι ἔτυχεν καταβέβληται

ὀποῖος, οῖα, οῖον, as relative, *qualis*, 'of what sort': viii 120, 121 ὑποδήματα, ἱμάτια καὶ ὀποῖα ᾗ, viii 139 ὀποῖον ἂν (*qualemcumque*) τῶν οἰκετῶν κελεύσῃς—οὐδεὶς ἀπορήσει, xii 28 ὀποῖας τινος οὖν ἐπιστήμης, i.e. 'of any kind soever', xi 82 ὀποῖω χρόνῳ χρῆ ἡδέως ἂν πυθολίμην, xix 7 ἐν ὁ. τῇ γῇ δεῖ φυτεῦν οὐκ οἶδα. in indirect questions: xii 93 ποιεῖν ὀποῖα δήξεται αὐτούς, xvi 35 ἀποφαίνεσθαι περὶ τῆς γῆς ὀποῖα τε ἀγαθὴ ἐστὶ καὶ ὀποῖα κακὴ

ὀπόσος, η, ον, of Quantity,

quantus, 'as much as': iv 64 ὀπόσῃν τῆς χώρας, xx 155 σῖτον ὀπόσον δύνανται πλεῖστον. 2. in indirect questions: xix 8 οὐκ οἶδα ὀπόσον βάθος ὀρύττειν δεῖ οὔτε ὁ. πλάτος, οὔτε ὁ. μήκος τὸ φυτόν ἐμβάλλειν. Of Number, *quotquot*, 'as many as': iv 40 ἐξ ὀπόσων περ ἔθνων δασμοὺς λαμβάνει, ἐκάστῳ, vi 24 πάντα ὀπόσοις τις ἐπίσταιτο χρῆσθαι, viii 95 πάντα ὀπόσοις δεῖ χρῆσθαι, xv 32 γενναῖα καλοῦμεν τῶν ζώων ὀπόσα...πραεῖα ἐστὶ πρὸς ἀνθρώπους, xx 143 ὁ. ἐξεργάσατο χώρου. 2. in indirect questions: iv 41 τέταχε εἰς ὀπόσους δεῖ διδόναι τροφήν, viii 91 καὶ ἀπὼν ἂν εἰποι ὀπόσα ἕκαστά ἐστιν, iv 99 ἐν ὀπόσαις χώραις ἐνοικεῖ καὶ εἰς ὀπόσας ἐπιστρέφεται, xx 58 ὀπόσα θεραπείας δεῖται ἡ γῆ, γιγνώσκουσι

ὀπότεν (ὀπότε ἂν), *quando, quotiens*, 'whensoever', 'as often as': with the subjunctive after a principal tense, vii 221, x 77, 79

ὀπότε, *quo tempore*, 'at the time when': iv 131 ὀπότε ἐπορεύετο μαχοῦμενος. in indir. questions: *quando*, 'when': xiii 7 γινῶναι ὅ τι τε ποιητέον καὶ ὀπότε καὶ ὅπως, xv 40 μαθεῖν ἃ δεῖ ποιεῖν καὶ ὀπότε ἕκαστα, xvii 9 πρὸς τὸν θεὸν ἀποβλέπουσιν ὀπότε βρέξει τὴν γῆν

ὀπότερος, α, ον, *uter*, 'which of two': vii 82 ὀπότερος ἂν (*utercumque*) ἡμῶν βελτίων κοινωνὸς ᾗ, 149

ὄπου, *ubi*, 'where', 'in what place': ix 53 ὄπου δεῖ

τιθέναι, vii 15 ὅπου χρή
ἕκαστα κεῖσθαι. *apud quos*:
xx 152, 159 ὅπου ἂν ἀκούσω-
σιν τιμᾶσθαι μάλιστα τὸν σί-
τον, τοῖς παραδιδόασιν (cf.
Soph. Aiac. 1060, Antig. 318,
Phil. 454). *ubi, quando*,
'when': v 82, ii 44 ὅπου δ'
ἂν ἐνδεῶς δόξης τι ποιεῖν, xiv
44 πονεῖν ὅπου δεῖ, xxi 68
ἐν παντὶ ἔργῳ, ὅπου τι δε'
ἀνθρώπων πράττεται (where,
however, ὅπου may=ἐν ᾧ)

ὀπτᾶν, *coquere*, 'to bake',
'harden': xvi 76 οὐδαμῶς
ἂν μᾶλλον ἢ γῇ ὀπτῶτο ὑπὸ
τοῦ ἡλίου, 84 ὡς ἡ ὠμὴ αὐτῆς
(sc. τῆς γῆς) ὀπτᾶται. Cf.
Lucr. v 592 *terram sol ex-
coquit*, Vergil Georg. ii
260 *terram multo ante me-
mento excoquere*

ὀπτός, ἡ, ὄν, for ὀπτητός,
coctus, 'baked': xvii 67
ὀπτήν ὅτι μάλιστα πρὸς τὸν
ἡλίον

ὀπώρα, as, ἡ, *fructus*, 'fruit':
Hesychius ὀπώρα: κυρίως ἡ
σταφυλή: xix 128 (ἡ ἄμπελος)
διδάσκει ἑαυτὴν ψιλοῦν καὶ πε-
παίνειν τὴν ὀπώραν

[Cf. Soph. Trach. 700 γλαυκῆς
ὀπώρας ὥστε πίονος ποτοῦ χυ-
θέντος εἰς γῆν Βακχίας ἀπ' ἀμπέ-
λου, Thyest. vi 8 (Dind. fr. 238)
δεῖλη δὲ πᾶσα τέμνεται βλαστου-
μένη καλῶς ὀπώρα]

ὅπως, relative adv. *quo-
modo pacto*, 'how': like ὡς
with superlatives, ὅπως
βέλτιστα v.l. vii 157. in
indirect questions: ix 47
ἤττον λανθάνει ὅπως ἐκβή-
σεται, xv 51, 69 οὐδὲν ἂν σε
ἀποκρύψαιτο ὅπως ἐποίησεν,
xiii 7 γνῶναι ὅ τι ποιητέον
καὶ ὅπως, xv 51 οὐδὲν τι
μᾶλλον ἐπίσταμαι ὅπως δεῖ
γεωργεῖν, xvi 46 μαθάνειν

ὅπως ἂν λαμβάνοιμι, xix 10
οὐκ οἶδα ὅπως κείμενον ἂν
βλαστάνοι. ὅπως in object
clauses with fut. indic.: iii
71 εἰ μὴ σκοπεῖς ὅπως ἰδιώ-
της ἔσῃ, iv 77, 78, 101,
107, vii 74, 195, ix 67, x 33,
xii 45, xviii 32. with fut.
opt. vii 36 ὑπὸ πολλῆς ἐπι-
μελείας ὅπως ὡς ἐλάχιστα
ᾤψοιτο. with subj. xi 39,
xx 50. with opt. and ἂν:
ii 69 ἐπιμελεῖσθαι ὅπως—ἂν
γένοιο. with infinitive:
vii 157 πειρᾶσθαι ὅπως ὡς
βέλτιστα τὰ προσήκοντα δια-
πράττεσθαι dub.

as final conjunction,
ut, 'in order that': ii 60
ὅπως μὴ οἰκτρὸς γένωμαι, iii
67 οὐχ ὅπως ποιητῆς γένη,
vi 59, 75 ὅ. ἐπισκεψάμεν, x
13, ix 14, xvii 50, xx 138 ὅ.
ἔχοι ὅ τι ποιοίῃ. οὐδ'
ὅπως τι οὖν, *nullo pacto*, 'in
no way whatever': xiii 65

ὄραν (from root *ver*, *vor*,
whence come οὐρ-ος 'watch-
man', Lat. *ver-eri*, *ver-
e-cundus*), *videre*, 'to see',
'behold': xvii 46 ἐώρακα,
xix 119 ὀρώντας καὶ ἀκού-
οντας, vii 37 ὅπως ὡς ἐλάχ-
ιστα ᾤψοιτο, x 41 οὐκ
ἂν ἀνδρικήλου χρώμα ἡδίων
ὀρώην ἂν, 38 παρέχων ὅ.
μίλτον, xvi 13. PASS.

xix 28. with double
acc. ii 5 πράττοντά τι ὀρώ
σε, v 98, xiii 62, xiv 30,
xviii 70, xix 87, xx 48.
PASS. xxi 38 ὁφθῆναι καλὸν
τι ποιούντας. *intelligere*,
perspicere, 'to observe', 'to
perceive mentally': c. acc.
partic. ii 33 ὀρώ σοι ἀνάγκην
οὔσαν, 47 ὀρώ σε οἰόμενον
πλουτεῖν, xii 41 τοῦτο ὄργανον

εὐνοίας ὀρῶ ὄν. seq. claus. rel. XIX 13. seq. ὅτι: XII 43 οὐχ ὀρᾶς ὅτι: XIX 84, 86. seq. ὡς: XVIII 21

ὄργαν³, *turgere, maturum esse, 'to swell', 'to be ripe'*: XIX 131 τὸ ὀργῶν ἀεὶ

ὄργανον, ου, τό (from root *verg* seen in *ἐρδ-ειν* for *ἐρξ-ειν* from *ἐργῆ-ειν*, 'to work'), *instrumentum rei familiaris, 'an instrument', 'implement'*: IX 40 *ταλασιουργικῶν ὀργάνων*, V 64 *ἀσφαλέστερόν ἐστι σὺν τοῖς ὅπλοις τὴν τροφήν μαστεύειν ἢ σὺν τοῖς γεωργικοῖς ὀργάνοις*. 2. *de rebus, hominibus quibus ad aliquid perficiendum utimur, 'an instrument', 'means'*: II 89 οὕτε ὄργανα χρήματα ἐκεκτῆμην ὥστε μανθάνειν, XII 39 ὄργανον εὐνοίας ἀριστον

ὀρθός, ἡ, ὄν, *erectus, rectus, non curvus, 'upright', 'straight'*: XIX 52 τὸ κλῆμα ὀρθὸν τιθεὶς πρὸς τὸν οὐρανὸν βλέπον)(*πλάγιον*, IV 147 ὀρθοὶ οἱ στίχοι τῶν δένδρων

ὀρθῶς, *recte, vere, 'properly', 'rightly', 'truly'*: III 69 ταῦτα ἴσως οὕτως ὀρθῶς ἔχει, i.e. *quae si facis, fortasse non es reprehendendus*, XI 74 ἐκπονοῦντι ὁ., II 118 ὁ. τούτων ἐπιμελῇ, XV 49, XVIII 15 νομίζω ὁ. ἂν ποιεῖν, XX 14 οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν, XVI 5 τὸν μέλλοντα ὀρθῶς γεωργήσειν. Absolute ponitur ita ut verbum ex antec. repeti oporteat: XVI 8 ὀρθῶς γε ταῦτα λέγοντες, sc. *φασί*

ὀρίζειν, *determinare, discernere, 'to divide', 'separate from'*: PASS. IX 27 τὴν γυναικωνί-

τιν θύρα ὠρισμένην ἀπὸ τῆς ἀνδρωνίτιδος

ὀρμᾶσθαι, *initium facere, 'to make a start'*: XX 97 ὅταν πράττη ἐφ' ᾧπερ ὠρμηται βαδίζων

ὀρμίζεσθαι, *in portum duci, 'to be brought into harbour'*: VIII 74 διὰ πολλῶν σκευῶν ὀρμίζεται ναῦς

ὄρμος, ου, ὁ (from root *sver* seen in *εἰρ-ειν*, *ser-ere, de-ser-ere, ex-ser-ere, ser-ies, sermo, ser-tum, prae-ser-tim*, 'swarm' etc.), *monile, 'a necklace'*: X 24 ὄρμους ὑποξύλους

ὀρύττειν (from root *rugh*), *fodere, 'to dig'*: XIX 13 βοθύνους οἶους ὀρύττουσι τοῖς φυτοῖς, 8 βόθυνον ὀρύττειν dub., 25 οὐ βαθύτερον πενθημιποδίου ὀρύττουσι, 35 ὁ. βόθρον, 38. PASS. XIX 84 βαθύτερος ὀρύττεται τῇ ἐλαίᾳ βόθρος

ὄρχος³ (from root *ergh, orgh*, 'to enclose', whence *ἐρχατᾶσθαι*, *ὄρχατος*, 'a garden', our 'orchard'), ὁ, *series plantarum, 'a row of fruit-trees'*: XX 14 οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν

ὄς, ἡ, ὁ, *qui, quae, quod, 'who', 'which' (indefinite rel. δς ἄν, quicumque, 'whoever', 'whichever': XXI 50, 52, 55)*. used in any kind of relative clause (Monro *Hom. Gr.* § 266) to denote either a particular fact, or a characteristic fact defining, as II 27 τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι; or a constant or characteristic fact, VII 102 τὸ ζεῦγος τοῦτο ὃ καλεῖται θῆλυ καὶ ἄρρεν, VIII 88 τὸν τοῦ κυβερνήτου διάκο-

νον ὅς πρῶτος τῆς νεῶς καλεῖται; or a definition of a class, III 44 οὐ τούτους λέγω ἀλλ' οἱ οὐδ' εἰς τὰναγκαῖα ἔχουσι δαπανᾶν, IV 54, VII 117. [If the Relative refers to an indefinite number of individuals falling under a common description, ὅστις 'who being any one', 'whoever' is generally used.]

The relative clause commonly follows the clause containing the antecedent, whether noun or personal or demonstrative or correlative pronoun, the latter being either expressed, as II 80 ἐμὲ ᾧ οὐδὲν ἐγένετο, I 81, 91, 135, II 8, 78 οὐδὲ ἄλλο οὐδὲ ἐν ὅτῳ τις μὴ ἐπίσταιτο χρῆσθαι, VI 20, XI 57, XII 44, XIII 2, XX 171 ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν, I 156 τῶν ἀνθρώπων ὧν ἂν ἐπικρατήσωσιν, III 18 ἔχοντας ἔτοιμα ὧν ἂν δέωνται χρῆσθαι; or more commonly omitted as in I 86, II 53, V 79, VI 23, VIII 9, 19 ὅταν ποιῶσιν ὅ τι ἂν τύχῃ, VII 156 εἰδότες ἃ προστέτακται, I 158 ἀναγκάζουσι φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται, XVIII 104 διαρπάξουσιν ἃ ἂν τροφήν καταθῶνται, XX 56 ὁ χρόνος αὐτὸς ἂν ποιήῃ οἷς ἡ γῆ ἡδεταί, XX 43 χαλεπὸν εὑρεῖν ὅστις οὐ γινώσκει, 67 εἰ τις μὴ ἔχοι ὅτου ἀκοῦσαι ἔχοι, 139 ὅπως ἔχοι ὅ τι ποιήῃ, V 42 προτείνουσα λαβεῖν ὅ τι χρήζει, VII 215 εἰ μὴ εἷη ὅστις—σώζῃ, XX 166 φιλοκοδόμους νομίζω οἵτινες ἂν ἀπιδιδῶνται τὰς οἰκίας, VI 56 ἀφθόρως ἔχειν ὧν δέονται, VII 117 τοῦ ἐργασομένου ἃ τῶν στεγνῶν

ἔργα δεόμενά ἐστι, 147 τὸ ἐγκρατεῖς εἶναι ὧν δεῖ, 156, 163, 176. XI 55 καλὰ ἐστὶν ἃ σὺ λέγεις, XVIII 17 περιττὸν πόνον ὧν οὐδὲν προσδέονται, IX 8, 59, 100, 102, XIX 12 μάνθανε ὅτι μὴ ἐπίστασαι. But it is placed first, if prominence is to be given to it: III 3 πρὶν ἂν ἃ ὑπέσχησαι ἀποδείξῃς, VII 94 ἃ οἱ θεοὶ ἐφυσάν σε δύνασθαι, ταῦτα πειρῶ ὡς βέλτιστα ποιεῖν, 176 ἃ ἂν ἐκάστη εἰσφέρει, σώζει ταῦτα, 187, 188, VIII 33, X 66, XI 30, 148 ἃ ἂν ἐπιθυμῶμεν πράττειν, ταῦτα ἐπαινοῦμεν, XIV 36, XX 54, 120 ὅστις ἀργὸς εἷη (χῶρος), τοῦτον ὠνεῖσθαι παρήνει, VII 175 ἃς δεῖ ξῶ ἐργάζεσθαι, ἐκπέμπει, 194 ὅπως οἷς δεῖ ἱμάτια γίγνηται, X 5 ἐφ' οἷς εὐδοκιμεῖς διηγησάμενος, IV 8 ὅ τι δύνασαι, συνωφέλει, XVI 15 ὅτου δέοιτο αὐτός, τοῦτο σπείρων, VI 80 ὄντινα ἴδοιμι καλόν, τούτῳ προσήειν, IX 102 ὅτῳ σωζομένων μεγίστη δνησις, τούτῳ τὴν ἐπιμέλειαν μάιστα προσήκουσαν ἀπέφαινον, XV 68 ὅ τι ἔροιο, οὐδὲν ὅ τι ἂν σε ἀποκρύψαιτο. Sometimes a singular relative is used where the antecedent is plural, when one of the number is specified: VII 198 δς ἂν κάμνῃ τῶν οἰκετῶν, τούτων σοι ἐπιμελητέον, XXI 39 πρὸς ὄντινα ἂν διατεθῶσιν οὕτως, οὗτοι ἐρρωμένοι ἄρχοντες γίγνονται

After collective Nouns, the rel. is often put in the plur. in the gender implied in the noun: I 155 φιλοτιμῶν—ἃ—ἄρχει. The Relative is sometimes followed by a partitive genitive: II 67

οὓς ἂν αἰσθάνηται τῶν ἀρχόντων, vii 187 οἷς ἂν ἔξω τὸ ἔργον ἢ τῶν οἰκετῶν, 198, viii 33 οἷς ἀνάγκη αὐτῶν φεύγειν, xv 12 ὁ τοῦ λόγου, xxi 42 οἱ ἂν αὐτῶν ἀριστα ἔχῃσι. sometimes by a pronoun in partitive apposition, i 125 οὓς ὁρῶ τοὺς μὲν—τοὺς δέ

The Neuter of the rel. pr. is used absolutely: viii 124 καλὸν δὲ πάντων καταγελάσειεν ἂν—ὁ κομψὸς ὅτι κτλ.; sometimes as a conjunction meaning *quod attinet ad*, 'in respect that': vii 24 ὃ μ' ἐπήρου, xv 38 ὃ δὲ εἶπας

ἔστιν οἷ treated as a single word, xxi 35 ἰδιώταις ἔστιν οἷς, iv 156 ἔστι δ' αὐτῶν ἃ ἐφύτευσα, xx 29 ἔστιν ἐν οἷς τῶν στρατηγικῶν ἔργων

In double relative clauses ὅς need not be construed with second clause or any clause after the first, though the subject be changed: iv 5 αἱ δοκοῦσι κάλλιστα καὶ ἐμοὶ πρέποι ἂν ἐπιμελομένῳ

ὅς ἂν is sometimes to be resolved into ἐάν τις as iv 135 τεκμήριον ἀρχοντος ἀρετῆς ἐστίν, ᾧ ἂν ἐκόντες πείθωνται

The Rel. sometimes refers to the whole of a previous sentence to which it serves as a connecting link: ii 49 ὦν ἔνεκα, 125 παρ' ὧν μαθόντα

By the law of Attraction the rel. pr., when required by its governing verb to stand in the acc., is so attracted by the oblique case (gen. or dat.) of the preceding noun or pronoun as to assume this case itself: iv 70 δένδρων ὧν ἐκάστη (χώρα) φέρει, 159 τῶν ἱματίων ὧν εἶχε,

161, vii 173 ἐξομοιοῦνται τοῖς ἔργοις οἷς ἐμὲ δεῖ πράττειν, ix 2 ἐπακούειν τι ὧν σὺ ἐσπούδαζες διδάσκων (an instance of the omission of the attracting word, with which cf. Soph. Oed. T. 862, Phil. 1227). An inverse attraction takes place when the antecedent is attracted into the construction of the relative clause and assumes the case in which its governing verb requires the relative to stand, so that the noun is incorporated into the rel. clause: xvi 65 ἧς ἕκαστος ἔχει τέχνης, ii 7 ὧν σὺ δεσποινῶν καλεῖς, iii 96 ἔστιν ὅτῳ ἄλλῳ πλείω ἐπιτρέπεις ἢ τῇ γυναικί, vii 66 οὐκ ἀπορία ἦν μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἂν where observe that the indefinite relative is used as a simple relative with ἔστιν after a negative or quasi-negative. The neuter relative, which should stand in the nom., is sometimes attracted into the acc., taking the preposition belonging to the omitted demonstrative antecedent: iii 41 ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον ἀλλὰ καὶ εἰς ἃ βλάβην φέρει. The preposition before the rel. is sometimes absorbed by attraction; x 70 κατὰ χώραν ἦν δεῖ

Oblique cases of ὅς:—ἧ, *qua*, 'where': iii 83 ἧ οἱ πλείστοι λυμαίνονται, xv 35 ἧ εἶπας, 36 ἧ ἐφησθα εὐδουν ποιεῖν, 37 ἧ ἐπιμελῇ, ix 7 ἧ περ ἔλεγον, xix 103 ἧ με ἐπηρώτησας, 97 εἰπεῖν ἧ δεῖ φυτεύειν
ὄσμή, ἧς, ἡ (ὀζειν), *odor*, 'a

smell', 'scent': iv 159 τῆς ὀ. αἰσθόμενος, 149 ὁσμαι πολλὰ καὶ ἡδεῖαι, v 10 μετὰ ἡδίστων ὁσμῶν

ὅσος, η, ον, *quantus*, 'as great as', 'as much as':—I. with its correlative *τοσοῦτος* preceding: ii 43 εἰσφορὰς τοσαύτας ὅσας οὐ ῥαδίως ὑπολίσσεις, xx 105 τοσοῦτον διαφέρει ὅσον. in plural, *quotquot, quicumque*, 'as many as': i 25 τελείων ὅσα δεῖ, 32 πάντα ὅσα τις κέκτηται, 110, ii 28, 101, 113 ὅσα λιπαρεῖς παρ' ἐμοῦ μανθάνειν, ἄλλους ἐμοῦ δεινότερους περὶ ταῦτα, iv 103 πάντων ὅσα ἡ γῆ φύειν ἐθέλει, v 5 εἰς τὸ δύνασθαι ὅσα ἀνδρὶ ἐλευθέρῳ προσήκει, 9 ὅσοις κοσμοῦσι βωμούς, vi 11, vii 78, ix 19, 50 ὅσοις τῶν σκευῶν, 116 τῶν κτημάτων ὅσα ἴδια ὄντα εὐφραίνει. with οὗτος (only in plural) instead of correlative: i 28 ὅσα τις ἐξω τῆς οἰκίας κέκτηται πάντα τοῦ οἴκου ταῦτά ἐστιν, ix 50 ὅσοις τῶν σκευῶν χρῶνται, ταῦτα δείξαντες, 55 ὅσοις εἰς ἑορτὰς χρώμεθα, ταῦτα δὲ τῇ ταμίᾳ παρεδώκαμεν. ὅσον v. ὅσα, *quantum*, 'as much as': xi 35 ὅσον δύναμαι πειρῶμαι. c. inf. adverbially, *tantum quantum, non magis quam, modo*, 'so much and no further than', 'so much as is enough for': xi 111 ἀριστῶ ὅσα (=τοσαῦτα ὥστε) μήτε κενὸς μήτε ἄγαν πλήρης διημερεύειν, ix 99 τοῖς οἰκέταις μέτεστι τῶν δεσποσύνων χρημάτων ὅσον φέρειν ἢ θεραπεύειν, for ὅσον μόνον

[Cf. Arist. Nub. 434 ὅσ' ἐμαντῶ στρεψοδικῆσαι, Thuc. i 111, iv 16]

ὅσον μὴ, *quantum, quatenus non, nisi quod*, 'so far as not', 'except so far as': xxi 25 ὅσον ἂν μὴ ἀνάγκη ᾖ. ὅσῳ—τοσοῦτῳ, *quanto—tanto*: vii 232

ὅσοσπερ, pl. 'even so great as', 'just as many as', 'no more than': with οὔτε for correlative, xiii 53 ταῦτα ὅσα περ ποιῶν οἶμαι πιθανωτέροις ἀνθρώποις χρῆσθαι, viii 78 πάντα σκευὴ ὅσοις περ χρῶνται

ὅσπερ, ἢ περ, ὅπερ, *qui quidem*, 'the very person who', 'the very thing which': iv 118 Κύρος ὅσπερ εὐδοκιμώτατος δὴ βασιλεὺς γεγένηται, xx 97 πρᾶττη ἐφ' ᾧ περ ὥρμηται, vi 36 ὅπερ πεπαίδευνται, xii 22, 24 ἅπερ, xviii 22, xi 66 λέξον ἅφ' ὧν περ ἤρξω πῶς ἐπιμελεῖ; ὅπερ, i. q. ταὐτὸ ὃ, *id ipsum quod*, i 27 ἅρα οἶκος (ἐστίν) ὅπερ οἰκία; 40 οἶκος ἐδόκει εἶναι ὅπερ κτῆσις, ii 85, xvii 55 ἅρα τὴν λεπτοτέραν γῆν λέγεις ὅπερ ἀσθενεστέραν;

ὅσπριον, ον, τό, *legumen*, 'pulse': viii 54 κριθὰς καὶ πυροὺς καὶ ὄσπρια

ὅστις:—I. *ut qui, quippe qui*, referring to a definite object, when some general notion is implied: vi 22, 80 ὄντινα ἴδοιμι καλόν, x 67 ὃ τι βέλτιον ἄλλου ἐπίσταται, ἐπιδιδάξαι, xx 167, xix 7 πῶς (ἐπίσταμαι) ὅστις μὴ ἐν ὁποῖα τῇ γῇ δεῖ φυτεῦν οἶδα; ix 84, xx 67, 120, xxi 60 τοῦ δεσπότου ἐπιφανέντος ὅστις δύναται βλάψαι i.e. 'one who can'. II. in indirect questions: ii 64 οὐδὲν εἰδότε ὃ τι εἴη πλούτος,

ix 63, xiii 10 ὁ τι συμφέρον εἶη, τοῦτο μὴ εἰδέη, xx 43, xv 54 εἰδότε οὐδὲν ὁ τι συμφέρει, xvi 12, v 100 ἐπερωτῶντας τοὺς θεοὺς ὁ τι χρὴ ποιεῖν καὶ ὁ τι μὴ, vi 9, xi 151 ἐκρίθη ὁ τι χρὴ παθεῖν ἢ ἀποτίσαι, xvi 9 ὁ μὴ εἰδὼς ὁ τι δύναται ἢ γῇ φέρειν, vii 67 ἀπορία ἦν μεθ' ὅτου ἄλλου ἐκαθεύδομεν ἂν, ii 120 ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὁ τι εἶη τοῦτο, 5 εἰ μοι συμβουλευοῖς ὁ τι ἂν ποιῶν αὐξοίμι τὸν ὅλον. followed by subjunctive without neg. in preceding clause: vii 111 τοῖς μέλλουσιν ἔξειν ὁ τι εἰσφέρωσιν. (See Shilleto on Dem. de f. leg. § 235 cr. n.) The verb 'to be' is often omitted in the relative clause: i 8 εἰπεῖν ὁ τι ἔργον αὐτῆς, xiii 7 γινῶναι ὁ τι ποιητέον

ὅστιςπερ, mostly in neuter, 'the same thing as', 'precisely what': i 16 ὁμοίως ἂν καὶ ἄλλῃ δύναιτο ἐργάζεσθαι ὅτιπερ καὶ ἑαυτῶ (=τὸ αὐτὸ ὅ)

ὅστρακον, ου, τό, *testa quae ex figulina terra conficitur*, 'an earthen vessel': xix 92

ὅταν, i. q. ὅτε ἂν, *si quando, quotiens*, 'as often as', 'whenever', when the relative clause expresses something conceived as a possible contingency, present or future, in general propositions with the pr. conj.: iii 14 τούτοις ὅταν δέωνται μὴ ἔχοντας χρῆσθαι, vii 18, 20, viii 19, xi 156, 157, xii 13, 74, xiii 1, 36, 37, 42, 64 ὅταν δέη, xix 124, xx 42. **ὅτανπερ** ὑγιαίνω: vi 65

ὅτε, rel. adv.:—**A.** temporal, *quando, quum*, 'when', correlative to ποτέ or τότε, with ind. impf. or aor. to denote single events: ii 64 ὀλίγον πρόσθεν, ὅτε ἔφην πλουτεῖν ἐγέλασας, iv 141, xii 114, xvii 115, xix 95 ὅτε πάλαι ἤρου με. after μέμνημαι: ii 74 οὐκ οὐν μέμνησαι ὅτε; 'do you not remember the time when?' ἔστιν ὅτε, *aliquando*, 'there are times when', 'sometimes': ii 15. **3.** c. opt. to mark repetition of events, 'as often as', 'whenever': ix 69 ὅτ' εὐφραίνοίμεθα, τῶν εὐφροσυνῶν μεταδιδόντες. **B.** in causal sense = ἐπειδὴ, *quandoquidem, quoniam, quia*, 'whereas', 'seeing that', 'inasmuch as': xi 57 πῶς γὰρ οὐ; ὅτε πολλοὶ εἰσὶν οἱ οὐ δύνανται ζῆν ἀνευ τοῦ ἄλλων δεῖσθαι

ὁ τι, the acc. neut. of ὅστις, used abs. as a conjunction, 'for what', 'wherefore': ii 120 ἔδοξέ μοι ἄξιον εἶναι ἐπισκέψεως ὁ τι εἶη τοῦτο. with superlative adverbs: xvi 65 ὁ τι μάλιστα, 'as much as possible', vii 74 ὁ τι βέλτιστα, 91 ὁ τι πλεῖστα, xi 30 ὁ τι ἂν δύνωμαι καταμαθεῖν, xv 8, xvi 70 ὁ τι πλειστάκις. and adjectives: vii 103 ὁ τι ὠφελιμώτατον. : ὁ τι used adverbially yields the Conjunction which is used as declarative, *quod*, 'that', in objective clauses after verbs:—1. of saying: i 83 λέγειν—ὅτι οὐδέ ἐστι, ii 75 λέγων ὅτι οὐκ εἶη, iv 116, 120, xx 47 κόπρον λέγου-

σιν ὅτι ἀριστόν ἐστιν εἰς γεωργίαν, ix 109 εἰπέ μοι ὅτι οὐκ ὀρθῶς γιγνώσκωμι, ix 79, 98, 110, xi 130, xix 117, xiii 71, xv 15, xx 12 λόγου διαθέοντος ὅτι, 75 προφασίσασθαι ὅτι, xii 117 τὸν δ' εἰπεῖν—ὅτι δεσπότου ὀφθαλμοῖς (παχύνει ἵππον) [the clause with ὅτι is primarily equivalent to an accusative of the reason]. 2. of perceiving, hearing, or knowing: xii 43 οὐχ ὀρᾷς ὅτι; xix 84, 86, v 95 ὥμην σε εἰδέναι ὅτι, vii 66 ὅτι οὐκ ἀπορία ἦν—καὶ σοὶ καταφανὲς τοῦτ' ἐστὶ, i 137 ὅτι πονηρότατοί εἰσιν οὐδὲ σὲ λανθάνουσι, ii 22 οἶδα ὅτι, 52, 106, xvi 74, 31, 65 οἶμαί σε γιγνώσκω ὅτι κτλ., vii 55, viii 137, ix 23, x 26, xx 77 γῆν πάντες ἴσασι ὅτι εὖ ποιεῖ, 16, 35, 39, 44, xiii 2, xiv 21, xv 45, xvi 80 οὐκ εὐδηλὸν (ἐστίν) ὅτι, xx 82 φανερόν ὅτι. used parenthetically: v 102 εὖ ἴσθι ὅτι, i 137. 3. of thinking, believing: vi 51 ὅτι καλίστόν (ἐστι)—πάνν μοι δοκῶ πεπεῖσθαι, xv 48. 4. of rejoicing, wondering, lamenting, wherein Latin the acc. and inf. would be used: ii 63 οὐ θαυμαστὸν δοκεῖς ποιεῖν ὅτι—κελεύεις. B. causal, *quod*, *quia*, 'for that', 'because': i 128 δι' αὐτὸ τοῦτο ὅτι δεσπότας οὐκ ἔχουσιν, vi 27, 49 διὰ ταῦτα—ὅτι, xv 74 ὅτι—διὰ τοῦτο, viii 47 τριήρης—διὰ τί ἄλλο φοβερόν ἐστι—ἢ ὅτι ταχὺ πλεῖ; 143 τούτου οὐδὲν ἄλλο αἴτιον ἢ ὅτι... κείται, xviii 73 ταύτη—ὅτι,

iv 39, 85, 113, v 2, vi 27, ii 32. ὅτι introduces the reply to the question introduced by πῶς; vii 173. ὅτι used elliptically in reply, 'the reason why I asked is that': i 40. ὅτι, *quod ad hoc attinet quod*, *quod*, 'as to what': vi 54 ὅτι ἐφησθα καταμαθεῖν—καὶ ταῦτ' ἄν μοι δοκῶ ἡδέως ἀκούειν σου. Cf. xv 38 n., vii 24 n.

οτου, for οὔτινος, gen. s. of ὅστις: vii 67, xx 67

οτω, for ὡτινι, dat. s. of ὅστις: iii 95, ix 59, 100, 102

οτων, for ὠντινων, gen. pl. of ὅστις: a very rare form, found in Anab. vii 6, 24 σπάνια ἔχοντες οτων ὠνοῖσθε. See Krüger Gr. 25, 9, 1

οὐ, *non*, 'not': the absolute, objective negative Particle:—I. of single words. Verbs: ii 24 οὐκ ἡγεί προσδεῖσθαι, xii 44 οὐκ ἐθέλουσιν 'decline', 'refuse', xii 105 οὐ δοκῶ—καταμεμαθηκέναι, xix 116 οὐκ ἐστι ταῦτα 'this is impossible', ii 59 οὐκ ἔχω 'I am unable'. Participles: i 127 οὐκ ἐθέλοντας 'unwilling', xxi 24 οὐκ ἀξιοῦντας 'disdaining'. Adjectives: xi 39 οὐ θεμιτόν 'impossible', xii 51 οὐ διδακτόν 'unteachable'. Adverbs: vii 4 οὐ μάλα, viii 82 οὐκ ἐν πολλῷ τινι μέλζονι χώρα for ἐν οὐ πολλῷ μέλζονι, 130 οὐ μόνον ἀλλὰ καί, xiii 51 οὐχ ἦττον, xiv 29, 40, xxi 34 οὐκ ἀθύμως, vii 5 οὐ πάνν, xxi 73, ii 65 οὐ πρότερον. II. of the whole Sentence:—1. often alone,

sometimes with the ellipse of a definite verb: **I** 52, 136, 148, **III** 99 εἰ δὲ μή (τῷ διαλέγομαι ἐλάττονα ἢ τῇ γυναικί), οὐ πολλοῖς γε (sc. διαλέγομαι), **XI** 56 πῶς γὰρ οὐ; (sc. καλὰ ἐστὶν ἃ σὺ λέγεις). **2.** with indic. of direct statement: **I** 76 μὴ πωλούμενοι οὐ χρήματά εἰσιν, 65, **III** 41, 44, 67, 69, **VII** 97, 109, 174, **VIII** 6, 14, **IX** 11, 82, **XI** 160, **XIII** 57, 70, **XV** 73, **XIX** 104, **XX** 69, 158. **3.** with opt. and *ἄν*: **VII** 145 οὐκ ἂν ἔχοις διελεῖν, **II** 104 οὐκ ἂν ἐμέμφου μοι, **X** 27 οὐ γὰρ ἂν δυναίμην, **XII** 58, **XIX** 39 οὐκ ἂν δύναιο, **XVI** 15 οὐ γὰρ ἂν μᾶλλον ἂν ἔχοι τὰ ἐπιτήδεια, **XXI** 62 οὐκ ἂν ἀγαίμην, **XVI** 8 ὁ μὴ εἰδὼς οὐκ εἰδείη ἄν. **4.** in dependent clauses, with *ὅτι* or *ὥς* after a verb of saying, perceiving, showing: **II** 75 λέγων ὅτι οὐκ εἴη, **VII** 66 ὅτι οὐκ ἀπορία ἦν, καταφανὲς τοῦτ' ἐστὶ, **IX** 109 εἶπέ μοι ὅτι οὐκ ὀρθῶς γιγνώσκω, 95 ἐδίδασκον ὅτι οὐκ ἂν ἀχθοίτο δικαίως, **XVI** 2 ἐπιδείξαι—ὥς οὐ χαλεπὸν ἐστὶ, 28. **5.** in causal sentences: **I** 128 διὰ τοῦτο ὅτι δεσπότης οὐκ ἔχουσιν, **VIII** 8 μηδὲν τι ἀθυμῆσης ὅτι οὐκ ἔχεις δοῦναι; and in the relative combination οὐδεὶς ὅστις οὐ, **XX** 43 πάντῃ χαλεπὸν εὐρεῖν ὅστις οὐ γιγνώσκει. **6.** with infinitive in indirect statement: **XX** 124 ἔφη οὐκ ἔχειν. **7.** in questions where ordinarily a positive answer is expected: **I** 50 Σ. οὐ χρήματα αὐτῷ ἐστὶν ὁ ἵππος; Κ. οὐκ, εἶπερ τὰ χρήματά γ'

ἐστὶν ἀγαθόν, **II** 61, **III** 31, 70, 92, **XI** 130, **XII** 43 οὐχ ὀρᾶς ὅτι; **XIX** 6, 51, **XX** 58, 68, 109. so with opt. and *ἄν*: **VIII** 37 τίς οὐκ ἂν φίλος ἦδέως θεάσαιτο; 115 πῶς οὐκ ἂν πολλὴ ἡμῶν ἀσυνεσία εἴη; **B.** Position:—sometimes at the end of a clause for the sake of emphasis, especially in *μέν*—*δέ* clauses: **I** 71 ἀποδιδόμενοις μὲν οἱ αὐτοὶ χρήματα, μὴ ἀποδιδόμενοις δὲ οὐ. with *ὁ μὲν*—*ὁ δέ*: **XI** 41 οἱ θεοὶ τοῖς μὲν διδάσιν εὐδαιμονεῖν, τοῖς δ' οὐ, **XX** 34 ταῦτα οἱ μὲν ποιοῦσιν—οἱ δ' οὐ, 45, 64. **C.** Accumulation:—where a compound Negative follows οὐ in the same clause, the Negative is not cancelled but continued and strengthened: **XIX** 97 οὐκ ἐδόκουν ἔχειν ἂν εἰπεῖν οὐδέν. when a confirmative particle accompanies the first οὐ, the negative is repeated with emphasis: **I** 43 οὐ μὰ Δί' οὐκ, 124, **II** 100, **VII** 47, **XI** 158, **XXI** 41, **III** 76 οὐ μὰ Δί' οὐδέν τι μᾶλλον, **XII** 99, 82 οὐ μὰ Δί' οὐδαμῶς γε. οὐ in combination with other particles: **VII** 20 οὐ γὰρ δὴ, **XIII** 24 οὐ μὲν δὴ, **XII** 107 οὐ μέντοι, **XXI** 69, **XIV** 12 οὐ μέντοι γε, 'not however' οὐδαμῶς, *nequaquam*, 'in no wise': **VII** 24 οὐδαμῶς ἐνδον διατρίβω, **XVI** 74. in answers: **I** 91 πῶς ἂν—ὠφέλιμον εἴη; οὐδαμῶς, **XII** 82 οὐ μὰ Δί' οὐδαμῶς γε οὐδέ, **A.** as Conjunction, *neque, nec*, 'and not', 'nor', connecting two whole

clauses, whereas οὐτε connects parts only: with a simple negative preceding, when it must be translated 'or': II 77, VII 14 οὐκ ἐνδον διατρίβεις οὐδὲ τοιαύτη σου ἢ ἕξις τοῦ σώματος καταφαίνεται, XVI 10, XXI 24, XX 21, 23 οὐδὲ ἔλαιον οὐδὲ σῦκα ἔχει 'nor has he oil or figs', 24

B. as Adverb, *ne...quidem*, 'not even': I 81, 83, II 64, 74, III 44, V 2, XI 24 ὡς οὐδ' ὑγιαίνοντα, II 28 οὐδ' εἰ, 29 οὐδ' ὥς, *ne sic quidem*, 'not even in this case', IV 24, XX 6, XXI 27, οὐδὲ ἔν, XIII 65 οὐδ' ὅπως τι οὖν. 'not either', 'also not': II 106 οὐδ' ἂν τοῦτό μοι ἐμέμφου, IV 116, VIII 134, XII 10 οὐδ' ἐκείνά μοι ἀμελείται, XV 16, XVI 9, XX 125 τοὺς μὴ ἔχοντας ἐπίδοσιν (χώρους) οὐδὲ ἡδονὰς ὁμοίᾳς ἐνὸμιζε παρέχειν. V. Riddell *Dig.* § 141. καὶ οὐδέ, 'and not even' III 23. οὐδὲ γάρ, at the beginning of a sentence, the negative equivalent of καὶ γάρ: οὐδὲ γάρ ἐστὶν ὁλόν τε, 'no, it is not possible' XII 53. οὐδὲ—γε, the negative equivalent of καὶ—γε, 'no, nor': I 53, VII 7 οὐδ' ἂν γε νῦν ἐώρας, XIX 17. οὐδὲ—μέντοι, I 56 a stronger form for οὐδὲ—γε. οὐδὲ μὴν, *neque vero* XII 73

οὐδείς, οὐδεμία, οὐδέν:—I. as an Adjective, *nullus*, 'no', 'not any', 'none' (τις: III 54 τοιοῦτον οὐδὲν ἔργον, IV 114 οὐδὲν ὄφελος, XV 17. II. as a Substantive: VIII 140 οὐδεὶς ἀπορήσει, VII 21, VIII 146, XVIII 69, XIX 115, XX 79, XII 84 οὐδὲν ἄλλο, III 17

οὐδὲν πλεόν, XX 128 οὐδὲν ἔχει πλεονα ἐπίδοσιν, XV 69 οὐδὲν δ τι ἂν σε ἀποκρύψαιτο (the omission of ἐστὶ without a negative following is singular). with partitive gen.: II 81 οὐδὲν τούτων, IV 23 τῶν πολιτῶν οὐδενί, IX 100 χρῆσθαι οὐδενὶ αὐτῶν (τῶν χρημάτων) ἔξεστιν. Neut. οὐδέν as adverb, *nihil, nulla ratione*, 'naught', 'not at all': I 77 οὐδὲν χρήσιμοι εἰσι, II 10, 12, XI 137 οὐδὲν παύομαι, XV 54 εἰδότε οὐδέν, XVIII 17 οὐδὲν προσδέονται. οὐδὲν μᾶλλον, XII 99. οὐδέν τι μᾶλλον, *nihil magis*, 'not a whit the more': III 64, 76, XV 47. οὐδὲν ἥττον, *nihilo minus*, 'not a whit the less': II 45, IV 96, 125, V 74, 77, VI 4, VIII 91, XX 150, 166

οὐδέποτε, *ne umquam quidem, numquam*, 'not even ever', 'never': usually in Attic with the present or fut., rarely the past, as in XX 119 οὐδέποτε εἶα. See Kühner on Mem. IV 6, 1, Lobeck on *Phrynichus* p. 457

οὐκέτι, *iam non*, 'not now', 'no more', 'no further': III οὐκέτι σε ἀφήσω πρὶν ἂν ἀποδείξῃς, XV 8 ἐπειδὰν...ποιήσῃς, οὐκέτι ἐρήσομαι, XVI 14 ἐπειδὰν μέντοι γνῶ τις, οὐκέτι συμφέρει θεομαχεῖν, XX 114 ταῦτα οὐκέτι δεῖ θανατάζειν

οὕκουν:—I. in direct negation, *non ergo, igitur non, non sane, nequaquam*, 'not therefore', 'so not', 'certainly not': I 61, II 11

II. in interrogations, *non ergo? non igitur?* 'not

then?' 'and so not?': II 74
οὐκοῦν μέμνησαι ὅτε;

οὐκοῦν, *iam vero, itaque, ergo, sane, 'therefore', 'well then', 'accordingly'*: III 50, 56, 63, 103, IV 95, XII 25, XIII 31, XVI 11, 16, XVII 49, 88, XVIII 40, 47, 72, XIX 50. *iam igitur, ut incipiam, 'well then', 'to begin then'*: VI 18, XVIII 25, XIX 25, 40. 2. interrogatively, *nonne igitur? nonne ergo?* 'not then?': I 33, 58, VII 51 οὐκοῦν καὶ ἡ γυνή σοι συνέθε; X 28, XVI 49, XVII 94, 110 οὐκοῦν εἰκότως σοὶ δοκοῦμεν ἐμβαλεῖν τοὺς σκαλέας; XVIII 29, XIX 40

οὖν, *ergo, idcirco, sic igitur, porro, 'certainly', 'then', 'so then'*: in reference to what precedes, whether (1) continuative or (2) inferential:—1. I 165, II 1, 61, 79, III 5, VI 85, 87, 91, VIII 57, 105, X 31, 56, XII 61, XVI 40, 52, 71, XVII 28, XVIII 7, XIX 1, 4, 16, 35, 44. In interrogative forms it is used to express deduction from what has preceded, with an objection implied, or to elicit further information: *τί οὖν*; III 20, 28, VI 10, 61, XII 66, πῶς οὖν; XX 1.

2. I 70, II 83, III 5, XII 36, 76, XIII 53, XIV 21, XIV 10 ἢ—οὖν; οὖν is omitted XVI 58. It makes relative pronouns or adverbs indefinite, like Lat. *cumque*: XII 28 ὅποιας τινὸς οὖν ἐπιστήμης, XIII 65 οὐδ' ὅπως *τι οὖν*

In combination with other particles: ἀτὰρ οὖν XVIII 1. γὰρ οὖν, in replies, *sane,*

certe, 'yes', 'certainly': XVII 2 δοκεῖ γὰρ οὖν, XIX 3 ἔστι; "Ἔστι γὰρ οὖν. γοῦν (*γε, οὖν*), used to confirm an assertion by giving the grounds for it, I 86; or a particular instance of the truth of it, XIII 35. in answers, like the simple *γε*, to mark that the question is only partially answered, 'at all events', 'at least': I 105 ἐμοὶ γοῦν δοκεῖ, VI 14 ἡδὺ γοῦν ἔστιν, X 30 φασὶ γοῦν οἱ ἄνθρωποι. μὲν οὖν. 'so then', as a strengthened form of οὖν: II 79, VII 72. in replies expressing strong affirmation: I 47, XVII 52, 96 πάνν μὲν οὖν, XI 138

οὔποτε, *numquam, 'never'*: I 171 οὐποτε λέγουσιν

[οὔποτε is very rarely found in Attic Greek, only once in Plato, Phaedr. p. 245 C οὔποτε λέγει κινούμενον, not once in Thucydides or the Orators, several times in Aeschylus, but not once in the other Dramatists.]

οὔπω, *nondum, 'not yet'*: VII 34 ἔτη οὔπω πεντεκαίδεκα γεγονυῖα, XVI 64 καρπὸν οὔπω καταβαλεῖν

οὐρανός, οὐ, ὁ (same as *Vár-una*, 'the canopy', 'environing', from the Skt. root *Var* 'to cover' v.s. ὀρᾶν), *aer, caelum, 'the dome of heaven', 'the sky'*: XIX 53 τὸ κλῆμα ὀρθὸν τιθεὶς πρὸς τὸν οὐρανὸν βλέπον, XVII 69 ἐν ᾧ πολλήν ἔχει τροφήν ἡ γῆ ἀπὸ τοῦ οὐρανοῦ

οὔτε...οὔτε, *neque...neque, 'neither...nor'*, connect two or more corresponding negative expressions into a whole: I 120 οὔτε αἱ ἐπιστήμαι οὔτε τὰ χρήματα, II

34 οὐτε θεοὺς οὐτ' ἀνθρώ-
πους, 89 οὐτε αὐτοὺς οὐτε
ἄλλος, xii 64, iv 2, 91, viii
16 ἔστι δ' οὐδὲν οὕτως οὐτ'
ἐδχρηστον οὐτε καλὸν ὡς
τάξεις, 84, 100, 133, x 40,
xi 103, xii 72, οὐτε ἐλπίδα
οὐτ' ἐπιμέλειαν, xvi 31 οὐτε
καταστήσαντες οὐθ' ἥσυχοι
βαδίζοντες, xviii 69, xix 26
οὐτε βαθύτερον οὐτε βραχύ-
τερον, xx 136 οὐτε ἔμαθε—
οὐτε μεριμνῶν ἡῦρεν, xxi
23. οὐτε—τε, neque—et,
'both not—and': vi 25 οὐ-
τε μαθεῖν οἶόν τε ἡμῖν ἐδόκει
εἶναι συναπεδοκιμάζομέν τε
οὗτος, αὕτη, τοῦτο, hic,
haec, hoc, 'this': some-
times strengthened by the
demonstrative -ι, xxi 74 ὅλον
τουτὶ τὸ ἀγαθόν. When
used as an Adjective, its
substantive takes the Arti-
cle: iv 140 οὗτος ὁ Κῦρος,
vi 20, 40 αὕτη ἡ ἐργασία,
64, 75 τοῦτο τὸ ὄνομα, vii
150 τούτου τοῦ ἀγαθοῦ, iii
72 τούτου τοῦ ἔργου, viii
106 ταύτην τὴν ἀκρίβειαν,
xix 125, xi 19 τῷ ἐπικλήματι
τούτῳ, x 49 αἱ ἀπάται αὐ-
ται, xii 45 ταῦτα τὰ ἀγαθὰ,
i 6 τούτων τῶν τεχνῶν; ex-
cept when the noun with
which it agrees stands as its
predicate, as i 43 οὐκ εἶ τι κα-
κόν, τοῦτο κτῆμα καλῶ, xxi
52. When οὗτος is at-
tached to a substantive as
predicate noun by εἶμι or a
verb of 'naming', 'consider-
ing as', it most frequently
assumes the gender of the
substantive: viii 10 ἔστι
πενία αὕτη σαφής, τὸ δεό-
μενόν τινος μὴ ἔχειν χρῆσθαι.
τοῦτο followed by an expla-

natory clause: viii 10, 11, xii
50 τοῦτο—τὸ ἐπιμελῆ ποιῆ-
σαι, xiii 1 τοῦτο—ὅτι δεῖ
ἐπιμελεῖσθαι, 32, xviii 73, xvi
27, 49, xxi 70. by a par-
ticipial vi 2. referring to
a whole sentence, i 37 εἰ ὁ
τοὺς ἐχθροὺς αὖξων καὶ μισθὸν
τούτου φέροι (sc. τοῦ τοὺς
ἐχθροὺς αὖξειν). τοῦτο or
ταῦτα ποιεῖν, like Latin *id*
facere, used vicariously: i
117, ii 110. οὗτος re-
dundant: i 162, xxi 7 τὸδε
τοι—τοῦτο δῆ. οὗτος
simply as antecedent to δς,
is qui: xxi 51 μέγας οὗτος δς
ἂν δύνηται, i 80 εἰ πωλοῖη
πρὸς τοῦτο ᾧ μὴ ἐπίσταιτο
χρῆσθαι, vi 20 ἡ ἐπιστήμη
αὕτη ἐφαίνετο ἥ οἴκους δύναν-
ται αὖξειν οἱ ἄνθρωποι, 22
τοῦτο...δ τι, vii 156, xx 170
φύσει φιλοῦσι ταῦτα ἀφ' ὧν
ἂν ὠφελεῖσθαι νομίζωσι, xxi
66. as plural antece-
dent to the indefinite
relative; xxi 47 τού-
τους δικαίως ἂν τις καλοῖη
μεγαλογνώμονας, ᾧ ἂν πολ-
λοὶ ἔπωνται, 57. When
the relative clause with
omitted antecedent pre-
cedes the leading clause,
the latter is referred back
by οὗτος with emphasis to
its implied antecedent
(*Madv. Synt.* § 100 c, *G.* §
152 Note 3): i 27, ii 115, iv
5, 58 οἱ μὲν ἂν φαίνωνται—
τούτους αὖξει, 61, 101, v 7,
10, vi 80, vii 82, 150, 177,
xi 147, xiv 33, xvi 15 δτου
δέοιτο αὐτός, τοῦτο σπείρων,
xx 122, xxi 63, 122. fre-
quently plural antecedent
to indefinite relative, vii
199 δς ἂν κάμνη, τούτων

σοι ἐπιμελητέον πάντων, ιχ 70 εἴ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες, χxi 89 πρὸς ὄντινα ἄν...οὔτοι, 55 δς ἄν δύνηται—οὔτοι δὴ, χx 161 ὅπου ἄν—τούτοις. [More rarely and where there is no emphasis αὐτός: ι 9 τῆς οἰκονομίας δινάμεθα εἰπεῖν ὃ τι ἔργον αὐτῆς ἐστι;] With μέν—μέν—δέ—δέ, ιν 74 οὗς μέν—τούτοις μέν—οἷς δέ—τούτους δέ. οὕτως as object with an adjective in apposition, where we use an adverb, 'herein' or the like (Madv. Synt. § 100 a): ιι 61 οὐ θαυμαστὸν δοκεῖς τοῦτο στυγερῶς ποιεῖν, ιιι 9 ἣ δόξω ἐν τί σοι τοῦτο τῶν οἰκονομικῶν ἔργων ἐπιδεικνύμαι; 26, 32. καὶ οὕτως, to heighten the force of a previous word, 'and this too': ιι 36 ξένους πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς, ιιι 29. Adverbial usages; διὰ τοῦτο or ταῦτα, 'for this reason', referring to a previous statement: ι 118, ιιι 15, vi 48 διὰ ταῦτα—ὅτι ἰδcirco quia, ι 128 δι' αὐτὸ τοῦτο ὅτι 'for this simple reason that', vii 151 διὰ τὸ μὴ πεφυκέναι, διὰ τοῦτο. ἐκ τούτων, 'thereupon' ιι 1. πρὸς τούτοις, 'in addition to this', 'besides': ιι 46, ιν 99. καὶ ταῦτα, *idque*, 'and that too', when a circumstance is added to heighten the force of what has been said: vii 144, xi 15, xvii 39, χx 156. ταύτῃ, *hoc nomine*, 'herein': χxi 22, followed by ὅτι xviii 73

οὕτως, *ita, sic, hoc modo*, 'in this way', 'so', 'thus':—

1. correlative to ὥς or ὥσπερ, *sic...ut*: viii 17 ἔστι δ' οὐδὲν οὕτως εὐχρηστον ὥς τάξας, viii 84 οὕτω κείμενα ὥς οὐκ ἄλληλα ἐμποδίζει, 89 οὕτως ἐπιστάμενος ὥς καὶ ἀπὼν ἄν εἴποι, χx 36 οὕτως, ὥς ἄν ἄριστα μάχοντο εἰ δέοι, x 84 οὕτω βιοτεύει ὥσπερ ἐγὼ ἐδίδασκον αὐτὴν καὶ ὥσπερ νῦν σοι λέγω. το ὅπως: vii 89 οὕτω ποιεῖν ὅπως τὰ ὄντα ὥς βέλτιστα ἔξει. το ὥσπερ: vi 16 ὥσπερ χρημάτων κοινωνήσαντας ἀναμφιλόγως διελθεῖν, οὕτω καὶ λόγων κοινωνοῦντας...διεξιέναι, ι 8, vii 161, ix 116, x 47, χxi 36, xv 48 ὥσπερ—οὕτω δέ καί, χx 100, ιι 12 ὥσπερ καί—οὕτω καί, xv 59 οὐχ ὥσπερ—οὐχ οὕτω. Rel. pronoun for ὥς: xvii 18 ἃ ὁ θεὸς διδάσκει, οὕτω γίγνεται ὁμοιοεῖν. without ὥσπερ χxi 53, xv 48, 70; οὕτω δέ xii 118. οὕτως omitted before ὥς: xi 43 πειρώμαι ποιεῖν ὥς ἄν θέμῃς ἦ μοι, 102. οὕτως omitted before ὥσπερ ι 4, 14, 21, vii 108, viii 129, xii 15, xiv 39, xvii 65, 104, xix 130, χx 74, χxi 79. οὕτως sometimes omitted before the καὶ which assumes in addition to its proper meaning the relation which οὕτως would have expressed: xviii 70 ὁρῶ δ' ὥσπερ γεωργοῦντας, καὶ τὰς ἄλλας τέχνας ἐργαζομένους

[Cf. Thuc. ii 93, 3 ὥς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν εὐθύς, iv 8, 7 ὥς δ' ἔδοκει αὐτοῖς ταῦτα, καὶ διεβίβασον ἐς τὴν νῆσον, vii 43, 1 ὥς ἐπενόει, καὶ τὴν ἐπιχείρησιν

ἐποιεῖτο, 60, 3; VIII 1, 5 ὡς ἔδοξεν αὐτοῖς, καὶ ἐποίουν ταῦτα, 8, 3 ὡς δὲ ἔδοξεν αὐτοῖς, καὶ διεκόμισαν, 27, 5 ὡς δ' ἔπεισε, καὶ ἔδρασε ταῦτα, Herod. I 79, 2 ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίησε, VII 128, 2, VIII 64 ὡς δὲ σφί ἐδοξε, καὶ ἐποίουν ταῦτα, Matth. VI 10 γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.]

2. followed by ὥστε: III 81 οὕτω χρωμένους, ὥστε συνεργοὺς ἔχειν αὐτάς, VI 55, VII 206 οὕτω διατίθενται πρὸς αὐτήν, ὥστε οὐδεμία οἴεται, XIX 117 οὕτω φιλάνθρωπός ἐστιν ὥστε ποιεῖν, XIX 117 ἡ γεωργία οὕτω φιλάνθρωπός ἐστι τέχνη, ὥστε καὶ ὁρῶντας ἐπιστήμονας ἑαυτῆς ποιεῖν, XX 109 ὅταν οὕτω σκάπτωσιν ὥστε πλείω τὴν ὕλην γίγνεσθαι, 133 οὕτω ῥάδιον μαθεῖν ὥστε...ἐπιστάμενος ἄπει, XXI 16 οὕτως ἀγνώμονες εἰσιν ὥστε...ἀνύτους. omitted before ὥστε: I 107 τοῖς ἐχθροῖς χρῆσθαι ὥστε ὠφελεῖσθαι ἀπ' αὐτῶν, V 14, VII 45, 63 ἐπεὶ ἐτετιθάσειτο ὥστε διαλέγεσθαι, VIII 68, IX 24, XIV 2, XIX 55, 69

3. οὕτω or οὕτω δὴ, *ita, tum, tum demum*, 'so', 'in such circumstances': II 88, XI 26, 42. 'then', in a *apodosis* after a *protasis* introduced by a temporal particle: IX 33 ἐπεὶ δὲ ταῦτα διήλθομεν, οὕτω δὴ ἡδὴ διεκρίνομεν (where the immediate occurrence of the subsequent event is marked by ἡδὴ), XI 42 ἐπεὶ γὰρ καταμεμαθηκέναι δοκῶ ὅτι... οὕτω δὴ ἄρχομαι. esp. after participles as a corroborating word: X 75 γυμναζομένην ἔφην οὕτως ὦν

ἐσθλὲιν ἡδίων (Madv. Synt. § 175 a)

[In this meaning it corresponds to the German *so*. Cf. Joh. IV 6 κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως, which is wrongly translated 'sat thus' or 'sat as he was', Act. Apost. XX 11 ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος οὕτως ἐξῆλθε.]

οὕτω in lieu of *protasis, tum, si haec ita fiunt*, 'in this case', 'if such be the case': VI 3 οὕτως γὰρ ἂν τοὺς ἀμφὶ γῆν ἔχοντας ψόμεθ' ἂν ψηφίζεσθαι ἀρήγειν, VIII 65, IX 47 οὕτω γὰρ ἦττον λανθάνει, XX 109 ὅταν οὕτω σκάπτωσιν, πῶς οὕτως οὐκ ἀργὸν ἂν φήσais εἶναι;

4. οὕτως in reference to a preceding statement or circumstance: II 24 οὕτως (sc. *ut dixisti*) ἐγνώκως, XX 42 τούτου ἐπιμελοῦνται ὡς ἔχη οὕτως (sc. *τὸ φυλακὰς καταστήναι*), VIII 28 ἔχοντες οὕτως (sc. *ἀτάκτως*), II 88 οὕτω δὴ καὶ ἐμοὶ ἔχει, III 69 ταῦτα οὕτως ὀρθῶς ἔχει, VIII 32 πῶς ὦν οὕτως ἔχοντες μαχέσαιντο; XX 38 οἱ μὲν ποιούσιν οὕτως, XXI 40 διατεθῶσιν οὕτως (sc. ὥστε τὸ φιλοπονεῖν αὐτοῖς ἐγγίγνεσθαι), XVI 69 ταῦτα οὕτως ηγοῦμαι χρῆναι ἔχειν (where observe the transposition of οὕτως), VI 5 ταῦτα πειρασόμεθα οὕτω ποιεῖν (sc. ὡς τῶν θεῶν κυρίων ὄντων), XVI 24 φύσιν μὲν δὴ γῆς οὕτως—δύνανται διαγιγνώσκειν, XIX 76 ἡ καὶ συκὴν οὕτως δεῖ φυτεῦειν; XX 162 καὶ ὁ σὸς πατήρ οὕτω πῶς ἔοικε φιλογέωργος εἶναι, XXI 5 τοῦθ' οὕτως ἔχειν (sc. *τὴν γεωργικὴν εἶναι εὐμαθεστάτην*) ἀναπέπεισμαι.

In answers, οὕτω, ita, 'yes', 'as you say': xix 56 οὕτω νῆ Δία

5. of degree, tanto opere, adeo, 'so much', 'so very': xix 24 λίαν οὕτως ἐπιπολῆς, 28 οὕτω γε καταφανές ὄν, xi 2 οὕτω γε ῥάδιά ἐστι μαθεῖν

6. sic, 'off-hand', 'at once', 'without more ado': xii 53 οὐδὲ γάρ ἐστιν ἐφεξῆς γε οὕτως ὁλόν τε πάντας διδάξαι ἐπιμελείς εἶναι, xviii 56 πότερον εὐθὺς οὕτω κεχυμένου τοῦ σίτου λικμήσεις ἢ συνώσας τὸν καθάρων; (?)

ὄφελος, τό, indecl. noun, utile, id quod conducit, 'good', 'advantage': c. gen. ix 79 πάντων τούτων οὐδὲν ὄφελος (ἐστίν) εἰ μὴ αὐτὴ ἐπιμελήσεται, xv 17 εἰ δὲ μὴ, οὐδὲ τῆς ἐπιμελείας ἐφησθα ὄφελος οὐδὲν γίνεσθαι, xii 27 ἀνευ εὐνοίας τί ὄφελος ἐπιστήμης γίγνεται; xiii 9 τί ἐπιτρόπου ἀνευ τούτων ὄφελος; c. inf. iv 14 οὐδὲν ὄφελος πολλὰ ἀροῦν. with artic. infin. in the nom. xiv 9 τί ἂν ὄφελος εἴη τὸ διὰ τῆς τούτου ἐπιμελείας γεωργεῖν; where Schneider proposes to read τοῦ γεωργεῖν, but see n. ad l.

ὄφθαλμός, οὐ, ὁ, oculus, 'the eye': x 36 τοὺς ὁ. ὑπαλειφόμενος. 'the eye' of a master or ruler: xii 118, 119 δεσπότου ὄφθαλμοὺς τὰ καλὰ τε κάγαθὰ ἐργάζεται. 2. 'the eye' or 'bud' of a plant: xix 56, 57, 59

ὄφθῆναι: xxi 38, v.s. ὁρᾶν

ὄχετός, οὐ, ὁ, canalis, alveus, 'a sluice', 'water-course':

xi 104 οὔτε τάφρου οὔτε ὄχε-
τοῦ ἀπεχόμενος

ὄχυρός, ἄ, ὄν, munitus, tutus, 'strong', 'secure': ix 16 ἐν ὄχυρῳ, in loco tuto

ὄψέ, vesperi, 'late in the day': v 32 πρῶτ' τε κομίζων καὶ ἐξουσίαν παρέχων ὄψ' ἀπιέναι, xiii 10 πρῶτ' τε ἰὼν καὶ ὄψ'

ὄψιμος^{5,7}, ὄν, serotinus, 'late in the season': xvii 24 πρότερον ὁ πρῶτος σπόρος κράτιστος... ἢ ὁ ὄψιμώτατος, 31 ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου μέχρι τοῦ ὄψιμωτάτου σπείρειν, 26 πρωίμω — μέσῳ — ὄψιμωτάτῳ

ὄψις, εὼς, ἡ, species oris, 'appearance', 'looks': vi 86 ἀφήμενον τῆς καλῆς ὄψεως, x 76 ὄψις...καθαρωτέρα οὔσα...κινητικὸν γίγνεται

2. adspectus, 'sight', 'glance', 'look': viii 67 δεόμενον θεραπείας ἐξετάσει ἢ ὄψις

ὄψον, ὄν, τό, obsonium, quidquid pani additur, ut legumina, olera, 'anything eaten with bread as a relish, such as vegetables': v 11 ὄψα πολλὰ τὰ μὲν φύει τὰ δὲ τρέφει, viii 55 μάξης ἢ ἄρτου ἢ ὄψου

[Cf. Cyr. i 2, 8 φέρονται οἰκόθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον, Aristoph. Amphier. fr. 23 (ed. T. Koch) φακὴν ἡδιστον ὄψων, Philemon Philosoph. (Mein. Fr. Com. Gr. iv 29) εἰς ἄρτος, ὄψον ἰσχάς, ἐπιπιεῖν ὕδωρ. 'What is eat by way of relish to dry bread is called Kitchen in Scotland, as cheese, dried fish, or the like relishing morsels'. Sir W. Scott's *Pirate*, ch. xi n.]

ὄψοποιός, ἡ, ὄν, coquinarius, 'culinary': ix 41 ὄψοποι-

εκῶν ὀργάνων, 51 ὁψοποι-
κοῖς σκεύεσιν

Π

Παιδεία, as, ἡ, *disciplina*,
'training': xiii 46 ἡ δοκοῦσα
θηριώδης π. εἶναι

παιδεύειν, *instituire, docere*,
'to teach', 'instruct': c.
acc. xii 17. c. dupl. acc.
ix 71 τὸ προθυμῆσθαι ἐπαι-
δεύομεν αὐτὴν συναυξέειν τὸν
οἶκον, xiii 21. c. acc.
et inf. xiii 17 ἡ ἀρχειν ἱκα-
νοὺς εἶναι παιδεύεις τοὺς
ἐπιτρόπους; with ὥστε,
vii 45 αὐτοὺς ἐπαίδευσας
τὴν γυναῖκα ὥστε ἱκανὴν εἶ-
ναι; PASS. xii 80 ἀδύ-
νατοι παιδεύεσθαι, v 59
ἀνδρικῶς παιδευόμενοι, xii
95 τῶν παιδευομένων εἰς
τὴν ἐπιμέλειαν. vi 36
ὅπερ πεπαιδευνται (*didici-*
cerunt), vii 42 τὰ ἀμφὶ γα-
στέρα πεπαιδευμένη

παίδευμα, atos, τό, *id quod*
docetur, disciplina, 'what
is taught': vii 43 μέγιστον
παίδευμα, 'most impor-
tant lesson'

παιδικός, ἡ, ὄν, *puerilis*: τὰ
παιδικὰ πράγματα, *res ama-*
toriae, 'love-affairs': ii 48
παιδικοῖς πράγμασιν προσ-
έχοντα τὸν νοῦν

παιδίον, ου, τό, *puerulus*, 'a
little child': iii 77 γεωργοὺς
ἐκ παιδίων ὠνούμενον lit.
'from children' i.e. 'from
childhood'

παιδοποιεῖσθαι, *liberos pro-*
creare, 'to beget children':

ix 30 παιδοποιησάμενοι
παιδοτροφία³, as, ἡ, *liberorum*
educatio, 'rearing of child-

ren', vii 119 ἡ τῶν νεογνῶν
τέκνων π.

παίζειν, *iocari*, 'to jest', 'joke':
xi 34, xvii 67, xx 165

παῖς, ὁ, *puer, servus*, 'a ser-
vant', O.E. 'knave', Fr.
'garçon': xi 93 τὸν ἱππον ὁ
π. προάγει εἰς ἀγρόν, 107

παῖς, παιδός, ἡ, *puella*, 'a girl':
iii 100 ἔγημας αὐτὴν παῖδα
νέαν μάλιστα;

πάλαι, *dudum, paulo ante*,
'just now': xviii 72 ἔλεγον
ἐγὼ σοι πάλαι, xix 95 ὅτε
πάλαι ἤρου με. c. praes.
xviii 67 πάλαι ἐννοῶ

παλαίειν, *luctari, conflictari*,
c. dat. 'to wrestle with':
met. xvii 14 πολλὰς ζημίας
παλαίσαντες

πάλιν, *rursus*, 'back': ix 61
ἀπολαμβάνουσιν κατατιθέναι
πάλιν, *reponere suo loco*,
xix 95 π. ἐννοῶ

πάμφορος, ου, *omnium ferax*,
'all-productive': xx 128
χῶρος ἐξ ἀργοῦ π. γιγνόμενος
παντάπασιν, *prorsus, plane*,
'altogether', 'quite': with
adj. xx 65 π. ἀγνῶς, 83 π.
ἀλόγιστος. with verbs:

xii 4 πρὶν παντάπασιν ἡ
ἀγορὰ λυθῇ, xxi 5 π. ἀναπέ-
πυσμαι, xii 51 π. οὐ διδακτὸν
ῥῆμα εἶναι

παντοῖος, οἶα, οἶον, *varius*,
omnis generis, 'of all sorts
or kinds', 'manifold': iii
13 πᾶν πολλὰ καὶ παντοῖα
ἐπιπλα, xx 53 ἡ γῆ ὕλην
παντοίαν παρέχει

πάντως, *omni modo*, 'by all
means', Germ. *nur*; c. im-
per. iii 93 πάντως ἀπαλη-
θεῦσαι πρὸς ἡμᾶς, xii 55 π.
μοι σαφῶς τούτους διασήμη-
νον, xvii 43 πάντως ἐπι-
σκεψόμεθα

πάνυ, *omnino*, *plane*, 'quite', 'entirely':—

1. with Verbs: vi 66 πάνυ ἄν βουλοίμην ἄν, vii 12 π. βούλομαι σου πυθέσθαι, ii 14 πάνυ μοι δοκεῖς πένεσθαι, vi 53 πάνυ μοι δοκῶ ('I quite think') πεπεῖσθαι ἱκανῶς, xiii 60 πάνυ μοι δοκεῖ ἄθυμία ἐγγίγνεσθαι, xv 10 πάνυ μοι δοκεῖ πολλοῦ ἄν ἄξιος εἶναι, 62, vi 78 πάνυ μου ἡ ψυχὴ ἐπεθύμει, xi 124 π. συκοφαντοῦμαι, xvii 114 π. με ἐξώργισας. emphasized by καί: ii 15 καὶ πάνυ οἰκτεῖρω σε, xvi 36 καὶ πάνυ τοίνυν τοῖς ἐμπείροις γεωργίας ὀρῶ αὐτοὺς κατὰ ταῦτά ἀποφαινομένους

2. with Adjectives, *valde*, 'very': ii 52 πάνυ μικρά, 118 πάνυ ἀπόρους—πάνυ πλουσίους, 126 πάνυ δευνὸν χρηματιστήν, iii 13 πάνυ πολλά, xvii 36, vi 73 π. ὀλίγος, 84 π. μοχθηροῦς, x 6 ἄλλα π. μεγαλόφρονα, v 2 οἱ πάνυ μακάριοι, vii 26 πάνυ καὶ αὐτὴ ἡ γυνὴ ἐστὶν ἱκανή, viii 104 πάνυ ἀγαπητόν, 108 πάνυ ἄν ἡμῶν εἴη βλακικόν, xi 3 ἄξια πάνυ ἐπαίνου, i 124 καὶ πάνυ εὐπατριδῶν, iii 61 καὶ πάνυ εὐπόρους. often in opposed clauses: i 137 οὐκ ἀφανεῖς ἀλλὰ καὶ πάνυ φανεροί

3. with Adverbs: ii 21 πάνυ ῥαδίως, 121 πάνυ οἰκείως, vii 41 π. καλῶς, xiii 22 φαύλως πάνυ. i 148 καὶ πάνυ σφοδρῶς, ii 101 καὶ πάνυ προθύμως

4. οὐ πάνυ, *omnino non*, 'not at all': xxi 74. *non omnino*, 'not quite': vii 5

οὐ πάνυ σχολάζοντα. See n. ad l. μὴ πάνυ xvi 24

5. in answers, *omnino*, *certe*, 'yes by all means', 'certainly': καὶ πάνυ xiv 12; πάνυ γε xvi 69, xvii 112; καὶ πάνυ γε iii 11, xi 50; πάνυ μὲν οὖν xvii 52, 96

παρά:—A. with genitive, 'coming or proceeding from': iv 132 παρὰ Κύρου αὐτομολῆσαι πρὸς βασιλέα. with verbs of asking, receiving, obtaining etc.: ii 105 ὕδωρ παρ' ἐμοῦ αἰτοῦντί σοι, iv 142 τὰ π. τῶν συμμάχων δῶρα, xiii 49 ἄν πολλὰ ἀνύτοις παρ' αὐτῶν, ix 66 μὴ τι κακὸν λάβῃ παρ' ἡμῶν. with pass. verbs: ii 57 παρὰ σοῦ ὠφελήσόμενοι. with verbs of learning: xvi 19 ἔστι παρὰ γέλτονος τόπου ἀληθέστερα περὶ αὐτῆς (τῆς γῆς) γινῶναι ἢ παρὰ γέλτονος ἀνθρώπου πυθέσθαι, xx 136 ἔμαθε παρ' ἄλλου τοῦτο

B. with dative, *iuxta*, 'by the side of', 'near': xx 98 παρὰ κρήναις ἀναπανόμενος. *apud*, Fr. *chez*, 'at one's house': ii 103 μὴ ὄντος παρ' ἐμοί (sc. πυρός)

C. with accusative, *iuxta*, 'close by': xviii 12 παρὰ γῆν τέμνειν) (ἀκροτομεῖν, xix 85 π. τὰς ὁδοὺς. *praeter*, 'besides', 'in addition to': viii 80 γέμει παρὰ πάντα φορτίων

[Cf. Plat. Phaedr. p. 285 c αἰσθάνομαι παρὰ ταῦτα ἄν ἔχειν εἰπεῖν ἕτερα μὴ χεῖρω, de legg. vii 788 B ἕτερα παρὰ τὰς τοῖ νομοθέτου ξυμβουλὰς παραγενόμενα, Arist. Nub. 698 οὐκ ἔστι παρὰ ταῦτ' ἄλλα]

contra, 'contrary to', 'against': vii 167 εἰ τις παρ' ἃ ὁ θεὸς ἔφυσε ποιεῖ, i.e. 'contrary to nature'. *ad*, 'to', 'in comparison with': xx 89 ἀνὴρ εἰς παρὰ τοὺς δέκα, 93 ἐν ταῖς ὁδοιπορίαις παρὰ στάδια διακόσια ('in every two hundred') τοῖς ἑκατὸν σταδίοις διήνεγκαν ἀλλήλων τῷ τάχει

παράδεισος, ου, ὁ, *ager con-saertus*, 'a park', 'pleasure-ground', an Oriental word introduced by Xen.: iv 101 κῆποι, οἱ παράδεισοι καλούμενοι, πάντων καλῶν τε κάγαθῶν μεστοί, ὅσα ἡ γῆ φύειν θέλει, 108 οἱ παράδεισοι κάλλιστα κατεσκευασμένοι δένδρεσι, 145 τὸν ἐν Σάρδεσι π.

παραδιδόναι, *committtere utendum*, *tradere*, 'to hand over', 'deliver' to another: viii 14 σοι παρέδωκα (ταῦτα) οὐ τάξας ὅπου χρή ἕκαστα κεῖσθαι, ix 56 ταῦτα τῇ ταμᾷ παρεδώκαμεν. *as a purchase to the buyer*: xx 161 ὅπου ἂν ἀκούσωσι μάλιστα τιμᾶσθαι τὸν σῖτον, τούτοις αὐτὸν παραδιδόασιν

παραινεῖν, *admonere*, *commonefacere*, 'to advise', 'recommend': xx 122 τοῦτον (τὸν χῶρον) ὠνεῖσθαι παρῇνει

παρακαθίζεσθαι, *assidere*, 'to sit down beside': vii 3 παρακαθιζόμενος

παρακαλεῖν, *arcessere*, *advocare*, 'to call in', 'invite': ix 70 εἰ τι λυπηρὸν εἴη, εἰς ταῦτα παρακαλοῦντες i.e. *ad societatem tristitiae advocantes*

2. *hortari*, *incitare*, 'to call to', 'encourage': iii 55

ἐπὶ τοιοῦτον οὐδὲν ἔργον πα-
ρεκάλεσας

3. *requirere*, *desiderare*, 'to demand', 'require': ix 17 ὁ θάλαμος ἐν ὀχυρῷ ὧν τὰ πλείστου ἀξία σκεύη παρεκάλει

παρακελεύεσθαι, *cohortando excitare*, 'to encourage': v 74 παρακελεύεσθαι δεῖ τοῖς ἐργάταις τὸν γεωργὸν οὐδὲν ἥττον ἢ τὸν στρατηγὸν τοῖς στρατιώταις

παραλαμβάνειν, *accipere ab aliquo*, 'to receive from another': vii 39 ξρία παραλαβοῦσα ἱμάτιον ἀποδείξει, 223 ἀνεπιστήμονα ταμείας παραλαβοῦσα. *suscipere administrandum*, 'to take upon oneself': i 24 οἶκον παραλαβὼν, xxi 30 οἱ δὲ θεῖοι ἄρχοντες τοὺς αὐτοὺς τούτους παραλαμβάνοντες

2. *in matrimonium accipere*, 'to take to oneself a wife': vii 34 καὶ τί ἂν ἐπισταμένην αὐτὴν παρέλαβον; *παραμελεῖν*, *neglegere*, 'to pay no heed to': xx 51 οἱ μὲν τούτου ἐπιμελοῦνται οἱ δὲ παραμελοῦσι

παραμένειν, *manere*, 'to continue': xi 74 ἐκπονοῦντι δοκεῖ μοι ἡ ὑγίεια π. *non abire*, 'to remain faithful': iii 30 οἰκέτας ἐθέλοντας ἐργάζεσθαι καὶ παραμένειν, hence the name Παρμένων, 'Faithful'. 2. 'to stand one's ground': iv 136 ἐν τοῖς δεινοῖς παραμένειν

παραπλήξ³, ἦγος, ὁ, ἡ, *mente captus*, *vesanus*, 'deranged': i 93 ὕφ' οὗ φαγόντες αὐτὸν (sc. ὑοσκύαμον) παραπλήγες γίγνονται

παραπλήσιος, ια, ιον, *similis*,

'coming near', 'nearly resembling': III 36 παρα-
πλησίους γεωργίας γεωρ-
γούντες

παρασκευάζειν, *facere, reddere*,
'to make or render so and
so': with object acc. and
predicate adj. v 70 τοὺς ἐργα-
στήρας προθύμους π., VII 125
ὁ θεὸς τὴν τῆς γυναικὸς φύσιν
ἐπὶ τὰ ἔνδον ἔργα παρε-
σκεύασεν (*aptam reddidit
ad*, 'qualified for'). *effi-
cere*, 'to cause': c. inf. I 57
ἀντὶ τοῦ τρέφειν πεινῆν πα-
ρασκευάζει. 2. MED.

παρασκευάζεσθαι, *ornare se*,
'to dress': x 53 ἐξανιστάμε-
νοι ἐξ εὐνῆς πρὶν παρα-
σκευάσασθαι. PASS.
accingi, 'to be prepared',
'equipt': v 60 εὖ παρε-
σκευασμένοι καὶ τὰς ψυχὰς
καὶ τὰ σώματα

παρασκευάσμα⁴, *ατος, τό, ap-
paratus, instrumentum*: XI
115 τοῖς πρὸς τὴν ὑγίειαν καὶ
τοῖς πρὸς τὴν ῥώμην παρα-
σκευάσμασι, 'means and
appliances for promoting
health and vigour'

[πατρατρέπειν, *deflectere*:
hinc MED.]

πατρατρέπεσθαι, *digredi*, 'to
deviate', 'depart from': XII
94 πατραπαρόμενος τοῦ
λόγου

πατρατρέχειν, *praetercurrere*,
celeriter praeternavigare, 'to
sail rapidly past': XVI 32
πατρατρέχοντες τοὺς ἀγ-
ροὺς

παρεῖναι:—1. of persons,
adesse, 'to be present': XII
27 εἰ μέλλει ἀρκεῖν ἀντὶ σοῦ
παρών. 2. of things,
praesto esse, 'to be ready at
hand': XII 74 ὅταν παρῇ τὸ

πρακτέον, IX 93 ἀπὸ τῆς
παρούσης δυνάμεως ('with
the means at command').
τὸ παρόν, *quod suppetit*,
quod quis habet, 'existing':
XI 100 μεταρρυθμίζω ἐὰν βέλ-
τιον ἔχω τοῦ παρόντος

παρέχειν, *suppeditare*, 'to fur-
nish', 'supply': v 10 ταῦτα
μετὰ ἡδίστων ὁσμῶν παρέχει
(ἡ γῆ), 15 παρέχουσα ἀφ-
θονώτατα τάγαθά, 27 κυσὶν
εὐπέτειαν τροφῆς παρέχου-
σα, XIII 56 ἱμάτια ἃ δεῖ
παρέχειν τοῖς ἐργαστήρσι,
XVI 63 π. κόπρον τῇ γῇ,
XX 53 ἡ γῆ ὕλην παντοίαν
παρέχει. *praebere*, 'to
exhibit': XX 73 εὐγνωστα
καὶ εὐμαθῇ πάντα παρέχειν.
of incorporeal things:
*praestare, efficere, causam
esse*, 'to afford', 'cause',
'occasion', 'grant', 'give':
IV 87 παρέχοντος τοῦ φρου-
ράρχου εἰρήνην, v 32 ἐξουσίαν
παρέχων ὅπῃ ἀπιέναι, VI 44
ἀσχολίαν παρέχειν, VIII 86
διατριβὴν παρέχειν, XVII
91 παρέχει πνιγμὸν αὐτῷ
(τῷ σίτῳ), XX 125 ἡδονὰς π.
praebere, 'to present', 'offer
for a particular purpose':
x 33 τὸ σῶμα π. τὸ ἔμμαντοῦ.
c. inf. *copiam facere, prae-
bere* (Pers. Sat. II 28 *stolidam
praebet tibi vellere
barbam*), 'to give up one-
self', 'place oneself at the
disposal of another': II 87
εἰ μήτε αὐτὸς κτήσαιο αὐ-
λοὺς μήτε ἄλλος αὐτῷ παρ-
άσχοι μανθάνειν, 91 οὐτε
ἄλλος πώποτε μοι πάρεσχε
τὰ ἑαυτοῦ διοικεῖν ἄλλ' ἢ σὺ
νυνὶ ἐθέλεις παρέχειν, x 38
παρέχων ὁρᾶν καὶ ἄπτεσθαι
μίλτου, 82 κρίνεσθαι παρέ-

χοῦσιν ἐαυτάς. *facere, reddere*, 'to exhibit that which has been made so and so', hence 'to make' 'render': *iv* 57 οἱ ἄν τούτους ἵπποις κατεσκευασμένους παρέχωσι, *v* 26 σφοδρὸν τὸ σῶμα παρέχει, *ix* 54 ταῦτα ἐπέταξάμεν σᾶ π., *xxi* 27. *MED.* *iv* 68 οὗς ἂν αἰσθάνηται συν-οικουμένην τὴν χώραν παρεχομένους, 88 ἦν ὁ ἄρχων ὀλιγάνθρωπον παρέχεται τὴν χώραν, *v* 39 δραμεῖν καὶ πηδηῖσαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται; *vi* 43 αὕτη ἡ ἐργασία τὰ σώματα κάλλιστα παρέχεσθαι ἐδόκει, 50 πολίτας εὐνουστάτους παρέχεσθαι τῷ κοινῷ, *xiv* 2 πειθομένους παρέχεσθαι, *xv* 71 γενναιοτάτους παρέχεσθαι, *xxi* 24 οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν παρέχονται, 56 προθύμους καὶ ἐντεταμένους π., *xii* 65 οὔτε ἂν αὐτὸς δύναιτο ὁ καθεύδων τὰ δέοντα ποιεῖν οὔτε ἄλλους παρέχεσθαι, *xxi* 2 τῇ ὑποθέσει ὄλον τὸν λόγον βοηθοῦντα παρέσχησαι. *MED.* of incorporeal things, 'to cause': *xx* 116 ἐὰν ἀντὶ τῆς περιουσίας ἐνδειαν παρέχεται. *afferre*, 'to bring forward as a proof': *iv* 130 τεκμήρια παρέσχηται, *xi* 119 ἱκανὰ τεκμήρια παρέχῃ

παριστάναι, *proponere, persuadere*, 'to set before the mind', 'bring home to a person': *xiii* 1 ὅταν παραστήσης τιπὶ τοῦτο ὅτι δεῖ. *PASS.* παρίστασθαι, *adstare*, 'to stand by': *x* 68 παραστῆναι ἀπομετρούσῃ τῇ ταμίᾳ

παροξύνειν, *stimulare*, 'to spur on', 'urge': *PASS.* *xiii* 50 αἱ φιλότιμοι τῶν φύσεων καὶ τῷ ἐπαίνῳ παροξύνονται, sc. *ut praecepta faciant*

παρορμᾶν, *incitare*, 'to arouse', 'excite': *v* 35 παρορμᾶ τι εἰς τὸ ἀρῆγειν τῇ χώρᾳ ἡ γῇ **πᾶς**, **πάσα**, **πάν**, *I. omnis, quisque, quivis*, 'each', 'every': *sine subst.* *viii* 141 πᾶς εἰδὼς φανεῖται, *vii* 225 παντὸς (*neut.*) ἀξίαν. *c. subst.* *vi* 3 ἀρχεσθαι παντὸς ἔργου, *xx* 68 παντὶ ἀνθρώπῳ, *xxi* 47 παντὸς κινύδνου, 68 ἐν παντὶ ἔργῳ

II. plur. omnes, omnia, quotquot sunt, cuncti, 'all': *xx* 3 π. ὁμοίως ἴσασιν, 47, 61, *xii* 54, *xx* 170 πάντας, *xx* 171, 21 ἅμα πᾶσι δοκεῖ, *i* 29, 31 ὅσα τις κέκτηται πάντα τοῦ οἴκου ἔστι, *iv* 147 δι' ἰσου πάντα πεφυτευμένα, 151 πάντα ταῦτα θαυμάζω, *vii* 86 ἐν σοὶ πάντα ἐστίν, 199 τούτων σοὶ ἐπιμελητέον πάντων, 228 τὸ πάντων ἡδιστον, *xi* 117, 16 τὸ πάντων ἀνητότατον ἐγκλημα, 80 παρὰ πάντα, 81, *xxi* 4 πάντων ὦν εἴρηκας, *viii* 123, *xix* 83 πάντων μάλιστα (*omnium maxime, potissimum*) [see Kühner n. to *Mem.* *iv* 5, 1 and cf. *Thuc.* *iv* 52, 2 τὰς ἄλλας πόλεις καὶ πάντων μάλιστα τὴν Ἀντανδρον], *ix* 78 ἐπὶ τούτοις πᾶσιν, 79. πάντα *adv. omnino*, 'in every respect', 'entirely'. *c. subst.* *viii* 78 πάντα σκευὴ ὁαρισπερ ἐν οἰκίᾳ χρῶνται, *vii* 114 ταῦτα πάντα ἔργα, *vi* 88 πρὸς πάντων καὶ ἀνδρῶν καὶ γυναικῶν, *xxi* 3 τὴν γεωργικὴν

τέχνην πασῶν εἶναι εὐμα-
θεστάτην, xv 7 ἐπὶ τοῦτοις
πᾶσιν, xx 144 πότερα ὀπό-
σους ἐχειργάσατο χώρους,
πάντας ἐκέκτητο;

III. c. artic. *omnis, totus, universus*, 'all', 'the whole' (to a part: xvii 34 παντός τοῦ σπόρου, xx 93 τὸ ἡμῖν τοῦ ἔργου παντός, xvii 6 πάντες οἱ πρόσθεν, ix 48 πάντα τὰ ἐπιπλα, xvii 9 πάντες οἱ ἄνθρωποι, xx 32 οἱ στρατηγοὶ πάντες, 52 τὰ κοῖλα π., ii 21 τὴν οἰκίαν καὶ τὰ ὄντα πάντα, iv 3 πασῶν τῶν τεχνῶν ἐργάτας, v 104 ὑπὲρ πάντων τῶν κτημάτων, xix 89 π. τῶν φυτῶν, 86 πᾶσι τοῖς φυτευ-
τηρίοις, 88 ταῖς κεφαλαῖς πᾶσαις, xxi 8 πᾶσαις ταῖς πράξεσι, vi 24 πᾶσας τὰς ἐπιστήμας. between the article and substantive it denotes totality: viii 138 ἡ πᾶσα πόλις

πάσχειν, *pati, experiri mala* v. bona: εὖ πάσχειν *beneficiis affici*, 'to receive benefits': xiv 34 ὅμως καὶ εὖ πάσχον-
τας ἐτι ἀδικεῖν πειρωμένους, xiii 34 εὖ πάσχειν 'to be rewarded' (κολάζεσθαι, xx 26 γῆν πάντες ἴσασιν ὅτι εὖ πάσχουσα εὖ ποιεῖ i. e. *diligenter culta*. 2. xi 151 ὃ τι χρὴ παθεῖν i. e. what punishment he must suffer

πατεῖν, *conculcare, conterere*, 'to tread under foot', 'trample on': xviii 30 ὑπο-
ζύγια—πατεῖν τὸν σῖτον ἐ-
λαννόμενα

[Cf. Ar. Ach. 282 ἵνα μήποτε πα-
τῶσιν ἐτι τὰς ἐμὰς ἀμπέλους.
Theocr. Id. xv 52 ἀνερ φίλε, μή
με πατήσῃς.]

πατήρ, *patrōs, ō, pater*, 'a father': vii 88 καὶ γὰρ ἐμοὶ ὁ (meus) πατήρ (ἐφησεν), xx 119 ἐμὲ ἐδίδαξεν ὁ (meus) π., 150 λέγεις φύσει τὸν (tuum) πατέρα φιλογέωργον εἶναι, 144, vii 31 ἔλαβες τὴν γυ-
ναῖκα παρὰ τοῦ ('her') πα-
τρὸς καὶ τῆς μητρός. with
poss. pron. xx 136, 141 ὁ
ἐμὸς π., 162 ὁ σὸς π.

πατρίς, *īdos, ἡ, patria*, 'one's fatherland', 'country': iv 21 ταῖς πατρίσιν ἀλεξη-
τῆρες

πατρόθεν³, *patris nomine addi-
to*, 'by one's father's name':
vii 23 ὀνομάζοντές με Ἰσχύ-
μαχον πατρόθεν προσκα-
λοῦνται. See n. ad l.

παύειν, *facere ut desinat ali-
quis* v. *aliquid*, 'to cause
any one or anything to
cease': c. acc. pers. et gen.
rei a qua desistit aliquis,
abrogare imperium, 'to de-
pose from command': iv 62, 75 τούτους παύων τῆς
ἀρχῆς

[Cf. Cyr. viii 6, 7 τούτους παύ-
σω τῆς ἀρχῆς, Her. i 123, 3 Ἀσ-
τυάγεια παῦσαι τῆς βασιλείης,
Thuc. viii 39, 2 Ἀστυόχον παύ-
ειν τῆς ναυαρχίας.]

MED. παύεσθαι, *finem fa-
cere, desistere*, 'to leave off',
'cease': a. c. participio:
xi 138 οὐδὲν παύομαι λέγειν
μελετῶν. b. absolute: ii 65
πρότερον οὐκ ἐπαύσω
πρὶν ἐξήλεγξάς με

πάχνη, *ης, ἡ* (for πάγ-νη from
root *Pag* 'to make fast',
whence πῆγ-νυμι, πηγ-ός,
· πάγ-η 'a noose', παγ-ίς 'a
trap', pang-ere, com-pag-es,
pro-pag-o, pag-ina, pag-us),
pruina, 'hoar frost', 'rime':
v 88 χάλαζαι καὶ πάχνηαι

[Cf. Philippiid. iv 475 (2) δι' ὃν ἀπέκασεν ἡ πάχυνη τὰς ἀμπέλους.]

παχύνειν, *pinguem reddere*, 'to fatten': xii 117 τί τάχιστα παχύνει ἵππον;

παχύς, παχεῖα, παχύ, *crassius*, 'thick', 'coarse')(λεπτός: xvii 20 ἐν τῷ χειμῶνι παχέα ἱμάτια φορεῖν. *pinguis*, 'heavy', of soil: xvii 53, 55 γῇ παχυτέρα)(λεπτοτέρα

πεζῇ: v.s. πεζός

πεζός, ἡ, ὄν, *pedester*, *pedes*, 'on foot', 'walking': adv.

πεζῇ: v 25 ἦν τε σὺν ἵππῳ ἀρήγειν τις τῇ πόλει βούληται ἦν τε πεζῇ (cum peditibus Zeune, Sturz)

[Cf. Thuc. I 109, 3 διαβὰς εἰλε τὴν νῆσον πεζῇ, IV 24, 3 τὸ Ῥήγιον —πεζῇ τε καὶ ναυσὶν ἐφορμούντες ῥαδίως χειρώσασθαι, Xen. Anab. V 6, 1 εἴτε πεζῇ—εἴτε κατὰ θάλατταν, Hier. VIII 9, l. 652, Dem. Olynth. III § 24 καὶ πεζῇ καὶ ναυμαχοῦντες.]

πείθειν, *fidem facere*, *persuadere*, 'to make a person believe', 'to persuade': xix 109 ἄρ' οὖν δύναμην ἂν σε πείσαι ὥς ἐπίστασαι; xx 80 ὥς ἂν δύναίτο ζῆν ἄνευ τῶν ἐπιτηδεῶν, οὐδεὶς τοῦτο αὐτὸς αὐτὸν πείθει i.e. 'believes'

[Cf. Plat. Epist. VII p. 341 A ἐνιοὶ πείθουσιν αὐτοὺς ὥς ἱκανῶς ἀκηκοότες εἰσι τὸ ὅλον, ἐπειδὴν τις αὐτὸν πείσας δύνασθαι, de Pac. § 3 πεπεικῶς ἑμαυτὸν ἀνέστηκα, Aesch. p. 138, 42 ἄπερ αὐτοὶ σφᾶς αὐτοὺς οὐκ ἐπεισαν, ὑμᾶς ἀξιοῦσι πείσαι, Xen. Hell. I 6, 10 ἐπὶ τὰς ἐκείνου θύρας φοιτᾶν οὐκ ἡδυνάμην ἑμαυτὸν πείσαι, Thuc. VI 33 πείθων ἑμαυτὸν σαφέστερόν τι ἐτέρου εἰδὼς λέγειν:—especially in the phrase ὥς ἑμαυτὸν πείθω, Plat. Gorg. p. 453 A, Dem. de f. leg. p. 373 A, § 103, c. Aristocr. § 19, c.

Timocr. § 6, Aesch. c. Timarch. § 45, Isocr. Philipp. § 22.]

PASS. *patere*, *obedire*, 'to listen to', 'obey': iv 136 μέγα τεκμήριον ἄρχοντος ἀρετῆς ἐστίν, ᾧ ἂν ἐκόντες πείθωνται, v 70, xxi 24 πείθεσθαι ἐθέλοντας, x 7, xiii 32 τὰ ζῶα τὸ πείθεσθαι μανθάνουσιν, 36 ὅταν πείθωνται)(ὅταν ἀπειθῶσι, 36, 42, 45, xxi 19 ὃ τε κελεύων καὶ οἱ πειθόμενοι i.e. *nautae*, 'the crew'. the post-Homeric pf. pass. πέπεισμαι, *persuasum habeo*, 'I believe': vi 53 ὅτι κάλλιστον (ἐστὶ)...πάνυ μοι δοκῶ πεπεισθαι ἱκανῶς, xv 50 ὅτι δεῖ ἐπίστασθαι γεωργίαν, ῥαδίως πέπεισμαι

πεινῇν, *esurire*, 'to be hungry': i 57 terra non recte culta ἀντὶ τοῦ τρέφειν πεινῇν παρσκευάζει i.e. *inopiam victus facit*. 2. met. *vehementer appetere*, 'to crave after', 'hunger for': xiii 51 πεινῶσι τοῦ ἐπαίνου

πείρα, as, ἡ, *experientia*, 'a trial', 'essay': πείραν λαμβίνειν c. gen. *periculum facere*, *experiri*, 'to make trial or proof of': xvii 6 τὴν ὥραν ἧς οἱ πρόσθεν πείραν λαβόντες, xx 68 ῥᾶον γῆς πείραν λαμβάνειν ἢ ἵππου, viii 133 εἰ ἀληθὴ λέγω, ἔξεστι πείραν λαμβάνειν αὐτῶν

[Cf. Plat. Theag. p. 129 D πείραν δ' ἔξεστι νυνὶ λαβεῖν τοῦ σημείου εἰ ἄρα τι λέγει.]

πειράσθαι, c. inf. *conari*, *studere*, 'to try', 'attempt to do': xi 36 ἃ ἐπιτηδεύων πειρώμαι διαπερᾶν τὸν βίον, 43, xi 140 ἐλέγχειν πειρώμαι, xii 19 αὐτὸς πειρώμαι παι-

δεύειν τοὺς ἐπιτρόπους, 30 τὸ εὐνοεῖν ἐμοὶ π. παιδεύειν, 91 τιμᾶν πειρῶμαι αὐτούς, 92 λέγειν π. ὁποῖα δήξεται αὐτούς, XIII 19, 70 π. διδάσκειν, XIV 15 πειρῶμαι ἐμβιβάζειν τοὺς οἰκέτας εἰς τὴν δικαιοσύνην, 25 π. δικαίους ἀπεργάζεσθαι, II 97 ἀποφεύγειν μοι πειρᾶ, XII 15 πειρᾶ ὠνείσθαι τοῦτον, 17 πειρᾶ κτᾶσθαι, I 162 ἄλλοις πειρῶνται δούλοις χρῆσθαι, VII 81 ἐπειρώμην καταμανθάνειν, X 60 καθαρὰν ἐπειρᾶτο αὐτὴν ἐπιδεικνύειν, VI 5 ταῦτα πειρασόμεθα ποιεῖν, VI 7 πειρῶ διεκπεραλεῖν, VII 95 πειρῶ ποιεῖν, XI 31 ἵνα πειρώμαι σε μμεῖσθαι, X 21 εἰ πειρώμην σε ἐξαπατᾶν, 33 εἰ σοὶ τὸ σῶμα π. παρέχειν, VI 2 σὺν τοῖς θεοῖς πειρᾶσθαι ἄρχεσθαι παντὸς ἔργου, X 65 π. ἐπιδιδάξαι, VI 12 ἵνα πειραθῶμεν τὰ λοιπὰ διεξιέναι, 90 ἔδοξέ μοι τούτῳ πειραθῆναι συγγενέσθαι, XI 142 πειρώμενος διδάσκειν, I 164 σὺν ὕπλοις πειρωμένους καταδουλοῦσθαι, VII 157 πειρᾶσθαι ὅπως διαπράττεσθαι dub. see n.

πελαγίζειν^s (i.q. ἐν τῷ πελάγει πλεῖν Cyt. VI 1, 16), *per altum navigare*, 'to cross the sea': XXI 12 ἐν τριήρει ὅταν πελαγίζῃσι

πελταστής, οὗ, ὁ, *cetratus*, 'a targeteer': VIII 42 **πελταστάς**, τοξότας, σφενδονήτας

πελταστικός, ἡ, ὄν, *hinc adv.* **πελταστικώτατα**, *more peritissimorum peltastarum*, 'in the best targeteer style': XXI 44

πέμπειν, *mittere*, 'to send'

but without the idea of detachment: IV 53 πιστοὺς πέμπει ἐπισκοπεῖν, 66 πέμων πιστοὺς ἐπισκοπεῖται

πένεσθαι, *inopem, pauperem esse*, 'to be poor, needy')(**πλουτεῖν**: II 14 πάνν μοι δοκεῖς πένεσθαι (*iocose de eo qui non tantum habet quantum ad sumtus sufficit*)

πένης, ἡτος, ὁ, *inops, pauper*, 'a poor man', prop. 'one who has to work for his daily bread')(**πλούσιος** (*Arist. Plut. 552*): II 65 κελεύεις με ἐπιμελεῖσθαι ὅπως ἂν μὴ παντάπασιν ἀληθῶς πένης γένοιο, XI 17 ἀνοητότατον ἔγκλημα, πένης καλοῦμαι. *Iocose Socrates nominat πένητα ἱππον qui non habet χρήματα* XI 27

πενθημιπόδιος, ἰα, ἰον, *mensuram habens quinque semipedum*, 'measuring 2½ feet': XIX 17, 26 βαθύτερον πενθημιποδίου

πενία, ἰας, ἡ, *paupertas*, 'poverty', 'need': VIII 10 ἔστι πενία αὕτη σαφής, τὸ δεόμενον τινος μὴ ἔχειν χρῆσθαι· ἄλνποτέρα δὲ αὕτη ἡ ἐνδεῖα τὸ ζητοῦντά τι μὴ δύνασθαι λαβεῖν

πέντε, *quinque*, 'five': II 21 οἶμαι εὐρεῖν ἂν μου τὴν οἰκίαν καὶ τὰ ὄντα πάντα πέντε μνᾶς

πεντεκαίδεκα, *quindecim*, 'fifteen': VII 34 ἔτη οὕτω π. γεγονυῖα

πεπαίνειν, *maturitatem adiuuare*, XIX 128 *vitis διδάσκει ἑαυτὴν ψιλοῦν καὶ τὴν ὀπώραν πεπαίνειν*, i.e. 'to bring its fruit to perfection'

πέπων^s, ονος, ον, comp. **πεπαλ-**

τερος, mitis, maturus, 'mellow', 'ripe': XIX 129 τοὺς μὲν πέποινα· βότρυς, τοὺς δὲ ἔτι ὠμοτέρους

περαίνειν, *conficere, absolvere*, 'to bring to an end', 'accomplish': PASS. XI 39 γιγνώσκειν ἃ δεῖ ποιεῖν καὶ ἐπιμελεῖσθαι ὅπως ταῦτα περαίνηται

περᾶν, i.q. ἀνύτειν v. τελεῖν, *finire, conficere*, 'to accomplish': XXI 13 περᾶν πλοῦς ἡμερινούς. Steger would read here περᾶναι from περαίνειν, the word usually employed in this sense, but περᾶν perhaps may be taken in its usual sense *traicere*, 'to cross', 'traverse', as in XX 154 Σικελικὸν πόντον περὼντες

περί, A. with GENITIVE. 1. with verbs denoting care, *de*, 'about', 'for', 'on account of': V 101 περὶ τῶν γεωργικῶν πράξεων τοὺς θεοὺς ἱλάσκεσθαι. 2. with verbs of speaking, hearing, knowing, thinking, *circa, de*, 'about', 'concerning': I 1 περὶ οἰκονομίας τοιαύδε διαλεγόμενον, VII 19, VIII 148, VI 16, 6 λέγων περὶ τῆς οἰκονομίας, II 2 περὶ τῶν τοιούτων ἀρκοῦντως μοι δοκῶ τὰ λεγόμενα ὑπὸ σοῦ ἀκηκοέναι, 88 οὕτως ἐμοὶ ἔχει τῆς οἰκονομίας περὶ, XI 2 περὶ τῶν τῆς γυναικὸς ἔργων δοκῶ μοι ἱκανῶς ἀκηκοέναι, 22 πολὺν λόγον ἐχόντων περὶ αὐτοῦ, XVII 115 ὅτε περὶ αὐτῆς τῆς ὕλης ἔλεγες, X 9 οὐκέτι ἐρήσομαι π. τούτου, XVI 34 ἀποφαίνεσθαι περὶ τῆς γῆς, 38, XVII 1 περὶ τῆς νεοῦ—ἡμῖν ταῦτά δοκεῖ, 4 περὶ τοῦ σπόρου ἄλλο τι

γιγνώσκεις, XIX 62, 73, 22 διαφέρονται περὶ τοῦ σπόρου, XVI 20 ἀληθέστερα περὶ αὐτῆς γινῶναι, XVIII 22 περὶ θερισμοῦ εἰδὼς ἅπερ ἐγώ, XIX 107 περὶ ἀργυρίου ἐρωτῶν σέ, 110 περὶ αὐλητῶν (σέ) ἀναπεῖσαι ὥς, XX 67 ἀκούσαι τὴν ἀλήθειαν περὶ αὐτῆς. *περί* supposed to be omitted in XI 69 τῆς χρηματίσεως—ἀκούειν

B. with ACCUSATIVE *circa*, 'around': II 138 περὶ τὸν νεκρὸν μαχόμενοι. to denote circumstances connected with: XX 2 μαθεῖν τὰ περὶ τὴν γεωργίαν. 'in respect to', 'in regard to': II 108 πολὺ δεινότερους ἐμοῦ περὶ μουσικῆν, 115, IX 97 πλείω αὐτῇ προστάττω πράγματα περὶ τὰ κτήματα

περιβάλλεσθαι, *sibi circumdare, affectare*, 'to aim at', 'compass': II 27 τὸ σὸν σχῆμα ὃ σὺ περιβέβλησαι where see my note

[Raphel ad Act. XXVIII 20 et Phil. II 7 vertit *speciem qua tu indutus es*, sc. *metaphora ducta a vestimentis*. Sturz]

περιέρχεσθαι, *circumire, obire*, 'to go round', 'to go about': VI 73 περιελθεῖν τε (in urbe) καὶ θεάσασθαι τὰ ἔργα (artificum), X 69 περιελθεῖν ἐπισκοπούμενην

περιέναι, *circumire*, 'to go about': XV 53 ὁμοίως τῷ περιιόντι λατρῷ καὶ ἐπισκοποῦντι τοὺς κάμνοντας, 'paying his round of visits'

περιουσία, as, ἡ (περὶ, εἶναι), *id quod super est, abundantia rerum, copia*, 'that which is over and above necessary expenses', 'surplus', 'plenty': XX 115 ταῦτα οὐκέτι δεῖ θαν-

μάζειν ἐὰν ἀντὶ τῆς περιουσίας ἐνδεῖαν παρέχῃται, I 25 περιουσίαν ποιῶν αὖξιν τὸν οἶκον, II 71, 73 πολλὴν π. ποιῆσαι, XI 84 ὅπως ἐπιμελεῖ τοῦ π. ποιεῖν, XXI 58 πολλὴν τὴν π. ποιοῦντες

περιπατεῖν, *obambulare*, 'to walk up and down', 'stroll about': IV 150 ὡς ὅσμαι πολλὰ συμπαραμαρτοῖεν αὐτοῖς περιπατοῦσι, XI 95 ἄμεινον ἢ εἰ ἐν τῷ ξυστῷ περιπατοίην

περίπατος, ου, ὁ, *deambulatio*, 'a walk': X 72 ἅμα ἐπιμέλεια καὶ περίπατος, XI 91 περίπατῳ τούτῳ χρώμαι ('this serves me for a walk'), 93 περιπάτῳ χρώμαι τῇ εἰς ἀγρόν ὁδῷ

περιπεταννύειν, *extendere*, 'to spread out': XIX 123 ἄμπελος περιπεταννύουσα τὰ ὀναρα

περιπέττειν, *obcrustare*, 'to bake hard all over': hence *obtegere*, *decorare*, *speciosum aliquid reddere*, 'to crust' or 'cover over', 'to deck out': I 145 λῦπαι ἡδοναῖς περιπεπεμμέναι, where the old reading was περιπεπλεγμέναι

περιποιεῖν = περιουσίαν ποιεῖν, 'to save up', 'to lay by': II 72 τὸν ἀπ' ὀλίγων περιποιοῦντα ἐλπίζω ἀπὸ πολλῶν γ' ἂν ῥαδίως πολλὴν περιουσίαν ποιῆσαι, XI 61 μὴ μόνον τὸν ἐαυτῶν οἶκον διοικεῖν ἀλλὰ καὶ περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν ('to have over and above enough to adorn')

περιτρέχειν, *in gyrum currere*, *circumcursare*, 'to run round and round': XIII 41 τὰ κυνέδια περιτρέχειν καὶ κυβι-

στὰν μαρθάνει. (Videtur fuisse species exercitationis et ars canum. Sturz.)

περιττεύειν, *superesse*, *redundare*, 'to remain over', 'to be more than enough': VII 191 ἂν περιττεύειν δέη

περιττός, ἡ, ὄν, *redundans*, *superfluous*, 'more than sufficient': XX 5 ἀφθόνως ζῶσι καὶ περιττὰ ἔχουσι. 2. *plus quam opus est*, *super-vacaneus*, 'superfluous', 'more than is necessary': XVIII 17 μοχθεῖν περιττὸν πόνον

Πέρσης, ου, ὁ, *Persa*, 'a Persian': IV 27 τὸν Περσῶν βασιλέα, 35 βασιλέα τῶν Πέρσων

πέφυκε: v.s. φύειν

πηδᾶν, *salire*, 'to leap', 'to jump': V 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι

πηλός, οὔ, ὁ, *lutum*, *coenum*, 'mud', 'mire': XVI 54 πηλός ἂν εἴη (ἡ γῆ), XIX 68 πηλός ἂν γίγνοιτο ἡ ἄσακτος γῆ, 88 πηλὸν ἐπικείμενον ταῖς κεφαλαῖς τῶν φυτῶν, 92 πῶς ἂν τὸ ὄστρακον ἐπὶ τοῦ πηλοῦ ἄνω καταθείη;

πιθανός, ἡ, ὄν, *obsequens*, 'obedient', 'docile': XIII 44 ἀνθρώπους ἐστὶ πιθανωτέρους ποιεῖν καὶ λόγῳ, *etiam oratione reddi possunt obedientiores*

πίθος, ου, ὁ, *dolium*, *vas vinarium*, 'jar', 'cask': VII 216 εἰς τὸν τετρημένον πίθον ἀντλεῖν, proverb of labour spent in vain, cf. Philet. φίλαυλος (Mein. fr. com. gr. III 299) εἰς τὸν πίθον φέρουσι τὸν τετρημένον, Zenobius Proverb. Cent. II 6: λέγεται οὗτος ὁ πίθος ἐν "Αἰδου

εἶναι οὐδέποτε πληρούμενος·
πάσχουσι δὲ περὶ αὐτὸν αἱ
τῶν ἀμυήτων ψυχαί· καὶ
κόραι δέ, ὡς Δαναΐδας λέγουσιν,
πληροῦσαι ἐν κατεαγόσιν ἀγ-
γείοις ὕδωρ πρὸς αὐτὸν φέ-
ρουσι τετρημένον

πιστεύειν, *credere, existimare*,
'to believe', 'think': ιν 84
τοῦτο πιστεύεις βασιλέα
τῶν Περσῶν γεωργίας τι ἐπι-
μελεῖσθαι; xx 169 ἐπομόσας
λέγω ἢ μὴν πιστεύειν σοι
φιλεῖν πάντας ταῦτα. cum
ὅτι, vii 232 ἐὰν πιστεύῃς
ὅτι τιμιωτέρα ἔσῃ

πιστός, ἢ, ὄν, *fidus*, 'trusty':
ιν 53 πιστοὺς πέμπει ἐπι-
σκοπεῖν τοὺς πρόσω ἀποικοῦν-
τας, 66 πέμπων πιστοὺς
ἐπισκοπεῖται

πλάγιος, α, ον, *obliquus*,
'slanting')(ὁρθός: xix 54
πότερα ὅλον τὸ κλῆμα ὁρθὸν
θείης ἂν ἢ καὶ πλάγιόν τι
ὥστε κείσθαι ὥσπερ γάμμα
ὑπτιον; xi 103 οὔτε πλα-
γίου οὔτε κατάντους ἀπεχό-
μενος

πλάτος, εος, τό, *latitudo*,
'width': xix 9 ὅπόσον
πλάτος βόθυνον ὀρύττειν
δεῖ, 18 τὸ πλάτος ἤδη τινὰ
(βόθρον) τριπόδου πλέον εἶ-
δες;

πλεῖν, *navigare*, 'to sail', 'to
go by sea': xx 153 οἱ
ἐμποροὶ πλέουσιν ἐπὶ τὸν
σίτον, 157 τὸ πλοῖον ἐν ὧπερ
αὐτοὶ πλέουσι.

2. of
ships: viii 49 τριήρης φοβε-
ρόν ἐστι τοῖς πολεμίοις ὅτι
ταχὺ πλεῖ, 76 ναὺς διὰ πολ-
λῶν τῶν κρεμαστῶν καλουμέ-
νων πλεῖ

πλειστάκις, *quam saepissime*,
'as often as possible': xvi
72 ὅτι πλειστάκις

πλείστος, η, ον, *superl. adj.*
of πολὺς, *plurimus, per-
multus*, 'most', 'very much':
ix 16 τὰ πλείστου ἄξια
(*maximi pretii*, 'most valu-
able') στρώματα, xiii 67 τοῖς
πλείστου ἄξιοις, xvi 45
πλείστας κριθὰς καὶ πλεί-
στους πυρούς, v 56 π. ἀγαθὰ
ἀντιποιεῖ, vii 91 ἄλλα ὅτι π.,
viii 71 π. σκεύη, xv 7 τὰ ἐκ
τῆς γῆς ὡραία ἀποδεικνύων
ὅτι πλείστα ('as many as
possible')

2. with the article, 'the
greatest number': iii 83, xx
33 τῶν ἰδιωτῶν οἱ πλείστοι,
iii 114 δαπανᾶται τὰ πλείσ-
τα, v 87 τῆς γεωργικῆς τὰ
πλείστα

II. special usages:
xx 155 σίτον ὅπόσον δύνανται
πλείστον, 'the greatest
quantity that they possibly
can'

[Cf. Herod. vi 44 ὅσας ἂν πλείσ-
τας δύναιτο καταστρέφειν.]

III. with prepositions:
xx 161 ὅπου ἂν περὶ πλείσ-
του τιμῶνται (τὸν σίτον) i.e.
maximi faciunt, 'reckon it
for, i.e. worth, most'

IV. adverbial usages:
τὰ πλείστα=τὸ πλείσ-
τον, *plerumque*, 'for the
most part': iv 104, vii 5,
xvi 38

πλείων v. πλέων, πλεῖον v.
πλέον, *maior, plus*, 'more',
'greater': v 44 πλείων εὐ-
μάρεια, xvii 64 πλείονα
καρπὸν, xx 108 ὥστε πλείω
τὴν ὕλην γίγνεσθαι, 128
πλείονα ἐπίδοσιν, vii 139
πλεῖον μέρος, xvii 60
πλεῖον ὕδωρ, 61 πλεῖον
βάρος, ix 96 πλείω πράγ-
ματα, xx 86 ἐργαστήρων καὶ

πλεόνων καὶ μειόνων. with the substantive understood: x 20, 22 πλείω ἐστί μοι τῶν ὄντων, ιι 96 ἔστιν ὅτω πλείω ἐπιτρέπεις ἢ τῇ γυναικί; v 40 τίς τοῖς ἐργαζομένοις πλείω τέχνη ἀντιχαρίζεται; vi 81 ἀριθμῶ πλείω ξυμβέβληται

2. with the article: xvii 63 τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους ('the greater number') προστάξιμι

II. peculiar usages of neuter:—1. as a noun: ii 22 πλεόν ἂν εὐροὶ ἢ ἑκατονπλασίονα τούτου, ιι 17 οὐδὲν πλεόν ἀλλὰ καὶ μείονα κεκτημένους, vii 155 πλεῖον φέρεσθαι τούτου τοῦ ἀγαθοῦ, 133 τοῦ στέργειν τὰ βρέφη πλεῖον ('a greater share, higher degree, of parental fondness')

[Cf. Soph. O. T. 1189 τίς ἀνὴρ πλεόν τὰς εὐδαιμονίας φέρει;]

2. as an adverb: extra constr. xxi 17 πλεῖον ἢ ἐν διπλασίῳ χρόνῳ for ἐν πλείονι ἢ ἐν δ. χ. See note ad l. πλεκτός³, ἡ, ὄν, intortus, 'plaited', 'twisted': viii 74 διὰ ξυλίνων σκευῶν καὶ πλεκτῶν ('ropes') ὀρμίζεται ναῦς πλεονεκτεῖν, plus habere quam alter, plus aequo habere, 'to have more' than another or than one's due: vii 146 οὐκ ἂν ἔχοις διελεῖν πότερα τὸ θῆλυ ἢ τὸ ἄρρεν τούτων πλεονεκτεῖ, i.e. 'has a larger share of these'

πλεονέκτης, ον, ὁ, qui plus aequo habere cupit, alieni appetens, 'a greedy, grasping man': xiv 35 ἀνηκέστους πλεονέκτας

πλήρης, es, plenus, refertus, 'full': c. gen. iv 69 γῆν πλήρη δένδρων καὶ καρπῶν. 2. absol. frequens, 'full of people': 'well attended': v 48 τίς ἄλλη τέχνη εὐρτάς πληρεστέρας ἀποδεικνύει (τῆς γεωργίας); according to Sturz, rerum copia abundantiores, but cf. Arist. Eccl. 95 εἰ πλήρης τύχοι ὁ δῆμος ὢν, Xen. Ath. Rep. ii 17 ἐν πλήρει τῷ δήμῳ, Isocr. de pace p. 175 c ἐπειδὴν πλήρες ἦ τὸ θέατρον, Andoc. xv 10 ἡ βουλὴ ἐπειδὴ ἦν πλήρης. It might also mean perfectiores, quibus ad iustam magnitudinem nihil deest, 'more complete', 'perfect': cf. Herod. viii 122 ἐπερώτεον τὸν θεόν εἰ λελάβηκε πλήρεα καὶ ἄρεστά τὰ ἀκροθίνια, Dem. c. Aristog. i § 21 φέροντα τὴν τῆς σωτηρίας φορὰν πλήρη τῇ πατρίδι, Xen. Anab. vii 5, 5 φέρων πλήρη τὸν μισθόν. 3. satiatius, 'satisfied': xi 111 μήτε κενοὺς μήτε ἄγαν πλήρης. Cf. Eubulus Dolon fr. i (Mein. fr. com. gr. iii 220) κεχόρτασμαι μὲν οὐ κακῶς ἀλλ' εἰμὶ πλήρης

πλησίον = πέλας, prope, 'near': xix 122 ἄμπελος—ὅταν ἔχη τι πλησίον δένδρον

πλοῖον, ου, τό, navis, imprimis oneraria, a ship or vessel in a general sense; when) (ναῦς. 'a merchant-man': xx 157 ταῦτα εἰς τὸ π. ἐνθήμενοι, viii 71 τὸ μέγα πλοῖον τὸ Φοινικικόν, viii 77 ναῦς πολλοῖς μηχανήμασιν ἀνθρώπι-σται πρὸς τὰ πολέμια πλοῖα,

109 ἐν τοῖς πλοίοις καὶ μικροῖς οὔσι

πλοῦς, πλοῦ, ὁ, *navigatio*, 'a sailing', 'voyage': viii 95 ἐν τῷ πλῶ, 'during the voyage', xxi 17 τὸν αὐτὸν ἀνύτουσι πλοῦν, xxi 13 ὅταν δέη περὰν ἡμερινούς πλοῦς ἐλαύνοντας, ubi περὰναι α περαινειν sunt qui legendum putent

πλούσιος, ἰα, ἰον, *dives*, 'rich': ii 118 τοὺς μὲν πάνν ἀπόρους τοὺς δὲ πάνν πλουσίους, xiv 30 ὀρώντες πλουσιωτέρους γιγνομένους τοὺς δικαίους τῶν ἀδίκων, xi 121 ἐν τοῖς πλουσιωτάτοις. adv. ix 76 πλουσιώτερον (*opulentius*) καὶ ἐλευθεριώτερον βιοτεύοντας

πλουτεῖν, *divitem esse*, 'to be rich': ii 9, 13 ἱκανῶς πλουτεῖν dicitur is qui pro sua conditione satis habet, 47, 63, xi 50 μέλει σοι ὅπως πλουτῇς;

πλουτηρός, ἄ, ὄν, 'enriching': Pollux 3, 110 πλουτοποιὸν χρήμα καὶ πλουτηρόν, καὶ τὸ χρηματοποιόν. ii 70 ὀρώ σε ἐν τι πλουτηρὸν ἔργον ἐπιστάμενον, τὸ περιουσίαν ποιεῖν, i.e. *rationem divitias comparandi*

πλουτίζειν, *ditare, locupletare*, 'to enrich': xiv 40 οὐ μόνον πλουτίζων ἀλλὰ καὶ τιμῶν τοὺς οἰκέτας

πλούτος, ου, ὁ (from the root *Ple* 'to fill', seen in *πῖμ-πλη-μι*, *πλή-ρης*, *πλέ-ος*, *πλε-ίων*, *πλη-μυρίς*, *πλή-θειν*, Lat. *ple-nus*, *ple-rusque*, *plu-rimi*, L. MEYER, *Vergl. Gramm.* i p. 605), *divitiae*, 'riches': x 46 πλούτου καλῶς αὐξομένου, 116

ταῖς τοῦ πλούτου ἐπιμελείαις

πνεῖν, *spirare*, 'to blow': xix 7 στὰς ἐνθα πνεῖ ἀνεμος

πνεῦμα, ατος, τό, *aura suavis*, 'a breeze': v 46 θερίσαι ὕδασί τε καὶ πνεύμασι

πνίγειν, *suffocare*, 'to choke': xvii 102 ἦν ὕλη πνίγη τὸν σίτον (probably from the root *spnâg*, *spring* whence *σφίγγειν*)

πνιγμός³, ου, ὁ, *suffocatio*, 'a choking': xvii 92 ὕλη συν-εξορμᾷ τῷ σίτῳ καὶ παρέχει πνιγμὸν αὐτῷ

πόα, ας, ἡ, *herba, gramen*, 'grass', 'any plant that bears its leaves and seed from the root'

[τὸ ἀπὸ ρίζης φυλλοφόρον προῖον ἀστέλεχος, οὗ ὁ καυλὸς σπερμοφόρος, ὡς ὁ σίτος καὶ τὰ λάχανα Theophrastus hist. plant. I 3, 1]:

xvi 62 (εἰκὸς) τὴν πόαν ἀναστρεφομένην κόπρον τῇ γῇ παρέχειν

ποδιαῖος³, α, ον (πούς), *mensuram unius pedis habens*, 'measuring a foot': (βόθυνον) τὸ βάθος ἐλάττονα ποδιαίου dub.

ποθεῖν, *desiderare*, 'to miss', (probably from the root *bhadh* 'to be in pain', 'to suffer', whence *ἐ-παθ-ον*, *πάσχω* (*παθ-σκω*), *πένθ-ος*, *πῆ-μα*): viii 66 ἡ χώρα αὐτὴ τὸ μὴ ὄν ποθήσει, sc. quae ibi reponenda sunt

ποθεινός, ἡ, ὄν, *exoptatus, gratus*, 'longed for': v 49 οἰκέταις προσφιλεστέρα ἢ γυναικὶ ἡδίων ἢ τέκνοις ποθεινότερα

πόθεν; unde? 'from where?', 'from what point?': xvi 40

πόθεν βούλει ἀρξωμαι σε
ὑπομνήσκεις;

ποιεῖν:—A. *efficere ut existat aliquid*, 'to cause something to exist':

I. of material things, *fabricari*, 'to make', 'to manufacture': XIII 58 ἱματῖα καὶ ὑποδήματα οὐχ ὁμοῖα πάντα ποιῶ. 'to create':

XVI 79 εἰ σκάπτοντες τὴν νέον ποιοῖεν. 'to produce':

I 25, II 71, XI 84, XXI 58 περιουσίαν ποιεῖν

[Cf. Arist. Pac. 1322 κριθὰς ποιεῖν πολλὰς, οἶνον τε πολὺν, Dem. adv. Phaen. § 20 ἐπειδὴν ποιῆς σίτου μεδίμνους πλείον ἢ χιλίους, ib. § 31 πολὺν καὶ σίτον καὶ οἶνον ποιοῦντες]

2. 'to make', 'create', 'bring into existence': x 46 οἱ θεοὶ ἐποίησαν ἵπποις μὲν ἵππους βουσί δὲ βοῦς ἡδιστον

3. *constituere, sancire legibus*, 'to ordain': xi 39 οἱ θεοὶ οὐ θεμντὸν ἐποίησαν εὖ πράττειν

II. of immaterial things, *efficere statum, auctorem esse alicuius rei*, c. infin. *auctorem esse ut fiat aliquid, efficere ut*, 'to cause', 'bring about that': II 66 ὁμολογεῖν με ἐποίησας i.e. 'made me confess', IX 72 ἐπιγινώσκειν αὐτὴν ποιοῦντες, XII 58 τοὺς οἶνου ἀκρατεῖς οὐκ ἂν δύναιο ἐπιμελεῖσθαι ποιῆσαι, XX 10 οὐκ ἐπιστήμη ἐστὶν ἡ ποιοῦσα τοὺς μὲν εὐπορεῖν τοὺς δὲ ἀπόρων εἶναι. so also

when followed by a relative clause like Lat. *facere ut*: XX 25 οὐκ ἐπιμελεῖται οὐδὲ ποιεῖ ὅπως ταῦτα ἐχῃ.

2. MED. *sibi comparare*,

'to procure for oneself', 'to gain': VI 53 ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι

[Cf. Thuc. I 5 τὸν πλείστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο, Aristot. περὶ ζώων ἱστ. 9, 2, 1 ἀπὸ τῶ αὐτῶν ποιεῖται τὴν ζωὴν]

constituere, 'to appoint': IX 62 τὴν ταμίαν ἐποίησάμεθα ἐπισκεψαμένη ἥ τις ἐδόκει εἶναι ἐγκρατεστάτη γαστρός

3. with nouns periphrastically for the verb from which the noun is derived: x 127 εἰ τινα τοῦτου ἐπιμέλειαν ποιῇ

III. with a double acc. to denote an effect or change produced, with an Adj. as predic., *reddere aliquem aliquid*, 'to make so and so': VII 222 ὅταν ἀνεπιστήμονα ταλασίας ἐπιστήμονα ποιήσῃς, XIII 25 ἀρχικοὺς ἀνθρώπων ποιεῖν, 28 δεσποτικοὺς ποιεῖν, XI 158 τὸν ἡττω λόγον κρείττω ποιεῖν, 160 τὸ ψεῦδος ἀληθὲς ποιεῖν, XII 98 ἄλλους ποιεῖν ἐπιμελεῖς, XIII 44 ἀνθρώπους πιθανωτέρους ποιεῖν, XV 36 εὐνουν σοι ποιεῖν αὐτόν, IV 116 τὰς χώρας ἐνεργοὺς ποιοῦντας, 126, XX 130 πολλοὺς χώρους πολλαπλασίον ἀξίους ἤδη ἐποίησαμεν. with

a Subst. VII 161 κοινωνοὺς τέκνων ἐποίησεν (ἄνδρα καὶ γυναῖκα).

MED. VII 230 εἰάν ἐμὲ σὸν θεράποντα ποιήσῃ, XIII 225 ἐπιστήμονα καὶ πιστὴν καὶ διακονικὴν ποιησαμένη, XII 108 ἐπιμελητικοὺς ποιήσασθαι τινας

IV. MED. *putare, existimare*, 'to make' i.e. 'to hold', 'to deem', 'to consider a thing as'

[Cf. Shakesp. *Meas.* v 51 make not impossible that which but seems unlike, *All's well* v 5, 5 make it natural rebellion, done i' the blaze of youth, *Wint.* i 2, 388 make me not sighted like the basilisk, *Cor.* i 1, 79 your virtue is to make him worthy, whose offence subdues him]:

xx 161 ὅπου ἂν περὶ πλείστου αὐτὸν (sc. τὸν σίτον) ποιῶνται οἱ ἄνθρωποι, i.e. plurimi faciant, 'value most highly'

B. *agere*, 'todo') (πάσχειν: c. acc. i 131 ποιεῖν βουλόμενοι ἀφ' ὧν ἔχουσιν ἀγαθά, xx 33 ταῦτα οἱ μὲν ποιοῦσι οἱ δ' οὐ, ii 110, vii 90, xi 113, 123, xii 102, xiii 30 ὁ τοῦτο δυνάμενος ποιεῖν, vii 11 τοῦ διατρίβεις καὶ τί ποιεῖς; v 72, xi 38, xx 3 ἃ δεῖ ποιεῖν, xii 65 τὰ δέοντα ποιεῖν, vi 59 ὅπως ἂ μὲν ἀγαθὰ ἐστὶ ποιῶμεν, ἃ δὲ βλαβερὰ μὴ ποιῶμεν, ii 62 θαυμαστὸν τοῦτο ποιεῖν, ὅτι... ἐγέλασας, vii 167 παρ' ἃ ὁ θεὸς ἔφυσεν ποιεῖ, ix 86 ἦν τις παρὰ τοὺς νόμους ποιῇ, vii 96 ταῦτα ὡς βέλτιστα ποιεῖν, viii 19 ποιῶσιν ὃ τί ἂν τύχη, ix 85 τὸν ποιοῦντα τὰ νόμιμα, xi 10 ἃ ποιῶν διατελῶ, xiii 53 ὅσα περ ποιῶν πιθανωτέροις χρώμαι, xx 139 ὅπως ἔχοι ὃ τι ποιοῖ, xxi 39 ὀφθῆναι καλὸν τι ποιοῦντας, 14 τοιαῦτα λέγειν καὶ π., 32 αἰσχροὺς τι ποιεῖν. τί ποιῶν, *quo pacto, qua arte*, 'by what means': ii 6 ὃ τι ἂν ποιῶν αὔξοιμι τὸν οἶκον, vii 16, xvii 97, vii 93 ὃ τι ἂν ποιοῦσα συναύξοιμι τὸν οἶκον. so ταῦτα ποιῶν, *hoc modo, hac arte*, 'by these means': iv 63

2. c. dupl. acc. *afficere*,

tractare, 'to do something to another': vii 227 τοὺς σώφρονας εὖ ποιῆσαι, xi 132, 135, xx 77 εὖ πάσχουσα (ἡ γῆ) εὖ ποιεῖ i.e. *gratiam quasi refert*

3. with an adverb: v 5 ταῦτα οὕτω ποιεῖν, vii 89 οὕτως ποιεῖν, xx 38 οἱ μὲν ποιοῦσιν οὕτως οἱ δ' οὐ, 46, viii 21 ὅταν τεταγμένως ποιῶσι, xi 12 ἐάν τί σοι δοκῶ μὴ καλῶς ποιεῖν, xv 69, ὅπως ἐποίησεν, xviii 16 ὀρθῶς ποιεῖν. PASS. v 91 τὰ καλῶς ἐγνωσμένα καὶ πεποιημένα. xiii 7 ὃ τι ποιητέον (*facere oportet*) καὶ ὁπότε καὶ ὅπως

4. used vicariously for other verbs to spare the repetition of them like Lat. *facere* (see my n. on Cic. de off. i § 4 l. 18): 'to do so' i.e. act according to what is said before: i 117 ταῦτα μὴ θέλοντας ποιεῖν (sc. αὔξειν τοὺς οἴκους), 133, vii 219 τλήμονές εἰσιν εἰ τοῦτό γε ποιοῦσιν (sc. μάτην ποιοῦσιν), ii 110, xi 105, xix 59 τὸ αὐτὸ τοῦτο ποιεῖν (sc. ἐξ αὐτῶν βλαστάνειν τὰ φυτὰ)

ποιητής, οὗ, ὁ, 'a maker', i.e. a writer of metrical composition: iii 66 θεᾶ... τοὺς τραγῳδοὺς, οὐχ ὅπως ποιητῆς γένῃ· οὐ γὰρ ποιητῆς βούλει γενέσθαι

ποικίλμα³, ατος, τό, *opus arte variegatum*, 'ornamental work': ix 11 οὐ ποικίλμασι κεκόσμηται (ἡ οἰκία) where see n.

ποικίλος, η, ον, prop. *versicolor*, 'many-coloured' hence *multiplex*, 'manifold': also *abstrusus, perplexus, difficilis*, 'abstruse', 'difficult',

'intricate': xvi 3 οὐ χαλεπὸν ἐστὶν ὃ λέγουσι ποικιλώτατον τῆς γεωργίας εἶναι (according to others 'diversified'), xvii 42 ἐν τῷ ῥίπτειν τὸ σπέρμα ποικίλη τέχνη ἐνεστί

ποιός, α, ον, *qualis?* 'of what kind?' iv 25 ποίαις (τέχναις) συμβουλευεῖς ἡμῖν χοῆσθαι; With the art. when the question implies a noun which is defined by the art. or the context: x 8 τὰ ποῖα; xv 14 τὸ ποῖον;

πολεμικός, ή, όν, *bellicus*, 'of war': iv 30 γεωργίαν τε καὶ τὴν πολεμικὴν τέχνην, v 98 πρὸ τῶν πολεμικῶν πράξεων, iv 35, 63, 98, 166, vi 4 πολεμικῶν ἔργων, xxi 5 πᾶσαις πράξεσι...καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ, i 126 τοὺς μὲν καὶ πολεμικὰς τοὺς δὲ καὶ εἰρηνικὰς ἐπιστημας ἔχοντας

2. *bellicosus*, 'warlike': iv 127 ἐπηγάλλετο ἐπὶ τῷ πολεμικῷ εἶναι

πολέμιος, ία, ίον, *hostilis*, 'of an enemy': ή **πολεμία** (sc. χώρα), *hosticum*, 'an enemy's country': xx 35 διὰ πολέμιας πορευομένους

[Cf. Arist. Vesp. 1163 ἐς τὴν πολέμιαν ἀποβιβάζων τὸν πόδα.]

as Subst. *hostis*, 'an enemy': viii 40 τίς οὐκ ἂν πολέμιος φοβηθείη; iv 44 ἦν πολέμιοι ἐπίωσιν, v 67 ἐπὶ τοὺς π. σὺν ἀνθρώποις δεῖ λέναι, 71 τὸν ἐπὶ π. ἄγοντα, vi 30 πολέμιων εἰς τὴν χώραν ἰόντων, viii 25 τοῖς π. εὐχειρωτότατον, 37 δυσχερέστατον τοῖς π., 48 φοβερόν πολέμοις

2. *de privata inimicitia*, 'a (personal) enemy': xi 44

συμφέρεῖ αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους

πόλεμος, ου, ό, *bellum*, 'war': ii 41 ἦν π. γένηται, ix 37 ἐσθῆτα ἀνδρὸς τὴν εἰς πόλεμον, xi 68 ἐκ πολέμου καλῶς σώζεσθαι, 76, 83 ὅπως ἀσκεῖς τὰ τοῦ πολέμου, iv 113 τοὺς πολέμῳ ἀγαθοὺς (*strenuos*, 'gallant') γεγονότας, xi 45 ἐν πολέμῳ καλῆς σωτηρίας, v 63, xi 102 ἐν τῷ πολέμῳ ('in time of war'), v 97 τοὺς ἐν τῷ π., τῶν ἐν τῷ π. ἔργων, 116 τοῖς εἰς τὸν π. ἀσκήμασι

πόλις, πόλεως, ή, *urbs, civitas, respublica*, 'a city', 'the state': iv 22 ἐν ἐνίαις τῶν πόλεων, vi 49 εὐδοξοτάτη πρὸς τῶν πόλεων, viii 137 μυριοπλάσια ἡμῶν ἅπαντα ἔχει ἡ πᾶσα π., iv 19 φίλων καὶ πόλεως συνεπιμελεῖσθαι, ii 39 τὴν π. αἰσθάνομαι σοι προστάττουσαν μεγάλα τελεῖν, xi 53 ἡδὺ μοι δοκεῖ τὴν π. μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι, 62 τὴν π. κοσμεῖν, 85 φίλους ἐπωφελεῖν καὶ πόλιν ἐπισχῆναι, 90, 92 κατὰ πόλιν ('in town')

[Cf. Cyr. I 4, 17 ἐκ πόλεως, 5, 9 καὶ ἑαυτοῖς καὶ πόλει, ii 1, 1 εἰς πόλιν (v. l. Πέρσας), Vect. iii 10 ἐν πόλει.]

ii 116 ἐπιστημονέστατοι τῶν ἐν τῇ π. i.e. *civium*, vi 26 συναποδοκιμάζειν ταῖς π. τὰς βανανσικὰς τέχνας, ix 82 ἐν ταῖς εὐνομουμέναις π.

πολίτης, ου, ό, *civis*, 'a citizen': ii 37 πολίτας δειπνίζειν, vi 50 π. ἀρίστους παρέχεσθαι, iv 24 τῶν πολιτῶν οὐδενὶ **πολιτικός**, ή, όν, *civilis, ad rempublicam pertinens*, 'belonging to the state', 'po-

litical': **xxi 9** τὸ πάσαις κοινὸν ταῖς πράξεσι καὶ γεωργικῇ καὶ οἰκονομικῇ καὶ πολιτικῇ

πολλάκις, *saepe*, 'many a time': **v 63, 74, 90, viii 145, xi 147, xvii 90, xxi 30**

πολλαπλάσιος, *a, on, multo maior*, 'many times as much': *c. gen. xx 130 τῆς ἀρχαίας τιμῆς πολλαπλάσιου χώρου ἀξίους, i. e. multo pluris*

πόλος³, *ου, ὁ* (from the root *Kvel*, 'to turn', 'revolve', hence *πελ* 'to move about', 'to be', seen in *πέλ-ει, περι-πλ-όμενος, ἀμφί-πολος, αἰ-πόλος (αἰγ-πόλος), βου-κόλος (βουκφόλος), πωλ-εῖσθαι, ἐμ-πολ-ή, πάλ-ω*, *Lat. col-onus, ac-cola, in-cola, cul-tus, cul-tura*. To the same root *Kvel* belong *τελ-έθει, περι-τέλ-εσθαι, ἀν-τολή, ἐν-τέλλομαι* *LEO MEYER, Vergl. Gramm. i p. 709 foll.*). **xviii 58 συνώσας τὸν καθαρὸν σῖτον πρὸς τὸν πόλον ὥς εἰς στενώτατον**, not in *extremam areae partem*, as if *πόλος* meant 'a field', but 'towards the centre' (*Sturz*); 'a pole set up in the centre of the threshing-floor, to which the cattle were fastened by a rope reaching to the circumference. As they moved round it, the rope coiled itself about the pole, until they were brought up at the centre; then their heads were turned in the opposite direction until the cord was unwound', *c. c. FELTON, Greece, ancient and modern, i p. 321*

πολύς, πολλή, πολύ (from root *Pol* 'to fill', connected

with *Ple*, seen in *Lat. manipul-us, po-pul-us*, *Germ. voll, viel*, *Engl. full*, *L. MEYER l. c. p. 714*), *multus*, 'much', 'many,' 'great in quantity or amount')(
ὀλίγος: **xvii 30** ἐάν τε ὀλίγον ἐάν τε πολὺ σπέρμα σπείρῃ, **viii 105, x 8** πολλὴ χάρις, **xx 123** πολλοῦ ἀργυρίου, **i 23** πολὺς μισθόν, **xvii 36** σῖτον ποτὲ μὲν πάνυ πολὺν ποτὲ δὲ μηδ' ἱκανόν, **75** πολὺν καρπὸν ἐκφέρειν, **xvii 69** ἐν ᾧ πολλὴν ἔχει τροφήν ἡ γῆ, **xx 145** πολὺ ἀργύριον, **xi** πολλοὶ ἄνθρωποι, **xxi 51** πολλὰ χεῖρες, **viii 44** π. μυριάδες, **xi 23, 48** πολλὰ χρήματα, **xvii 85** π. ὕδατα, **xi 49** π. πράγματα, **viii 73** πολλῶν ξυλίνων σκευῶν, **75** πολλῶν τῶν κρεμαστῶν καλουμένων, **viii 76** πολλοῖς μηχανήμασιν, **xvii 77** πολλοὺς ἀδρούς χοίρους ἐκτρέφειν, **xx 130** π. χώρους, **iii 13** πάνυ πολλὰ καὶ παντοῖα ἐπιπλα, **viii 77** πολλὰ ὄπλα. Used substantively: **xvii 22** ἐν τῷδε πολλοὶ διαφέρονται, **xxi 49, xi 125** ὑπὸ πολλῶν καλὸς κάγαθὸς κέκλημαι, **124** ὑπὸ πολλῶν συκοφαντοῦμαι, **xii 7** πολλῶν ὄντων ἐπιμελείας δεομένων, **xi 132** εὖ ποιῶ πολλοὺς, **135, xiii 49** ἂν πολλὰ αὐτοῖς παρ' αὐτῶν, **xvi 42**. 2. Of degree, 'much', 'great': **x 115** πολλὴ ἀσυνεσία. 3. Of value or worth: **xv 10** πολλοῦ ἀξίος, **xx 132** πολλοῦ ἀξίον ἐνθύμημα

II. Special usages: *partit. c. gen. xii 44* πολλοὶ αὐτῶν, **xiii 88** πολλοὺς τῶν νόμων, **xv 63** πολλὰ ἐπίστα-

μενον αὐτῆς (sc. τῆς γεωργίας). 2. joined with another adj. xpi 41 ἄλλα πολλὰ μανθάνει

III. Adverbial usages: neut. πολὺ, with comparatives to add to their compar. force; *multum, multo*, 'a great deal', 'by far': ii 108 πολὺ δεινότερους, iv 7 π. ἄρρωστώτεροι, x 8 π. ἥδιον, xiii 39 π. ὑποδεέστερα, xvii 35 π. κρείττον, i 99, ii 55 (where observe the Hyperbaton, two words intervening between πολὺ and μάλλον), xx 111, xvii 115 π. μάλλον, xx 68 π. ῥᾶον. With a compar. verb: xxi 11 πολὺ διαφέρειν. Similarly πολλῶ, *multo*, 'by far': viii 82 πολλῶ μείζονι χώρα. ὡς ἐπὶ τὸ πολὺ, *plerumque, maximam partem*, 'for the most part': iii 86, 113, xi 120. So πολλά, qualifying verbs, *multum, magnopere, saepe*: iii 16 πολλὰ ἀνιωμένους—πολλὰ ἀνιῶντας, vii 53 πολλὰ ὑποσχομένη

πολυφορία, as, ἡ, *fertilitas*, 'productiveness': xix 128 διὰ πολυφορίαν τοὺς μὲν πέποντας δεικνύουσα βότρυς

πονεῖν (from root *Pen*, 'to trouble oneself', whence πέν-εσθαι, πέ-νης, πεν-ιχρός, πεν-έστης, πον-ηρός), *laborare*, 'to - work hard', 'toil': vii 217 μάτην πονεῖν, xiv 44 πονεῖν ὅπου δεῖ, vi 37 μήτε πονοῦντας μήτε κινδυνεύοντας, xxi 23 οὔτε πονεῖν ἐθέλοντας οὔτε κινδυνεύειν, 34 οὐκ ἀθύμως πονοῦντας ὅταν δεήσῃ πονεῖν

πονηρία, as, ἡ, *improbitas*,

pravitas, 'vice', 'wickedness': εἴπερ πονηρίαν νομίζεις ἀργίαν τ' εἶναι καὶ μαλακίαν ψυχῆς καὶ ἀμέλειαν

πονηρός, ἁ, ὄν, 1. 'oppressed by toil'. 2. 'toilsome'. 3. *malus, improbus*, 'bad', 'worthless': vii 228 ἐάν τις π. φαίνεται, κολάσαι, xii 104 πονηροῦ δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμαθηκέναι, 106, i 137 ὅτι πονηρότατοί εἰσι οὐδὲ σε λανθάνουσι. πονηρῶς, *male*, 'badly': xii 101 τοῦ διδασκάλου π. τι ὑποδεικνύοντος

πόνος, ον, ὁ, *labor*, 'toil', 'labour': xi 82 ὁποῖω πόνω χρῆ πρὸς τὴν εὐεξίαν

πορεύεσθαι, *pergere, iter facere*, 'to go', 'travel': v 21 πορεύεσθαι σφοδρῶς (*acriter pergere, festinare*). 'to march': viii 45 καθ' ἡσυχίαν πορεύονται, iv 131 ὁπότε τῷ ἀδελφῷ ἐπορεύετο μαχοῦμενος, viii 28 πῶς ἂν πορευθείησαν; xxi 50 μεγάλην χειρὶ πορεύεσθαι, viii 39, 43 ἐν τάξει πορευομένους

πορίζειν (from root *Por* 'to go', whence ἔμ-πορ-ος, ὁδοι-πόρ-ος, πορ-θμός, πορ-εύεσθαι, Lat. *por-ta, por-tus, op-por-tunus*, 'ready to start', *por-tare*), *afferre, suppeditare*, 'to bring', 'supply': ii 53 πάννυ μικρὰ πορίσαντες. PASS. vii 108 τὸ γηροβοσκοὺς κεκτῆσθαι... τοῖς ἀνθρώποις πορίζεται (which Lewenklau wrongly translates by *facultas conceditur*, Sturz by *licet*, Liddell-Scott by 'it is in one's power', whereas the subject is the articular inf. τὸ κεκτῆσθαι). MED. *sibi*

comparare, 'to provide oneself with': vi 40 ἀφ' ἧς τὰ ἐπιτήδεια πορίζονται, xi 60 τὰ ἑαυτοῖς ἀρκοῦντα π., xx 6 τὰ ἀναγκαῖα π.

πόρρω, i. q. πρόσω, *longe*, 'far away': i 95 πόρρω ἀπωθεῖσθω

πορφυρίς, *lidos*, ἡ, *vestis purpurea*, 'a purple garment': x 24 πορφυρίδας ἐξιτήλους

πόσος, ἡ, ον, *quantus*, 'how much': ii 16 πόσον ἂν εὔρεῖν τὰ σὰ κτήματα οἰεῖ;

ποτέ, *alicuando*, *olim*, 'once', 'whilom': i 1 ἤκουσά ποτε αὐτοῦ. 2. in Correlat. clauses ποτέ μὲν—ποτέ δέ, *modo—modo*, 'at one time', '—at another time': xvii 36 ποτέ μὲν πάνυ πολύν, ποτέ δέ μηδ' ἱκανόν. 3. in Questions, intensive like Lat. *tandem*, 'ever': vi 77 τί ποτ' ἐργαζόμενοι;

πότερος, α, ον, *uter*, 'whether of the two': vii 80 πότερος ἀριθμῶ πλείω συμβέβληται, xvii 58 ποτέρῃ γῇ ἂν πλείον (σπέρμα διδοίης)

II. NEUT. πότερον—ἤ, in a disjunctive question, *utrum—an*, 'whether'—'or'. (a) direct, xvii 28, xviii 56; (b) indirect, xvii 23, xix 108. So pl. πότερα—ἤ, in a disjunctive question (a) direct, ii 34, iii 84, 145, xii 13, xix 35, xx 143; (b) indirect, vi 32, vii 29

ποτέρως, *utro modo*, 'in which of two ways': x 17 π. ἤ, in a disjunctive indirect question, 31 in a disj. direct question

ποτόν, οὔ, τό, neut. of verbal adj. ποτός, *potio*, *potus*,

'drink': xiii 53 σίτων τε καὶ ποτῶν 'meat and drink'

που, *alicubi*, *aliquo*, 'anywhere': xx 43 ὅταν διὰ στενοπόρων ἴωσί που. II. *nī fallor*, *opinor*, 'anywise', 'possibly', 'I suppose': viii 126 τὰ ἄλλα ἤδη παυ ἀπὸ τοῦ-

του καλλίω φαίνεται, 45 καὶ σύ που οἶσθα. to limit the meaning of single words

xvii 9 πάντες που οἱ ἀνθρώποι (*fere* Sturz)

πού; *ubi?* 'where?' vii 11 ποῦ διατρίβεις;

πούς, ποδός, ὁ, *pes*, 'a foot': xviii 35 ὑπὸ τοὺς πόδας (*iumentorum*) ὑποβάλλοντες τὰ ἄτριπτα

πράγμα, ατος, τό, *res*, 'a matter', 'affair': ii 48 παιδικοῖς π. προσέχοντα τὸν νοῦν, 98 τὰ ἐμοὶ ἀναγκαῖα π., xiii 24 τὸ π. οὐκ ἄξιον καταγέλωτος.

PLUR. *negotia*, 'business': ix 96 πλείω αὐτῇ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις μείω προστάττειν π.

2. *res molestae*, 'troublesome business': xi 49 ὅπως πολλὰ π. ἐχῃς τούτων (τῶν χρημάτων) ἐπιμελόμενος,

xiii 37 ὅταν ἀπειθῶσι π. ἐχειν, *puniri*, 'to get into trouble', *se faire des affaires*

πραγματεύεσθαι, c. acc. rei, *negotia gerere*, 'to transact business': xi 91 ταῦτα πραγματευόμενος.

conari, *moliri*, 'to take in hand', 'trouble oneself about': x 59 τοιοῦτον οὐδὲν πώποτε ἐτι ἐπραγματεύσατο (*facere audebat* Sturz)

πρακτέος, verb. adj. of πράττειν, 'to be done': xii 74 ὅταν παρῇ τὸ πρακτέον i. e.

est quod agas

πράξις, εως, ἡ, *res gerenda*, v. *gesta*, 'a transaction', 'affair', 'concern', 'employment': v 22 αἱ ἐπικαιριώταται πράξεις, III 112 ἔρχεται εἰς τὴν οἰκίαν διὰ τῶν τοῦ ἀνδρὸς πράξεων τὰ κτήματα, v 101 γεωργικῶν π., 98 τῶν πολεμικῶν π., ix 56 τὰς διὰ χρόνου π., xxi 8 τὸ πάσαις κοινὸν ταῖς π. καὶ γεωργικῇ καὶ πολιτικῇ καὶ οἰκονομικῇ καὶ πολεμικῇ

πρᾶος, **πραεῖα**, **πραῦ**, *mitis*, *mansuetus*, 'gentle', 'tame': xix 117 ἡ γεωργία φιλάνθρωπος ἐστὶ καὶ πραεῖα τέχνη, xv 33 (ῥῶα) **πραέα** πρὸς τοὺς ἀνθρώπους

πράττειν [from the root *Prāk* 'to accomplish': *πράσσειν* = *πρακ-jein*, as *ἀλλάσσειν* 'to alter', from *ἀλλάκ-jein*, is from the root *ἀλλά-κ* 'of a different kind'; is connected with *πέρα* 'further' as if *περακ-jein*, whence *περαίνειν*],

facere, perficere, exsequi, 'to do', 'accomplish')(*λέγειν*: III 98 **τι ὧν δεῖ λέγειν ἡ πράττειν**, VII 5 **πράττοντά τι**, 10 **ὅταν μὴ πράττης τι τοιοῦτον**, VIII 96 **ἡρόμην τί πράττοι**, xi 90 **κἂν δέη τι πράττειν**, xi 148 **ἂν ἐπιθυμῶμεν πράττειν**, 149, xx 97 **ὅταν πράττη ἐφ' ὧπερ ὥρμηται βαδίζων**, 101 **οἱ πράττοντες ἐφ' ὧπερ τεταγμένοι εἰσι**, 4 **πράττουσιν (ἂν δεῖ ποιεῖν)**, II 122 **τοὺς ἐλκῇ ταῦτα πράττοντας**. **τί πράττων**; *qua ratione?* VII 13 **τί ποτε πράττων ἀγαθὸς κέκλησαι**; Absol. 'to act': II 125 **θᾶπτον ...καὶ κερδαλεώτερον πράττοντας**. PASS. xxi 69 **ἐν παντὶ ἔργῳ, ὅπου τι δι' ἀνθρώπων πράττεται**, III 115

κακῶς τούτων πραττομένων)(**εὖ τούτων γιγνομένων**. 2. *curare*, 'to be busy with', 'manage': 5 **ἡ πράττοντά τι ἡ οὐ πάνυ σχολάζοντα**, 173, VII 168 **πράττων τὰ τῆς γυναικὸς ἔργα**. II. *artem exercere*, 'to practise an art': IV 7 **τοὺς πράττοντας αὐτάς** (sc. *τὰς ἐπιστήμας*). III. *de rerum statu in quibus quis versatur*, 'to do', 'fare so and so': xx 4 **πράττουσιν ὁμοίως**, 27 **διαφερόντως πράττουσι**, *diversam (meliozem?) fortunam experiuntur*. **εὖ πράττειν**, *bona fortuna uti*, 'to do well', 'to succeed': xi 40. with neut. Adj. XII 38 **ἀγαθὸν τί σε βούλονται πράττειν** 'wish you success'

[Cf. Arist. Ecclus. 108 ὥστ' ἀγαθὸν τι πράξαι τὴν πόλιν, *quo resp. aliqua prospera fortuna utatur*, Plut. 341 *χρηστόν τι πράττων*]

πρέμνον³, **ον**, τό, *caudex*, 'the stem', 'stock' of a tree: xix 86 **πρέμνα πᾶσι τοῖς φυτευτηρίοις πρόσσεσι**
πρέπειν, *convenire*, 'to suit': c. dat. ix 15 **αὐτὰ (τὰ οἰκήματα) ἐκάλει τὰ πρέποντα ἐνὶ ἐκάστῳ** i.e. *convenientia sibi arcessebant*
πρεπόντως, *decenter*, 'becomingly': x 59 π. **ἔχουσιν**, 78 π. **ἡμφιεσμένη**
πρεπώδης, *es, conveniens, decens*, 'fit', 'suitable': v 47 **ἀπαρχὰς πρεπωδεστέρας**
πρέσβυς, εως, ὁ, *senex*, 'an old man': VII 232 **πρεσβυτέρα**, *senior*, 'older'
πρίασθαι, *emere*, 'to buy', serves as the aor. of *ὠνεῖσθαι* (*ὠνήσασθαι* not being used)

Cob. Nov. L. p. 157): ι 49 ἵππον πριάμενος, 87 πριάμενος οἷον ἑταίραν, viii 139 πριάμενον τί σοι ἐξ ἀγορᾶς ἐνεγκεῖν

πρίν, Conjunction, *antequam*, 'before that', 'ere':—**I.** 1. with inf. aor. after a positive clause: viii 145 πρότερον ἂν πρίν εὐρεῖν ἀπέλποι, x 53 ἀλίσκονται...πρίν παρασκευάσασθαι, xvii 15 οἱ πρίν κελευσθήναι ὑπὸ τοῦ θεοῦ σπείραντες. 2. after a negative clause: iv 166 μηπώποτε δειπνήσαι πρίν ἰδρῶσαι. **II.** with a finite verb:—1. with indic. aor. after a negative clause: ii 65 πρότερον οὐκ ἐπαύσω πρίν ἐξήλεγξάς με, vii 47 οὐκ (ἐπαίδευσα αὐτήν) πρίν γε ἔθυσα. 2. with ἂν and aor. subj. only after negatives and quasi-negatives—the principal verb being an emphatic future or some equivalent of the future and the event conditional, so that πρίν ἂν = ἕως ἂν or ἦν μή: iii 2 οὐκέτι σε ἀφήσω πρίν ἂν ἀποδείξῃς μοι. with the simple πρίν (rare): xii 4 οὐκ ἂν ἀπέλθοιμι πρίν ἢ ἀγορὰ λυθῇ

πρό, Prep., with Gen.:—**I.** local, *pro*, *ante*, 'before', 'in front of': xx 40 πρὸ τοῦ στρατοπέδου. **II.** temporal: v 98 πρὸ τῶν πολεμικῶν πράξεων, x 90 πρὸ τῆς ὥρας

προάγειν, *educere*, 'to lead forward': xi 93 τὸν ἵππον ὁ παῖς προάγει εἰς ἀγρόν (*anteme?*)

προβατευτικός⁸, ἡ, ὅν, *ad pecudes pertinens*, 'of or for cattle': v 13 ἡ προβατευ-

τική τέχνη, *pecuaria*, 'cattle-breeding'

πρόβατον, τό (*προβαλννν*), *ovis*, 'a sheep'; PL. **πρόβατα**, *pecus domesticum omne genus*, 'flocks and herds' usually in Att. 'sheep' (Anab. iii 5, 9 πρόβατα καὶ αἴγας καὶ βοῦς καὶ θνους): iii 86 πρόβατον ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα, i 58 τὰ π., εἰ τις ζημιοῖτο διὰ τὸ μὴ ἐπιστασθαι προβάτοις χρῆσθαι, οὐδὲ τὰ π. χρήματα τούτῳ εἶη ἄν; ii 77 οὐδὲ ἡ γῆ οὐδὲ τὰ π., v 34 τὰ θηρία ἀπερύκουσαι ἀπὸ λύμης προβάτων, 104 ὑπὲρ βοῶν καὶ ἵππων καὶ π. τοὺς θεοὺς θεραπεύουσιν, 91 πρόβατα κάλλιστα τεθραμμένα νόσος ἀπώλεσεν, x 47 οἱ θεοὶ ἐποίησαν βοῦσι μὲν βοῦς, προβάτοις δὲ πρόβατα ἡδιστον

προεργάζεσθαι³ νεὸν τῷ σπόρῳ, *ante subigere, exercere novalem sementis causa* i.e. ut sementem facere possit, 'to prepare a field for sowing': xx 17

προθυμῆσθαι, c. inf. *studere, contendere*, 'to be eager, zealous to do a thing': ix 71 τὸ προθυμῆσθαι συναύξειν τὸν οἶκον

πρόθυμος, *on*, *alacer, impiger*, 'eager', 'zealous': v 70 δεῖ τοὺς ἐργαστήρας προθύμους παρασκευάζειν, xxi 61 μέγιστα τιμῆσαι τὸν π., 55 π. καὶ ἐντεταμένους παρέχεσθαι

προθύμως, *alacriter, studiose*, 'eagerly', 'zealously': xiii 34 ὅταν π. ὑπηρετῶσιν, ii 96 π. ἀποφεύγειν μοι πειρᾶ, iii 54 ἐμὲ ἀναπείθοντα π. συνθεᾶσθαι (sc. ludos). *libenter*, 'willingly', 'glad-

ly': II 101 π. ἐξηγήσομαι σοι

προιέναι, *procedere*, 'to advance': I 142 προιόντος τοῦ χρόνου, VII 231 προιούσης τῆς ἡλικίας (cf. Plat. Soph. p. 234 D, Rep. VI 498 B)

προκαταλαμβάνειν, *ante capere, occupare*, 'to seize beforehand', 'preoccupy': XX 44 π. τὰ ἐπικαίρα

προκινδυνεύειν, *ante alios periculis obviam ire*, 'to stand the brunt of battle': XXI 45 οἱ ἄν ὡς ἱππικώτατα προκινδυνεύουσιν

προνεύειν², *procumbere* (Verg. Aen. V 197 certamine summo procumbunt), 'to bend forward': VIII 51 οἱ ἐμπλέοντες ἐν τάξει προνεύουσιν (*in remos incumbunt*), ἐν τάξει δὲ ἀναπίπτουσιν

προνοεῖν, *prospicere, praevidere*, 'to foresee': V 88 τῆς γεωργικῆς τὰ πλείστα ἐστὶν ἀδύνατα προνοῆσαι. *cavere ne*, 'to take care that ...not': IX 66 τὸ προνοεῖν μὴ τι κακὸν λάβῃ (cf. Cyr. I 6, 24 προνοεῖν πειρώμενον ὡς μὴ σφάλλονται)

προνοητέον³, *providere oportet*, 'one must take care that': VII 191 ἃ ἄν περιττεύειν δέη, π. ὅπως μὴ—δαπανᾶται

πρόνοια, *as, ᾗ, provida cura*, 'care for', 'attention', 'consideration': VII 205 διὰ τοιαύτας τινὰς προνοίας i.e. 'thoughtful acts'

[Cf. Thuc. II 89, 6 τούτων ἕξω τὴν πρόνοιαν, Andoc. de myst. § 56 προνοίᾳ τῶν συγγενῶν καὶ φίλων προνοίᾳ δὲ τῆς πόλεως, Eur. Alc. 1060 τῆς θανούσης πρόνοιαν ἔχειν, Isocr. 7, 31, 32 περὶ τὸν ἰδ. οὖν βίον τοσαύτην ἐποίησαντο πρό-

νοιαν ἀλλήλων ὁσην περ χρὴ τοὺς εὖ φρονούντας.]

προοίμιον (πρό, οἶμος 'a road', Att. φροῖμιον, cf. φροῦδος from πρό ὁδοῦ, φρουρος from προ-ορός), *exordium*, 'an introduction', 'beginning': XV 72 τὸ προοίμιον καλὸν i.e. quae primo exposuisti de agricultura

πρός, cum gen. ionice passivis additum: IV 12 ἀδοξοῦνται πρὸς τῶν πόλεων, VI 88 πρὸς πάντων ἐπονομαζόμενον. so with Adj. VI 48 ἐνδοξοτάτη πρὸς τῶν πόλεων αὕτη ἡ βιοτεία i.e. *existimatione civitatum*. in forms of protestation, *per*, 'by' lit. 'before': πρὸς τῶν θεῶν, *per deos*, II 17, VII 10, XII 32, 50, XIII 20, πρὸς θεῶν VII 57. B. c. dat. *praeter, insuper*, 'in addition to': XII 68 ἄλλοι τινες πρὸς τούτοις. πρὸς τούτοις δέ, *praeterea*, 'besides': II 46, IX 64, πρὸς δὲ τούτοις 95, XV 6, ἔτι δὲ πρὸς τούτοις XV 3. C. c. acc. I. *versus, ad*, 'towards', 'to': IV 132 παρὰ Κύρου αὐτομολῆσαι π. βασιλέα, 134, VII 35 ἦλθε π. ἐμέ, XVIII 58 συνώσας τὸν καθαρὸν (σίτον) πρὸς τὸν πόλον ὡς εἰς στενώτατον, VII 210 πρὸς σε τείνοι τὰ ἔργα. with verbs implying previous motion, *ad, iuxta*, 'at', 'by': X 65 π. τὸν ἱστὸν προσστᾶσαν. 2. with verbs of seeing, looking etc. 'towards': IX 23 πρὸς μεσημβρίαν ἀναπέπταται, XIX 52 πρὸς τὸν οὐρανὸν βλέπον, IV 16 πρὸς πῦρ ἡμερεύειν, XVI 67 ὁππῇ πρὸς τὸν ἥλιον.

[Cf. Hellen. V 1, 9, Men. ἐν Ὀργῇ II (Mein. IV 179) πρὸς τὴν σε-

λίην 'by moonlight', Plat. Sophist. p. 220 D πρὸς πυρὸς φῶς, Arist. Nub. 692, πρὸς τὸ φῶς, Fr. LXX (827 Koch), Alex. Ὑποβολ. I (Mein. III 495) πρὸς τὸ τηλικούτο φῶς, Timokles Φιλοδ. I (Mein. III p. 611) τῶν πρὸς εἰλην ἰχθύων ὠπτημένων, Men. fr. 236 ἀλεαῖν πρὸς τὸ πῦρ καθήμενη, Luc. Evang. XXII 56 καθημενον πρὸς τὸ φῶς, Mar. XIV 54 θερμαινόμενος πρὸς τὸ φῶς.]

3. in hostile sense, *adversus, contra*, 'against': I 163 πρὸς ταῦτα διαμάχεσθαι, XVII 114 ἐξώργισάς με πρὸς τὴν ὕλην.

4. with verbs of speaking or addressing oneself to: I 79 πρὸς ταῦτα εἶπεν, II 96, III 95 ἀπαληθεύσαι π. ἡμᾶς, VII 83 ἀπεκρίνατό μοι πρὸς ταῦτα, X 56, XX 164. 5. *apud*, 'before', 'in presence of': XI 140 μέμφομαι τινα πρὸς τοὺς φίλους, 145 κατηγοροῦμεν πρὸς ἀλλήλους, VII 53 ὑποσχομένη πρὸς τοὺς θεοὺς i.e. *testibus dis*.

II. of Relation between two objects:—1. 'in reference to', 'in consequence of', πρὸς ταῦτα 'therefore'.

2. 'in reference to' or 'for a purpose': I 148 πρὸς τὸ ἐργάζεσθαι πάνυ σφοδρῶς ἔχουσι, VII 151 διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ πρὸς πάντα ταῦτα εὐπεφυκέναι, 130 ἦττον δυνατόν π. ταῦτα, XI 115 τοῖς π. τὴν ῥώμην παρασκευάσασιν, XII 87 πρὸς τὸ φιλοκερδεῖς εἶναι μετρίως ἔχουσιν, IX 12 τὰ οἰκήματα ὑποδομήται πρὸς αὐτὸ τοῦτο ἐσκεμμένα ὅπως κτλ., XV 33 τῶν ζώων ὅποσα πρᾶέα ἐστὶ πρὸς τοὺς ἀνθρώπους, XXI 39 πρὸς ὄντινα ἂν οὕτω διατεθῶσιν, 65 φιλονεικία πρὸς ἀλλήλους, XX 59

ὕγροτέρα πρὸς τὸν σπόρον—ἀλμυδεστέρα πρὸς φυτεῖαν, VII 137 πρὸς τὸ φυλάττειν φοβερὰν, XIII 47 ἐπαγωγὸς πρὸς τὸ πείθεσθαι, XI 82 ὁποῖω πόνῳ χρῆ πρὸς τὴν εὐεξίαν. 3. *pro, pro ratione*, 'in proportion or relation to', 'in comparison of': XX 114 τὰ ἔργα μὴ τελείσθαι λυσιτελοῦντως πρὸς τὴν δαπάνην, X 81 πρὸς τὰς κεκοσμημένας κρίνεσθαι:—hence 'in exchange for': I 80 εἰ πωλοῖη πρὸς τοῦτο

πρὸς, in composition with a verb has the general meaning of 'additionally', qualifying the whole sentence rather than the verb, the meaning of which is not affected by it. See *προσαιρῆσθαι*, *προσγίγνεσθαι*, *προσδεῖσθαι*, *προσεπιφέρειν*, *προσμανθάνειν*, *προσοφείλειν*, *προσχαρίζεσθαι*

προσαιρῆσθαι, *insuper creare*, 'to choose besides': IX 84 οὐκ ἄρκεῖν δοκεῖ... ἦν... ἀλλὰ καὶ νομοφύλακας *προσαιροῦνται*

προσαιτεῖν, *mendicare*, 'to go a-begging': XX 82 κλέπτων ἢ ἀρπάζων ἢ *προσαιτῶν* βιοτεύειν

*προσαρτᾶν*³, *aptare, adiungere*, 'to fasten', 'attach to': PASS. VI 82 εἰ που ἴδοιμι *προσηρτημένον* (*coniunctum*) τῷ καλῷ τὸ ἀγαθόν

προσβλέπειν, *intueri*, 'to look at': XI 24 *προσβλέψας* με ὥς οὐδὲ ὑγιαίνοντα

προσγίγνεσθαι, *accedere*, 'to be added', 'to be in addition': II 28 εἰ τρις ὅσα νῦν κέκτησαι *προσγένοιτό σοι*, VII 92 ὅπως τὰ ἄλλα ὅτι

πλείστα προσγενήσεται,
 XI 75 ἐκπονούντι μᾶλλον ἢ
 ῥώμῃ προσγίγνεσθαι δοκεῖ
 προσδεῖσθαι, *insuper egere*, 'to
 require besides': c. gen. II
 24 π. χρημάτων, XIII 13 ἐτι
 τινὸς προσδεῖσθαι; XIV
 4 ἐτι τινὸς προσδεῖται;
 with neut. Adj. II 10, 12, 25
 οὐδὲν π. χρημάτων, 50 εἴ τι
 καὶ προσδεηθείην, III 118,
 XVIII 17 ὧν οὐδὲν προσδέ-
 ονται

προσεῖναι, *adesse, adiunctum
 esse*, 'to be attached to',
 'belong to': XIX 86 πρέμ-
 να τοῖς φυτευτηρίοις πρόσ-
 εστι. *insuper esse*, 'to
 be in addition' (Soph. Phil.
 352): X 80 ὁπόταν τὸ ἐκοῦσαν
 χαρίζεσθαι προσῇ, where
 however the verb may mean
 simply *adsit*, 'is at hand',
 cf. Soph. Ai. 517, Ant. 716,
 Phil. 129, Trach. 250

προσεπιφέρειν⁸, *insuper ferre*,
 'to produce besides': V 8 ἀφ'
 ὧν ἡδυπαθοῦσι, προσεπι-
 φέρει ἢ γῇ i.e. *praeter ne-
 cessaria fert*

προσέρχεσθαι, *accedere, adire
 aliquem*, 'to go to': c. dat.
 VII 3 προσῆλθον αὐτῷ.
 abs. XI 22 ἡρόμην προσελ-
 θὼν τὸν ἱπποκόμον

προσέτι, *praeterea*, 'over and
 above': I 38 εἰ ὁ τοὺς ἐχθροὺς
 αὔξων προσέτι καὶ μισθὸν
 τούτου φέροι

προσέχειν τὸν νοῦν, *animus
 admove ad aliquid*, 'to
 turn one's thoughts to' a
 thing: c. dat. II 48 παιδικοῖς
 πράγμασι προσέχοντα τὸν
 νοῦν

προσῆκειν, *pertinere*, 'to be-
 long to', 'concern': c. dat.
 II 35, IX 105 τούτῳ τὴν ἐπι-

μέλειαν μάλιστα προσῆκου-
 σαν ἀπέφαινον, V 6 ὅσα ἐλευ-
 θέρω ἀνδρὶ προσῆκει, VIII
 62 χώραν τὴν προσῆκου-
 σαν ἐκάστοις ἔχειν (for τὴν
 προσῆκει ἐκάστοις ἔχειν, the
 personal for the impers.
 construction), IX 49 χώρας
 τὰς προσηκούσας, VII 32
 διοικεῖν τὰ προσῆκοντα αὐ-
 τῇ, 158 ὡς βέλτιστα τὰ προσ-
 ῆκοντα διαπράττεσθαι, 197
 ἐν τῶν σοὶ προσηκόντων

προσῆνεμος³, *ον* (ἄνεμος), *vento
 expositus*: XVIII 43 ἐκ τοῦ
 προσηνέμου μέρους, 'on the
 side towards which the wind
 blows', opp. to ἐκ τοῦ ὑπη-
 νέμου, 'to windward'. See
 Jebb on Soph. Antig. 411

πρόσθεν:—A. as Prep. c. gen.
 of Time, *ante*, 'before':
 XVII 40 πρόσθεν ἐμοῦ τὴν
 γνώμην ἀποφαινόμενος. B.
 as Adv. *antea*, 'formerly',
 'erst': II 63 ὀλίγῳ π., VI 9
 ἤδη μᾶλλον τι ἢ πρόσθεν,
 VII 202. c. art. XVII 6 οἱ
 πρόσθεν ἀνθρώποι (*priores*)
)(οἱ νῦν

προσιέναι, *appropinquare*, 'to
 approach': VI 80 ὄντινα ἰδοίμι
 καλόν, τούτῳ προσῆειν, V 40
 προτείνουσα προσιόντι λα-
 βεῖν

προσίστασθαι, *intrans. ad-
 stare*, 'to stand by' or 'near':
 X 66 πρὸς τὸν ἰσθμὸν προσ-
 στασαν

προσκαλεῖσθαι, *in ius vocare*,
 'to summon into court':
 VII 23 ὀνομάζοντές με Ἰσχύ-
 μαχον πατρίθεν προσκα-
 λοῦνται

προσκέϊσθαι, *additum esse*, 'to
 be added to': VI 79 ὅτι
 προσέκειτο τὸ καλὸς τῷ
 ἀγαθῷ

[Cf. Soph. fr. 89, Eur. Alc. 1039 ἄλγος ἄλγει προσκείμενον, Plat. Crat. 393 D εἰ πρόσκειται τι γράμμα ἢ ἀφήρηται, 394 B.]

προσκομίζεῖν, *advehere, importare*, 'to bring home': xi 98 καρπὸν προσκομίζοντες (where Cobet suggests συγκομίζοντες as the technical term for 'gathering in')

προσμανθάνειν⁴, *insuper discere*, 'to learn besides': xiii 4 ἢ τι καὶ ἄλλο προσμαθητέον αὐτῷ (*addiscendum ei*)

πρόσδοδος, ου, ἡ, PLUR. *reditus, proventus*, 'the returns', 'revenue', 'income': ii 79 εἰσὶν αἱ π. ἀπὸ τῶν τοιούτων, i 150 μηχανᾶσθαι πρόσδοδους

προσοφείλειν, *insuper v. ultro aes alienum contrahere*, 'to run into debt besides': xx 7 οὐδὲ τὰ ἀναγκαῖα δύνανται πορίζεσθαι ἀλλὰ καὶ προσοφείλουσιν

προσποιεῖσθαι, *simulare*, 'to pretend to be what you are not really': i 41 δέσποιναί προσποιούμεναι ἡδονὰ εἶναι i.e. *speciem voluptatum prae se ferentes*

προστατεία, as, ἡ, i.q. *pro-stasia, patrociniū*: ii 41 χορηγίας καὶ γυμνασιαρχίας καὶ προστατείας, *operum publicorum curationes, praefecturas* (Portus), *patrocinia inquilinorum* (Lewenklaui, Zeune)

προστατεύειν, *praeesse*, 'to be at the head of': c. gen. xii 23 προστατεύειν τῶν ἔργων, 'to be manager of the business'. *procuratorem fieri*, 'to be bailiff to a person': ii 59 ὥρα σοι προστατεύειν

ἐμοῦ, *meam rem familiarem administrare*, 67

προστάττειν, *imperare, assignare*, 'to prescribe', 'enjoin', 'appoint to one': c. dat. pers. et acc. rei, ii 43 εἰσφόρας σοι προστάξουσιν, vii 132 τῇ γυναικὶ τὰ ἐνδον ἔργα προστάξαι, 133 τῇ γυναικὶ προσέταξε τὴν τῶν νεογνῶν τέκνων τροφήν, 137 τὸ φυλάττειν τὰ εἰσενεχθέντα τῇ γυναικὶ προσέταξε, ix 96 εἰπλέω αὐτῇ πράγματα προστάττω, xvii 82 τοῖς ἀσθενεστέροις πᾶσι μείω προστάττειν πράγματα. c. inf.

xvii 63 τοῖς δυνατωτέροις τρέφειν ἂν τοὺς πλείους προστάξαιμι. c. dat. pers. et inf. i 39 τὴν πόλιν σοι προστάττουσαν μεγάλα τελεῖν. PASS. iv 47 ᾧ τοῦτο προστέτακται, vii 156 ᾧ προστέτακται ὑπὸ τοῦ θεοῦ, 170 ἔργα ὑπὸ τοῦ θεοῦ προστεταγμένα. c. inf. iv 49 οἷς ὠπλίσθαι προστέτακται

προστιθέναι, *addere, insuper tribuere*, 'to add', 'give in addition': v 19 ἰσχὺν αὐτοῖς προστίθῃσι, iv 70 τούτοις χώραν ἄλλην προστίθῃσι

προσφέρεισθαι, *adhibere*, 'to use', 'apply': xiv 25 ἄλλα τῶν βασιλικῶν νόμων προσφερόμενος

προσφιλής, ἐς, *gratus, acceptus*, 'pleasing', 'agreeable': v 48 τίς (τέχνη) οἰκέταις προσφιλεστέρα; xv 29 τὴν τέχνην (τῆς γεωργίας) προσφιλεστάτην θεοῖς τε καὶ ἀνθρώποις

προσχαρίζεσθαι³, *insuper obsequi, satisfacere*, 'to gratify besides': c. dat. pers. xiii 49

τῇ γαστρὶ αὐτῶν (sc. servorum) ἐπὶ ταῖς ἐπιθυμίαις προσχαριζόμενος

πρόσω, *procul*, 'far off': iv 53 τοὺς πρόσω ἀποικούντας

προτείνειν, *porrigere, ostentare*, 'to hold out', 'offer': v 40 προτείνουσα προσιώντι λαβεῖν ὃ τι χρήζει

πρότερον, *adv. prius, ante*, 'before': ii 65, viii 145 πρότερον πρὶν εὐρεῖν

προτιμᾶν, *praeferre aliis*, 'to prefer one to another': *PASS.* xiii 68 ἦν ἰδὼν κολακεύμασί τινα (servum) προτιμώμενον (a vilico)

προφασίζεσθαι, *causari*, 'to allege as an excuse': xx 75 οὐκ ἔστι προφασίσασθαι ὅτι οὐκ ἐπίστανται (τὴν γῆν ἐργάζεσθαι)

πρόφασις, *ews, ἡ, praetextus*, 'that which is alleged in excuse': xx 103 εὐρίσκοντες προφάσεις (*causas comminiscentes*) τοῦ μὴ ἐργάζεσθαι

πρῶην, *nuper*, 'lately': xi 19 πρῶί, *primo mane*, 'early in the morning': iii 52 π. ἀνιστάμενον, v 20 π. ἐγείρουσα, 31, xiii 10 π. ἰὼν καὶ ὀψέ

πρώμος, *ον, praecoq*, 'early': xvii 24 πρώμος σπόρος)(ὄψιμος, 26, 31 ἀρξάμενον ἀπὸ τοῦ πρωιμωτάτου (σπόρου)

πρωρεὺς, *ews, ὁ, proreta* (Plaut. Rud. iv 3, 75 *si tu proreta isti navi es, ego gubernator ero*), 'the look-out man at the prow', 'the under-pilot': viii 88 τὸν τοῦ κυβερνήτου διάκονον ὃς πρωρεὺς τῆς νεὼς καλεῖται

πρώτος, *η, ον, primus*, 'first', *superl. of πρότερος*: xi 3 τὴν πρώτην (sc. ὥραν), *primo*

loco, 'at first', 'at present'. *primum, ante omnia*, 'in the first place': xii 25, 30, 57 πρῶτον, xvi 1, 6, iv 112 πρῶτον μὲν—δεύτερον δέ, ii 32 πρῶτον μὲν—ἔπειτα δέ, v 6, vii 104 π. μὲν—ἔπειτα. without ἔπειτα or ἔπειτα δέ following: iii 6, vi 10, 79, xvi 1. τὸ πρῶτον, *primum*, 'for the first time': ii 92 οἱ τὸ π. μανθάνοντες, vii 238 αὐτῇ τὰ πρῶτα διαλεχθεῖς

πυνθάνεσθαι, *quaerere*, 'to learn by inquiry': c. gen. vii 12 βούλομαι σου πυνθέσθαι, 29, xi 85 τοῦτο πάνυ ἂν ἡδέως σου πυνθολίμην, xv 21 ἔστι παρὰ γείτονος τόπου ἀληθέστερα ἢ παρὰ γείτονος ἀνθρώπου πυνθέσθαι

πῦρ, *πυρός, τό, ignis*, 'fire': ii 102 ἐπὶ π. ἐλθόντος σου, xvii 21 πῦρ κδεῖν. xxi 46 ἐμποιῆσαι τοῖς στρατιώταις ἀκολουθητέον εἶναι καὶ διὰ πυρὸς καὶ διὰ παντὸς κινδύνου, a proverbial expression on which cf. Mem. i 3, 9, Conv. iv 18 μετὰ Κλεινίου κἀν διὰ πυρὸς λοίην. The words διὰ παντὸς κινδύνου have the appearance of being a gloss πυρός, *οὔ, ὁ, triticum*, 'wheat': Pl. viii 54, xvi 48 κριθὰς καὶ πυροῦς

πωλεῖν, *venditare, venale habere, vendere*, 'to offer for sale', 'to sell': i 80 ἦν ἐπίσσηται πωλεῖν, εἰ δέ πωλοῖη πρὸς ('in exchange for') τοῦτο, ᾧ μὴ ἐπίσταιτο χρῆσθαι, οὐδὲ πωλούμενοί εἰσι χρήματα, i 76 μὴ πωλούμενοι οὐ χρήματά εἰσιν οἱ αὐλοί, πωλούμενοι δέ χρήματα, 81, ii 18

πώλησις⁴, εως, ἡ, *venditio*, 'a selling', 'sale' (the usual Attic word is *πρᾶσις*): *III* 74 *κερδαλέων εἰς πώλησιν δυνάτων*

πωλοδαμνεῖν (i. q. *πωλεύειν de re eq. II* 1), *pullos equinos domare*, 'to break in colts': *III* 75

πωλοδάμνης, ου, ὁ, *pullorum equinorum domitor*, 'a colt-breaker': *XIII* 38 *ἔστ' ἂν ὑπηρετῶσι τῷ π.*

πῶλος, ου, ὁ, *pullus equinus*, 'a colt': *XIII* 35 *οἱ πῶλοι μαθάνουσιν ὑπακούειν τοῖς πωλοδάμναις*

πῶποτε, *adhuc umquam*, 'ever yet': c. neg. *II* 81 *ᾧ οὐδὲν π. ἐγένετο τούτων*, 90, *III* 55, *X* 58 *οὐδὲν π. ἔτι τοιοῦτον ἐπραγματεύσατο*, *XIX* 115 *οὐδεὶς π. ἐδίδαξέ με*. with cond. clause implying negation *II* 86 *εἰ μὴ π. κτήσαιο*

πῶς; *qui? quo modo?* 'how?' 'in what way?': *II* 31 *πῶς δὴ τοῦτο;* *XI* 63 *πῶς τούτους οὐχὶ χρὴ νομίσαι βαθεῖς ἀνδρας;* *XV* 31 *πῶς οὐχὶ γενναῖόν ἐστι...τὸ...ῥᾶστην εἶναι μαθεῖν;* *XIX* 7, *XX* 108 *πῶς οὕτως οὐκ ἀργὸν φήσας ἂν εἶναι;* *cur*, 'how is it that?' 'why?': *XX* 1. *πῶς γὰρ οὐ;* *quidni?* 'how can it but be?' 'it must be': *XI* 58

πως, *quodammodo*, 'in a measure', 'at all': *IX* 2 *ἡ γυνὴ ἐδόκει σοὶ πῶς τι ἐπακούειν;* 107, *XV* 4 *ἀργότερόν πως*, 65. with other modal adverbs: *II* 1 *ὥδέ πως* (*sic fere*, 'somehow thus'). with verbs: *XX* 162 *οὕτω πως φιλογέωργος ἔοικεν εἶναι*, *X* 50 *τοὺς ἔξω*

πως δύναντ' ἂν ἐξαπατᾶν. after hypothetical particles, *si qua*, *si forte*, 'if perchance': *VI* 12 *ἣν πως δυνώμεθα*

P

ῥάδιος, α, ον, *facilis*, 'easy': *xv* 76 *τὰ ῥ. διδάσκειν*. c. inf. *xx* 2 *ῥάδι ἄεστι μαθεῖν τὰ περὶ τὴν γεωργίαν*, *IV* 2 *οὐ ῥάδιον (ἐστὶ) κτήσασθαι*, *VIII* 116, *XII* 72 *ῥ. εὐρεῖν*, *xx* 133. *ῥᾶδως*, *facile*, 'easily': *II* 21, 43, 73, *xv* 49, *xx* 88, 92, comp. *ῥᾶων*, ον. c. dat. et inf. *xx* 68 *ῥᾶον (facilius est) γῆς πείραν λαμβάνειν παντὶ ἀνθρώπῳ ἢ ἵππου*, *IX* 114. adv. *II* 168 *ῥᾶον βιοτεύειν, faciliorem vitam degere*, 98. ῥᾶστος, η, ον, *facillimus*, 'easiest', *VI* 41, *xv* 30, *xviii* 74 *ῥᾶστη μαθεῖν*

ῥαδιουργεῖν, *neglegenter in aliquo negotio obeundo versari*, 'to take things easily': *xx* 91 *ἔαν ῥαδιουργεῖν δι' ὅλης τῆς ἡμέρας τοὺς ἀνθρώπους*, 104 *έώμενοι ῥ.*

ῥαστωναεῖν⁸, *otiose agere*, 'to be idle', 'listless': *xx* 98 *ῥαστωνεὺν τῇ ψυχῇ*

ῥεῦμα, ατος, τό, *impetus fluminis*, 'a flood': *xvii* 90 *ψιλωθῆναί τινας ῥίξας ὑπὸ ῥεύματος* i.e. *ab exundatione* ῥίγος, εος, τό, *frigus*, 'cold': *vii* 126 *ρίγη καὶ θάλην καρτερεῖν*

ρίζα, ης, ἡ, *radix*, 'a root': *xvii* 89, 100 *ἐψιλωμένῳ τὰς ῥ.*, *xix* 72 *θερμαινομένων τῶν ῥ.*

ρίζουσθαι³, *radices agere*, 'to

take root': XIX 53 τὸ κλῆμα
...ἡγῇ μᾶλλον ἂν ῥ.

ρίπτειν, *iacere*, 'to throw',
'cast': XVII 41 ῥίπτειν τὸ
σπέρμα, 47 ῥ. ὁμαλῶς.
PASS. 44 ἐκ τῆς χειρὸς δεῖ
ρίπτεσθαι τὸ σπέρμα
[from root *Vrīp* 'to throw',
formed from *verp*, whence Goth.
vairp-an, Germ. *werf-en*]

ῥώμη, *ης, ἡ, robur, vires*, 'bodily
strength', 'vigour': XI 75
ἐκπονοῦντι ἡ ῥ. προσγίγνεται,
44 τυγχάνειν ῥώμης σώματος,
67 πῶς ἐπιμελῇ τῆς τοῦ σώ-
ματος ῥ.; 75, 82 τὴν εὐξίαν
καὶ ῥ., 115 τοῖς πρὸς τὴν ῥ.
παρασκευάσμασι, XXI 53 γνώ-
μη μᾶλλον ἢ ῥώμη

ῥώννυμι, *roborare*, 'to strength-
en': in p. p. ἐρρῶσθαι, *virib-
us pollere*, hence *vigere*,
florere, 'to flourish': V 81 εὖ
φερομένης τῆς γεωργίας ἐρ-
ρῶνται καὶ αἱ ἄλλαι τέχναι
ἅπασαι. V.S. ἐρρωμένος

[from root *Rōs*, 'to grow strong',
for ῥώσ-νυμι, as ῥώμη is for
ῥώσ-μη, cf. ἄρρωστος IV 17]

Σ

Σᾶ, V.S. σῶς

σαλεύειν³, *agitari, iactari*, 'to
rock', 'toss' at sea: VIII
110 σαλεύοντες λσχυρῶς ἐν
πλοίοις

Σάρδεις, *εων*, 'Sardes', the
ancient Capital of the king-
dom of Lydia between Mount
Tmolus and the River Her-
mus: IV 145 τὸν ἐν Σάρδεσι
παράδεισον

σατράπης, *ου, ὁ, praefectus
provinciae*, 'satrap', 'gover-
nor of a province': IV 55,
93

σάττειν:—1. *replere, instruere*,
'to pack', 'load heavily':
VIII 47 τριήρης σεσαγμένη
(*referta*) ἀνθρώπων. 2. *com-
primere*, 'to stamp down',
'press tight': XIX 65 σάξ-
αις ἂν (τὴν γῆν) περὶ τὸ
φυτόν; σάττοιμι ἂν—εἰ
γὰρ μὴ σεσαγμένον εἴη
[from root *Sag* 'to fasten', as
if *sak-jēu*, whence O. H. G. *sāg-
ati*, 'he fastens'. Goth. *sak-
an* 'to close in fight', σάγ-η ('a
pack'), σάγ-μα ('a wrap', Arist.
Vesp. 1142), σάκτας ('a knap-
sack', 'bag' Ar. Pl. 681). Lat.
sag-um 'a cloak', *sag-ina*, *sag-
ax*, *prae-sag-ire*, Meyer l.c. p.
886]

σαντοῦ, *tui ipsius*, 'of your-
self': σαντῶ, *tibi ipsi*, II 62,
III 58, XV 8

σαφηνίζειν⁸, *declarare*, 'to
make clear', 'indicate': XX
71 ἀπλῶς ἃ τε δύναται καὶ ἃ
μὴ σαφηνίζει

σαφής, *ές, manifestus, minime
dubius*, 'clear', 'unmistake-
able': VIII 10 σαφής πενία
*cui certo paupertatis no-
men convenit*, XX 78 σ. κατή-
γορος, VI 29 τεκμήριον σαφέσ-
τατον

σαφῶς, *luculenter*, 'unmistake-
ably', 'plainly': VII 22, XII
56, XX 31, XXI 76 τουτὶ τὸ
ἀγαθὸν—σαφῶς δίδοται τοῖς
τετελεσμένοις h. e. *apparet
dari*

σεμνός, *ἡ, ὄν* (for *σεβ-νός* from
root *Seb*, 'to fear', 'honour',
whence *σέβ-εσθαι*, *σέβ-as*, *εὐ-
σεβ-ής*, etc.), *augustus, ve-
nerandus*, 'noble', 'honour-
ed': VII 76 τὸ σεμνὸν ὄνομα
τὸ καλὸς τε κάγαθός. 2.
gravis, serius, 'grave',
'solemn': VIII 122 ὁ κατα-
γελάσειεν ἂν οὐχ ὁ σεμνός
ἀλλ' ὁ κομψός

σεμνῶς, *gravitate affectata*, 'with an affected dignity':

χ 81 γυναῖκες καθήμεναι σ.
[Cf. Arist. Nub. 40 σεμνήν,
τρυφῶσαν]

σεσαγμένον: ν.σ. σάττειν

σήπασθαι, *putrescere*, 'to rot':
χιχ 70 τὰ φυτὰ—ὑπὸ τοῦ
ὑδατος σήπασθαι δι' ὑγρό-
τητα

Σικελικός πόντος, *Siculum mare*, properly the sea on the E. and S.E. of Sicily, sometimes applied to the whole of the sea between the Peloponnese and Sicily, called the *Ionium* or *Adriaticum mare*

σιτοποιία⁴, ας, ἡ, *panis con-
fectio*, 'bread-making': vii
120 αἱ ἐκ τοῦ καρποῦ σιτο-
ποιῖαι

σιτοποιικός, ἡ, ὄν, *ad panem
conficiendum pertinens*, 'for
bread-making': ix 41 σιτο-
ποιικῶν ὀργάνων, 51 σιτο-
ποιικοῖς σκεύεσιν

σιτοποιός, οὔ, ἡ, 'a baking-
woman': x 68

σίτος, ου, ὁ, *fruges*, 'corn', in-
cluding κριθαί as well as πυ-
ροί: vii 195 ὁ ξηρὸς σ., xvii
94 ἐπικουρίας τινος δεῖται ὁ
σ. (κατιλυθείς), xx 160 ὅπου
τιμᾶται μάλιστα ὁ σῖτος, ix
18 τὰ ξηρὰ τῶν στεγῶν τὸν σ.
παρεκάλει, xvii 35 ἀρκοῦντα
σ. λαμβάνειν, xx 20, xvii 88
τοῦ σ. τινά, xviii 4 τέμνειν
τὸν σ., 26 ἀλοᾶν, 30 πατεῖν,
48, 50, 55 καθαίρειν, 58, 60,
64 καθαρὸν σ., xx 152 φιλεῖν,
103 ὕλη συνεξορμῶσα τῷ σ.,
xvii 83 ἐμβάλλειν τῷ σίτῳ
τοὺς σκαλέας, xviii 13 ὁ κά-
λαμος τοῦ σ., 56 κεχυμένου
τοῦ σ. PL. σῖτα: xiii 52
τῶν σίτων τε καὶ ποτῶν

(πεινῶσι). *pabulum, ali-
mentum rei inanimae*, 'nou-
rishment': xvii 72 τοῦτο
γίγνεται σῖτος τῇ γῇ

σκαλεύς, ἑως, ὁ, *sarcitor*, 'a
sarcle', 'a hand-hoe';
according to others *sarcu-
lum*, 'a hoe': xvii 83 τοὺς
σκαλέας τίνος ἔνεκα ἐμβάλ-
λετε τῷ σίτῳ; 111

σκάπτειν, *fodere*, 'to dig' for
cultivation: xvi 79 εἰ σκάπ-
τοντες τὴν νεὸν ποιοῖεν, xx
107 ὅταν σκαπτόντων ...
οὕτω σκάπτωσιν, ὥστε
πλείω τὴν ὕλην γίγνεσθαι.
'to dig about', 'cultivate
by digging': PASS. xix 23
ἐξορύττοιο ἂν σκαπτόμενα
τὰ φυτὰ h.e. *inter pastinan-
dum effoderentur*

[from root *Skabh*, 'to dig',
'hoe', whence σκάφ-ος, σκάφ-η,
σκαφ-ίς, Lat. *scab-ere*, *scab-er*,
scab-ies, Goth. *skab-pan*, 'to
shear']

σκέπτεσθαι, *considerare*, 'to
think of beforehand', ἐσ-
κεμμένος, *consultus*, 'with
consideration': ix 13 τὰ
οἰκοδομήματα ... ᾠκοδομῆται
πρὸς αὐτὸ τοῦτο ἐσκεμμένα
(*hoc ipso consilio*, 'planned')
ὁπως

[from root *Spek*, 'to look',
'spy', σκεπ (from σπεκ) only in
mid. and pass. forms; hence Lat.
con-spic-io, *spec-trum*, *spec-
ulum*, *spec-imen*, *spec-ies*, Germ.
spähen]

σκεῦος, εος, τό, *vas*, 'a vessel';
PL. σκεύη, *vasa*, *supellex*,
'house-gear', 'utensils',
'chattels': viii 72 πλείστα
σ. ἐν σμικροτάτῳ ἀγγείῳ,
78 πάντα σκεύη ὅσοισπερ ἐν
οἰκίᾳ χρώνται ἄνθρωποι, 116
σκευῶν κατασκευήν, 127
χορὸς σκευῶν, 148 περι

- τάξεως σκευῶν, ix 89 *instrumenta*, 'implements', ix 17 τὰ πλείστου ἄξια στρώματα καὶ σ., 50 ὅσοις τῶν σ. χρώνται, οἷον σιτοπουκοῖς, ὀψοπουκοῖς, ταλασιουργικοῖς. *armamenta navis*, 'a ship's gear', 'naval stores': viii 70 ἀκριβεστάτην σκευῶν τάξιν, 74 διὰ πολλῶν ξυλίνων σ. καὶ πλεκτῶν ὀρμίζεται ναῦς ... διὰ πολλῶν δὲ κρεμαστῶν
- σκευοφόρος, ου, ὁ, *calo*, *lixa*, 'a camp-follower', 'sutler', who carried the baggage and shield of the ὀπλίτης: viii 27, 31
- σκέψις, εως, ἡ, *consideratio*, *quaestio*, 'an inquiry': vi 69 ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ. Cf. Plat. legg. ix p. 855 E ἰόντα εἰς τὴν τῶν λεχθέντων σκέψιν ἱκανήν, Rep. vi p. 510 D οὐ ἂν ἐπὶ σκέψιν ὀρμήσωσι
- σκιάζειν³, *contra solis aestum muniti*, 'to shade': xix 125 (ἄμπελος) περιπεταννύουσα τὰ οἶναρα διδάσκει σκιάζειν τὰ ἡλιούμενα
- σκιатραφεῖσθαι³, *umbratilem vitam ducere*, 'to keep in the shade', shunning heat and labour: iv 15 καθῆσθαι καὶ σκ.
- σκληρός, ὁ, ὄν, *durus*, 'hard': xvi 56 σκληρὰ ἔσται ἡ γῆ κινεῖν, xix 47 χωρεῖν εἰς τὸ σ. (de palmite)
- σκοπεῖν, *providere*, *id agere*, 'to look out', 'take heed': iii 71 εἰ μὴ σκοπεῖς ὅπως μὴ ἰδιώτης ἔσῃ, ix 67 σκοπεῖν ὅπως ἀντιτιμήσεται
- σμῆνος, εος, τό, i.q. σίμβλος, *alveare*, 'a hive': vii 98 ἡ ἐν τῷ σ. ἡγεμῶν μέλισσα, 174, 205

- σοφός, ἡ, ὄν, 'cleverly devised': xx 28 σοφόν τι εὐρηκέναι ἐς τὰ ἔργα, i.e. *aliquid artificium quod valeat ad rectius discendam et exercendam agriculturam* (Sturz)
- σπείρειν, *semen spargere*, 'to sow': abs. xi 97 φυτεύοντες — σπείροντες, xv 67 ὁ κάλλιστα φυτεύων — ὁ κάλλιστα σ., xvii 13 ἐν ξηρᾷ σ., 15, xx 13 οὐχ ὁμαλῶς ὁ σπορεὺς ἔσπειρε. c. acc. *serere*, *seminare*, 'to sow seed': xvi 9 ὃ τι σπείρειν δεῖ — ὃ τι φυτεύειν, 15 ὅτου δέοιτο αὐτός, σπείρων, xvii 30 ἐάν τε ὀλίγον ἐάν τε πολὺ σπέρμα σπείρῃ. II. *consuere*, *colere*, 'to sow a field': xx 53. PASS. xx 21 οὐ γὰρ ἐπιμελεῖται ὡς αὐτῷ σπείρηται (ὁ ἀγρός)
- σπέρμα, ατος, τό, *semen*, 'that which is sown', 'seed': xvii 30, 71 χλόης γενομένης ἀπὸ τοῦ σπέρματος, 74 ἦν ἐκτρέφειν ἕως τὴν γῆν τὸ σ. εἰς καρπόν, 58 πότερον ἴσον ἂν ἐκατέρᾳ τῇ γῇ σ. διδοίης ἂν; 69 ἐμβαλὼν τὸ σ. τῇ γῇ, 78 τῇ ἀσθενεστέρα γῇ μείον τὸ σ. ἐμβαλεῖν
- σπορεὺς⁸, ἑως, ὁ, 'a sower': xx 13
- σπόρος, ου, ὁ, *sementis* (*satio* includes 'planting'), vii 113 σπόρος καὶ φυτεία, xvi 49, xx 17 τῷ σπόρῳ νεδὺν δεῖ ὑπεργάζεσθαι, xvii 4, 23 ὁ πρῶμος (σπόρος), ὁ μέσος, ὁ ὀψιμώτατος, 24, 29 ἐνὶ τούτων τῶν σ., 34 παντὸς μετέχειν τοῦ σ., xx 59 γῇ ὑγροτέρα πρὸς τὸν σ., xviii 76, xix 4 τὰ ἀμφὶ σ. *ratio faciendae se-mentis*
- σπουδάζειν, *studiose agere*, 'to be zealous', 'earnest': c.

partic. ix 2 ἃ σὺ ἐσπούδαζες διδάσκων, quae studiose diligenterque docebas (Sturz)
σπουδαῖος, αἶα, αἶον, studio dignus, 'weighty', 'important': iii 96 ἔστιν ὅτῳ ἄλλῳ τῶν σπουδαίων πλείω ἐπιτρέπεις ἢ τῇ γυναικί;
στάσιμος³, ον (root ΣΤΑ, ἴστημι), stans, 'stagnant': xx 57 ἐν ὕδατι στασίμῳ
σταφυλή³, ἥς, ἡ, i. q. βότρυς, uva, 'a bunch of grapes': xix 127 γλυκαίνεσθαι τὰς σ.
στεγάζειν, tegere, 'to cover': PASS. xix 89 τὸ ἄνω πάντων τῶν φυτῶν ἐστεγασμένον
στέγη, ἥς, ἡ, conclave, 'a room', 'chamber': viii 83 ἐν δεκακλίῳ στέγῃ συμμέτρῳ, vii 110 ἡ δίαίτα τοῖς ἀνθρώποις στεγῶν δεῖται, ix 18 τὰ ξηρὰ τῶν στεγῶν τὸν σῖτον (παρεκάλει)
στεγνός, ἡ, ὄν, contr. from στεγανός, 'water-tight': as subst. **στεγνόν**, τό, tectum, 'a covered place': vii 110 ἡ δίαίτα τοῖς ἀνθρώποις στεγνῶν δεῖται (v.l. pro στεγῶν), 111, 116, εἰς τὸ σ., 118 ἃ τῶν σ. ἔργα δεόμενά ἐστιν
στενόπορος, ον, PL. τὰ στενόπορα, angustiae, 'defiles', xx 43 ὅταν διὰ στενοπόρων ἴωσι
στενός, ἡ, ὄν, angustus, 'narrow': xviii 58 συνώσας τὸν καθαρὸν (σῖτον) ὡς εἰς στενώτατον
στέργειν, de mutuo parentum et liberorum amore, a natura indito, 'to love as a parent': vii 134 τοῦ στέργειν τὰ νεογνὰ βρέφη
στερεῖν, privare, 'to bereave': PASS. v 58 ἐὰν στερηθῶσιν

τῶν ἔργων, si ab operis suis arceantur

στίχος, ον, ὁ, ordo, series, 'a row': iv 148 ὁρθοὶ οἱ στίχοι τῶν δένδρων

[from root *Stigh*, 'to step', whence *στείχ-ειν*, *στοῖχ-ος*, *στοιχεῖον*; Lat. *ve-stig-ium*, *fa-stig-ium*, Goth. *steig-an*, Germ. *steig-en*]

στοά, ἄς, ἡ, porticus, 'covered colonnade', 'piazza': vii 1 ἐν τῇ τοῦ Διὸς τοῦ ἐλευθερίου σ. i.e. the colonnade or cloister attached to the Temple of Zeus

στράτευμα, ατος, τό, exercitus, 'an army': xxi 36 ὄλῳ τῷ στρατεύματι, v 57 ὑπὸ πλήθους στρατευμάτων

στρατηγικός, ἡ, ὄν, imperatorius, 'of a general': xx 28 ἔστιν ἐν οἷς τῶν σ. ἔργων

στρατηγός, οὔ, ὁ, imperator: v 75 παρακελεύεσθαι δεῖ τὸν σ. τοῖς στρατιώταις, xi 44 ἐπιτιμῶμέντινι στρατηγῷ συμπαρόντες. οἱ στρατηγοί, 'generals', as a class: xx 28, 32, xxi 21

στρατιά, ἄς, ἡ, exercitus, agmen, 'an army': viii 23, 35 τεταγμένη σ.

στρατιώτης, ον, ὁ, miles gregarius, 'a soldier': v 76, xxi 42 ἐμποιῆσαι τοῖς σ.

στρεπτός, οὔ, ὁ, torques, 'a collar of twisted or linked metal': iv 160 τῶν στρεπτῶν τὸ κάλλος

στρέφειν, invertere, 'to turn up' by digging or ploughing: xvi 83 τὴν γῆν στρέφειν. 'to turn over': xviii 34 στρέφοντες... (τὸν σῖτον)

στρώμα, ατος, τό, PL. vestis stragula, 'a covering', 'co-

verlet', 'overlay', 'rug', 'mattress': viii 121, x 73
 ἱμάτια—στρώματα, ix 17
 τὰ πλείστου ἄξια σ. καὶ
 σκεύη, 37 ἐσθῆτα, σ. ἐν γυ-
 ναικωνίτιδι...σ. ἐν ἀνδρωνίτιδι
 ...ὑποδήματα

σύ, tu, 'thou': iv 162 ἦ γὰρ σὺ
 ταῖς σαῖς χερσὶν ἐφύτευσας;
 vi 5, x 26 μὴ γένοιτο σὺ τοι-
 οῦτος, vii 29 πότερα αὐτὸς σὺ
 ἐπαίδευσας, viii 14 τούτων
 οὐ σὺ αἰτία ἀλλ' ἐγώ, xv 8
 ὥσπερ σὺ σαντῶ, xviii 44 δι'
 ὁλης τῆς ἄλλω οἴσεται σοὶ τὰ
 ἄχυρα, xix 99 ἀποκρίνομαι
 σοι, ὥς σὺ φῆς, ἅπερ σὺ γιγ-
 νώσκεις, iii 116 οἶμαι δέ σοι
 —ἔχειν ἂν ἐπιδείξαι σοι.
 σύγε, xix 73

συγγίγνεσθαι, una esse, con-
 venire, 'to be in company
 with', 'to meet': vi 62
 συνεγενόμην ποτε ἀνδρί,
 78 αὐτῶντινι συγγενέσθαι,
 90

σύγκεισθαι, as pf. pass. of
 συντίθημι (see n. on Plu-
 tarch. Themist. xviii 1, 13),
 compositum esse, constare,
 'to consist', 'to be com-
 posed': c. ἐκ, viii 19 χορὸς
 ἐξ ἀνθρώπων συγκεῖμενός
 ἐστιν

συζευγνύναι, copulare de con-
 iugio, 'to unite in marriage':
 vii 159 νόμος—συζευγνὺς
 ἀνδρα καὶ γυναῖκα qui in
 eodem capite ζεύγος nomi-
 nantur. PASS. ix 31 οἰκέ-
 ται πονηροὶ συζυγέντες nisi
 h. l. significantur consuetu-
 tudine et familiaritate iuncti
 (Sturz)

σुकάζειν³, ficus decerpere, 'to
 gather ripe figs': xix 131
 ὥσπερ τὰ σύκα συκάδουσι
 συκῇ³, ἦς, ἡ, ficus arbor, 'a

fig-tree': xix 76 συκῇν φυ-
 τεύειν

σῦκον, ου, τό, ficus fructus, 'a
 fig', the fruit of the συκῇ:
 xix 131 τὰ σ. συκάδουσι, xx
 24 οὐδὲ ἔλαιον οὐδὲ σῦκα
 ἔχει

συκοφαντεῖσθαι, 'to be falsely
 accused': xi 124 ὑπὸ πολλῶν
 συκοφαντοῦμαι

συλλαμβάνειν, adiuvare, 'to
 take part with', 'assist': c.
 acc. rei et dat. pers. xiii 55
 τὰδε συλλαμβάνω αὐτοῖς
 ut fiant ἐπίτροποι

συλλήβδην³ (συλλαμβάνειν),
 summatim, omnino, 'in sum',
 'in short': xix 96 ἤρου
 με σ.

σύλλογος, ου, ὁ (σύν, λέγω),
 conventus, 'a muster': iv 51
 ἐνθα δὴ ὁ σύλλογος κα-
 λεῖται, not conventus indi-
 citur (Sturz) but ubi est con-
 ventus qui vocatur. See n.
 ad l.

συμβαίνειν, contingere, 'to
 happen': xxi 98 ἦν τι τῶν
 αἰσχυρῶν συμβαίνῃ. eu-
 phemistically viii 98 εἴ τι
 συμβαίνει γίγνεσθαι, 'if
 any thing happens', i. e.
 goes wrong

συμβάλλεσθαι, conferre, 'to
 contribute': vii 80 πλείω
 συμβέβληται, 83 οὗτος τὰ
 πλείονος ἄξια συμβάλλεται

συμβουλεύειν, consilium dare,
 'to counsel', 'advise': c. dat.
 pers. et inf. iv 25 ἡμῖν ποί-
 αις τέχναις συμβουλεύεις
 χρῆσθαι; x 63 συνεβού-
 λευον αὐτῇ μὴ καθῆσθαι
 δουλικῶς. c. dat. pers. et
 claus. rel. ii 5 εἰ μοι συμ-
 βουλεύοις ὃ τι ἂν ποιῶν
 αἰξοίμι τὸν οἶκον, 8 συμβού-
 λευε ὃ τι ἔχεις ἀγαθόν, x 61

εἴ τι ἔχοιμι συμβουλευῆσαι
ὡς ἂν—φαίνοιτο
συνμάχεσθαι, *una pugnare*,
'to fight along with', 'on
the side of': ιν 137 ζῶντι
συνεμάχοντο *Κυτο*
σύμμαχος, ου, ὁ (σύν, μάχεσθαι),
adiutor, socius, 'an ally',
'adherent', 'helpmate': ιι
37 ἔρημον συνεμάχων εἶναι,
νι 75 συνεμάχων καὶ γηρο-
βοσκῶν ὅτι βελτίστων τυγχά-
νουν. as subst. 'an ally':
ιν 142 τὰ παρὰ τῶν σ. δῶρα
σύμμετρος, ου, *mediocris, non
magnus*, 'of moderate size':
νιι 83 ἐν δεκακλίῳ στέγῃ
συμμέτρω
συνπαιδεύειν³, *praeterea do-
cere*, 'to educate at the
same time': ν 65 συνπαι-
δεύει δὲ καὶ εἰς τὸ ἐπαρκεῖν
ἀλλήλοις ἡ γεωργία
συνπατρατρέφειν³, *simul nu-
trire*, 'to keep at the same
time': ν 28 ἡ γῆ κυσὶν εὐπέ-
τειαν τροφῆς παρέχουσα καὶ
θηρία συνπατρατρέφουσα
συνπαρεῖναι, *una adesse*, 'to
be present at the same
time': χι 44 ἐπιτιμῶμένῳ τι
στρατηγῷ συμπαρόντες
συνπαρέχειν, *simul praestare*,
'to help to procure': ν 33 αἱ
κύνες...τῇ ἐρημίᾳ τὴν ἀσφά-
λειαν συμπαρέχουσαι
συνπαρομαρτεῖν, *una sequi,
comitari*, 'to accompany':
ιν 149 ὡς ὁσμαι συνπαρο-
μαρτοῖεν αὐτοῖς περιπατοῦσι
συνπαροξύνειν⁸, *simul exci-
tare*, 'to help to provoke':
νι 45 συνπαροξύνειν εἰς
τὸ ἀλκίμους εἶναι
[συνπαρορμῶ², v. l. pro παρ-
ορμῶ ν 35]
σύμπας, σύμπᾶσα, σύμπᾶν,
universus, totus, 'all to-

gether': νι 21 κτήσις ἡ σύμ-
πασα, ιχ 23 σύμπασαν
τὴν οἰκίαν, χι 33 ἕνα ἑκασ-
τον καὶ σύμπαντας
συνπεριάγειν, *una vehere*, 'to
carry about along with': νιι
78 πολλὰ ὄπλα τοῖς ἀνδράσι
συνπεριάγει (ναῦς)
συνπληθύνειν⁸, *simul augere*,
'to help to augment': χνιι
20 τὴν κόπρον συμπληθύ-
νουν
συνπράττειν, *sua opera ope-
ram alterius adiuvare*, 'to
co-operate with': c. acc. rei
et dat. pers. νι 85 τί δὲ ἂν
ἐγὼ σοι δυναίμην συμπρά-
ξαι;
συνφέρειν, *conferre, prodesse*,
'to be of use', 'serviceable':
χν 54 ὁ τι συνφέρει τοῖς
κάμνουσιν. *impers.* χι
156 ὅταν ἀληθῇ λέγειν συμ-
φέρῃ, χνι 14 ἐπειδὴν γνῶ
τις naturam soli, οὐκέτι συμ-
φέρει θεομαχεῖν *nr.* ut
seratsementem, cuius solum
non sit patiens, χι 143 συμ-
φέρει αὐτοῖς φίλους εἶναι,
χνι 45. *II. congruere,*
aptum esse, 'to fit', 'suit':
νιι 118 χώραν—θεῖναι ὡς
ἐκάστοις συνφέρει. (Cf.
Cyr. νιι 4, 21, 22, Arist.
Ran. 1549)
συνφέρον, τό, *utile*, 'use',
'profit': χνι 10 ὁ τι συμ-
φέρον τῷ κάμνοντι ποιεῖν
εἶη=συνφέρει
σύμφορος, ου, *utilis, commo-
dus*, 'useful', 'suitable',
'convenient': χνι 71 οὐδ'
αὐτῷ σύμφορα ταῦτα ποιεῖ,
ιχ 13 ὅπως ἀγγεία ὡς συμ-
φορώτατα ἢ τοῖς μέλλουσιν
ἐν αὐτοῖς ἔσεσθαι
σύν, *cum, una cum*, 'along
with', 'together with': νι

184. 2. with collateral notion of aid, instrumentality: *σὺν τοῖς θεοῖς* vi 2, x 65, xi 120, v 63 *τῆς γῆς σὺν ἀνθρώποις ἐστὶν ἡ ἐργασία*. 3. to give prominence to some accessory circumstance, *instructus*, 'furnished with': i 164, v 36 *σὺν ὅπλοις* 'in armour', v 64 *σὺν τοῖς ὅπλοις*, v 23 *σὺν ἱππῳ*. (Cf. Cic. de nat. deor. ii 2 § 6 *duo iuvenes cum equis albis*, with Prof. J. B. Mayor's note)

συνάγειν, *convocare*, 'to bring together', 'gather together': iv 50 *πάντας ἅμα συνάγων συναποδοκιμάζειν*⁴, *una improbare*, 'to join in repro-bating': c. dat. vi 26 *σ. ταῖς πόλεσι τὰς βανασικὰς τέχνας συναποθνήσκειν*, *commori*, 'to die with one': c. dat. iv 138 *ἀποθανόντι συναπέθανον*

συνάπτειν, *coniungere*, 'to unite'. p. pass. *συνῆφθαι*, *coniunctum esse*, *cohaerere*, 'to be allied to': v 13 *ἡ προβατευτικὴ τέχνη συνῆπται τῇ γεωργίᾳ*, np. *dum pabula terrae praebet*

συναύξειν, *una augere*, 'to help to increase': iii 82 *συναύξειν τοὺς οἴκους*, vii 93 *ὅ τι ἂν ποιούσα συναύξειμι τὸν οἶκον*, ix 71

συνειδέναι, *scire de aliquo*, 'to know of one another': iii 51 *σύννοιδά σε...ἀνιστάμενον*

συνεῖναι, *versari cum aliquo*, 'to live with': x 37 *εἰ σοι συνεῖλην* (as your wife) *ἐξαπατῶν σε*, 50 *τοὺς ἔξω*) (*τοὺς συνόντας*. 2. *versari in aliqua re*, 'to be engaged in': xv 71 *τοὺς αὐτῇ (τῇ γεωργίᾳ) συνόντας*. (Cf.

Ar. Ran. οἰκεία πράγμαθ' οἷς ξύνεσμεν)

συνεκπέμπειν, *simul emittere*, 'to send out together': vii 88 *οἷς ἂν ἔξω ἢ τὸ ἔργον*, *τούτους συνεκπέμπειν* sc. in agrum

συνεξορμᾶν, *una prorumpere*, 'to shoot up along with': xvi 91 *ὑλῇ συνεξορμᾷ τῷ σίτῳ*, 103 *ἣν ὑλῇ πνίγη συνεξορμῶσα τῷ σίτῳ*

συνεπαινεῖν, *comprobare*, 'to agree to', 'approve': vii 95 *ἃ οἱ θεοὶ ἐφυσάν σε δύνασθαι καὶ ὁ νόμος συνεπαινεῖ*

συνεπαίρειν, *una cum aliis excitare*, 'to join in urging': v 27 *θήραις ἐπιφιλοπονεῖσθαι συνεπαίρει ἡ γῆ*

συνεπιμελεῖσθαι, *simul curare*, 'to attend to at the same time': c. gen. iv 19, vi 44 *φίλων καὶ πόλεως σ.*, iv 35 *γεωργίας τι σ.* abs. 37 *εἰ τι συνεπιμελεῖται*

συνεργός, ὁ, ἡ, *adiutor, operis socius*: iii 81 *γυναιξὶ χρωμένους ὥστε συνεργοὺς ἔχειν*

συνέρχεσθαι, *coire, convenire unam in domum, societatem inire*, 'to be united together', 'to enter into partnership': x 28 *συνεληλύθαμεν ὡς τῶν σωμάτων κοινωνήσοντες*

συνεσκευασμένως⁴ (*συσκευάζεσθαι*), *simul, confertim*, 'jointly': xi 114

συνεύχεσθαι³, *una precari*, 'to join in prayer': vii 51 *συνέθνε καὶ συνηύχετό σοι ταῦτά ταῦτα*

συνέχεσθαι, *premi, affici, laborare*, 'to be constrained', 'distressed': i 151 *ἀμνηχανίαισιν συνέχονται*

συνεχής, *ēs, assiduus in labore*,

‘persevering’: xxi 56 προ-
θύμους εἰς τὸ ἔργον καὶ
συνεχεῖς
συνθεᾶσθαι, *una spectare*, ‘to
be spectators together’: iii
54
συνθύειν³, *una sacrificare*, ‘to
join in sacrificing’: vii 51
ἡ γυνή σοι συνέθυε
συνιστάναι τινά τι, *conci-
liare*, ‘to introduce one to
another’: iii 107 συστήσω
σοι Ἀσπασίαν
συνοικεῖσθαι, *celebrem esse*, ‘to
be thickly peopled’: iv 68
συνοικουμένην χώραν)(
ὀλιγάνθρωπον
συνομολογεῖν, *assentiri*, ‘to
agree with’: i 85, vi 13, 17,
xvii 80. ‘to concede’, c.
dat. pers. et acc. rei seq.
infin., xxi 10
συνουσία, ἡ, *consuetudo*: ἀν-
δρῶν σ. ix 65
συντείνειν, *intendere*, ‘to strain
to the utmost’: ii 123 γνώμη
συντεταμένη ‘with earnest
purpose’. συντεταμένως,
enixe, studiose, ‘in good
earnest’: xx 117 τοῖς σ. γεωρ-
γοῦσιν with v. l. συντεταγ-
μένως
συντιθέναι, *componere*, ‘to put
together’, ‘fold’: x 73 ἱμά-
τια καὶ στρώματα ἀνασεῖσαι
καὶ συνθεῖναι suo loco.
coniungere, ‘to unite’ (as in
wedlock): vii 101 τὸ ζεύγος
τοῦτο συντεθεικέναι.
MED. συντίθεσθαι, *consti-
tuere cum aliquo*, ‘to make
an appointment with any
one’: c. infin. vii 8 ξένους
τινας συνεθέμην ἀναμένειν
ἐνθάδε, xii 8 ἐπεὶ συνέθου
τοῖς ξένοις
συντόμως (σύν, τέμνειν), *bre-
viter, paucis*, ‘concisely’:

xii 104 ὡς συντόμως εἰπεῖν
συντρέφειν, *insuper alere*, ‘to
maintain besides’: v 25 τὸν
ἵππον ἱκανωτάτῃ ἡ γεωργία σ.
συντρίβειν, *imminuere, detri-
mento afficere*, ‘to smash’,
‘ruin’: xx 110 τὰ συντρί-
βοντα τοὺς οἴκους ταῦτά ἐστι
συνωθεῖν³, *in unum cogere*,
coacervare, ‘to garner up’,
‘compress’: xviii 57 συνώ-
σας τὸν καθαρὸν (σίτον) πρὸς
τὸν πόλον ὡς εἰς στενώτατον
συνωφελεῖν, *adiuvare, pro-
desse*, ‘to help to benefit’:
xviii 19 τὸ ἐν τῇ γῇ λειφθὲν
σ. ἂν τὴν γῆν, iv 8 ὅτι δύνασαι
συνωφέλει διδάσκων, ii 98
μηδὲν με συνωφελῆσαι εἰς
τὸ ὑποφέρειν
σύς, *σὺς, scrofa, sus*, ‘a sow’:
xvii 76 σὺτ ἀσθενεῖ χαλεπὸν
πολλοὺς ἀδρούς χοίρους ἐκτρέ-
φειν
συσσιτία³, *as, ἡ, societas eorum
qui una convivantur*, ‘a
public mess’: viii 79 ναὺς
πάντα σκεύη...τῇ σ. ἐκάστη
κομίζει
σφέις, σφῶν, σφίσιν, reflexive
pronoun, xii 46 ταῦτα ἂ βού-
λονται εἶναι σφισι (sibi) τὰ
ἀγαθὰ
σφενδονήτης, *ου, ὁ, funditor*,
‘a slinger’: iv 42 τοξότας
καὶ σφενδονήτας, viii 42
σφόδρα, *valde, admodum*,
‘very’, ‘exceedingly’: c.
verb. viii 5 ἐρυθρίασασάν σ.
admodum, omnino, in af-
firm. answers: iii 34 καὶ μὰ
Δία καὶ σφόδρα γε
σφοδρός, *ἀ, ὄν, firmus, validus*,
‘strong’, ‘robust’: v 25 ἡ
γεωργία σ. τὸ σῶμα παρέχει
σφοδρῶς, *acriter, studiose*,
‘actively’, ‘vigorously’: i 149
καὶ πάνυ σ. ἔχουσι πρὸς τὸ

ἐργάζεσθαι, v 21 πορεύεσθαι σ., v 59 σ. καὶ ἀνδρικῶς παιδευόμενοι

σχεδόν, *fere*, to soften a positive assertion: iv 90, v 83 **σχεδόν** τι

σχῆμα, ατος, τό, 'fashion', 'style': ii 27 εἰς τὸ σὸν σ. ὁ σὺ περιβέβλησαι, acc. to Zeune and Sturz *vestitum*, 'dress', but see n. ad l.

σχολάζειν, *desidere*, *nullis omnino negotiis occupari*, 'to be at leisure', 'have nothing to do': vii 2, 4 οὐ μάλα εὐωθῶς σ., 6 ἢ πράττοντά τι ἢ οὐ πάνυ **σχολάζοντα**

σχολή, ἡς, ἡ, *otium*, 'leisure', 'ease': viii 94 ἐν τῇ σχολῇ, *per otium* 'at his leisure'

σώζειν:—1. of persons, *salvum praestare*, *non perire pati*, 'to keep alive', 'to preserve')(ἀπολλύναι: viii 105 ἐὰν καὶ πάνυ καλῶς ὑπηρετοῦντας σῶζῃ, πολλὴ χάρις. **PASS.** **σώζεσθαι**, *salvum evadere*, 'to be saved')(ἀπολέσθαι: xi 68 ἐκ τοῦ πολέμου καλῶς σ., xi 77 ἀσκοῦντι τὰ τοῦ πολέμου κάλλιον σ. (δοκεῖ ἡ ῥώμη)

2. of things, *conservare*, *tueri*, 'to keep safe': vii 117 δεῖ τοῦ σώσοντος τὰ εἰσενεχθέντα, 215, vii 176 ἀν' ἐκάστη (τῶν μελιττῶν) εἰσφέρειν (εἰς τὸ σμήνος), σῶζει. **integrum servare**, 'to keep unchanged': viii 110 σῶζουσιν τὴν τάξιν. **PASS.** ix 103 σωζομένων μεγίστη θνησις, φθειρομένων μεγίστη βλάβη

Σωκράτης, ους, ὁ, viii 92 εἰποι ἂν Σωκράτους ὅποσα γράμματα

σῶμα, ατος, τό, *corpus*, 'body': i 88 εἰ διὰ ταύτην (sc. τῇν

ἐταίραν) κάκιον ἔχει τὸ σ. καὶ τὴν ψυχὴν, 32 τὸ σ. παρέχειν (*coniux coniugi*) ὑγιαίνον τε καὶ ἐρρωμένον, 48 σ. καθαρὸν, ἡδιστον, iv 16 τῶν σ. θηλυνομένων, vii 128 τοῦ ἀνδρὸς τὸ σ. καὶ τὴν ψυχὴν, 14 ἡ ἑξίς τοῦ σ., x 31 τοῦ σ. κοινωνός, xi 67 τῆς τοῦ σ. ῥώμης, x 29 τῶν σ. κοινωνήσοντες ἀλλήλοις, i 170 αἰκίζόμεναι τὰ σ. (*de voluptatibus*), vi 27 τὰ σ. καταλυμαίνεσθαι, 42 τὰ σ. κάλλιστα παρέχεσθαι

σῶς, ὁ, ἡ, neut. **σῶν**, of things, *salvus*, 'safe', 'whole': iii 15 μὴδὲ εἰδότας εἰ σᾶ ἐστίν, viii 65 εἰσήμεθα τὰ τε σᾶ ὄντα καὶ τὰ μή, ix 54 ἐπετάξαμεν ταῦτα σᾶ παρέχειν

σωτηρία, ἰας, ἡ, *salus*, 'safety', 'deliverance': xi 46 ἐν πολέμῳ καλῆς σ.

σωφρονεῖν, *prudenter*, *temperate vivere*, 'to be discreet, modest': vii 87 ἐμὸν ἔφησεν ἡ μήτηρ ἔργον εἶναι σωφρονεῖν, *quod male vertit Sturz* *prudenter temperateque res administrare*

[Nägelsbach *die nachhome-rische Theologie* p. 269 compares a saying of the Pythagorean Phintys ap. Stobaeum 74, 61: γυναικὸς δὲ μάλιστα ἀρετὰ σωφροσύνα, which he subsequently defines as τὸ περὶ τὰν εὐνὰν ἡμεν ἀδιάφθορον καὶ ἀμικτον θυραῖω ἀνδρός: and Lysias i 10 ὦμην τὴν ἑμάντου γυναῖκα πασῶν σωφρονεστάτην εἶναι τῶν ἐν τῇ πόλει]

σωφρονίζειν, *castigare*, *emendare*, 'to sober', 'to recall one to his senses': i 168 πολλοὺς βελτίους ἠνάγκασαν εἶναι σωφρονίσαντες

σωφροσύνη, ἡς, ἡ:—1. 'sober-mindedness', 'good sense', 'sound judgment', 2.

· 'self-control': XXI 76 τοῖς ἀληθινῶς σωφροσύνῃ τετελεσμένοις i.e. eis qui revera prudentiae sacris initiati sunt

σώφρων, ὁ, ἡ (σῶς, φρήν), sanae mentis, 'sober-minded': IX 115 ῥᾶον τὸ ἐπιμελεῖσθαι τῇ σώφρονι τῶν ἐαυτῆς τέκνων ἢ ἀμελεῖν, V 103 οἱ σ. ὑπὲρ πάντων τῶν κτημάτων τοὺς θεοὺς θεραπεύουσι, VII 89 σωφρόνων ἐστὶν οὕτως ποιεῖν ὅπως τὰ ὄντα ὡς βέλτιστα ἔξει. 2. continens, temperans, 'steady': VII 226 σεργος σώφρονας καὶ ὠφελίμους τῷ οἴκῳ

T

Ταλασία, ας, ἡ, lanificium, 'wool-spinning': VII 221 ἀνεπιστήμονα ταλασίας

ταλάσιος⁴, α, ον, ad lanam v. lanificium pertinens, 'of wool or wool-spinning': VII 40 ἔργα ταλάσια (pensa lanae) θεραπεύουσιν διδοται

ταλασιουργικός, ἡ, ὄν, ad lanificium pertinens: IX 40 ταλασιουργικῶν ὀργάνων, 52 σκεύεσιν τ.

ταμία, ας, ἡ, proma, quae curam penus habet, 'a housekeeper': IX 56 ὅσοις εἰς ἐορτὰς χρώμεθα, τῇ ταμίᾳ παρεδώκαμεν, 62 τὴν τ. ἐποίησάμεθα, 69 παραστήναι ἀπομετρούσῃ τῇ τ.

ταμιεία³, ας, ἡ, munus promae, peni procuratio, 'the duty of a housekeeper': VII 218 ἀνεπιστήμονα ταμιείας

ταμίευμα⁸, ατος, τό, dispensatio, 'economical management': III 113 δαπανᾶται

δια τῶν τῆς γυναικὸς τ. τὰ πλεῖστα

Τάνταλος, ον, ὁ, Tantalus:

XXI 79 T. ἐν Αἰδου λέγεται τὸν ἀεὶ χρόνον διατρίβειν φοβούμενος μὴ δις ἀποθάνῃ

τάξις, εως, ἡ, ordo, 'order', 'regular disposition': VIII

110 nautae σώζουσι τὴν τάξιν, 38 ἐν τάξει (ordine servato), 43, 50, 51, 52, IX 81 ὅπως διαμένῃ ἐκάστῳ ἡ τ.

2. i. q. τάγμα, centuria, turma, 'a company', 'squadron': VIII 40 ἱππέας κατὰ τάξεις ἐλαύνοντας. 3.

generally 'arrangement', 'regularity': VIII 18 ἐστὶν οὐδὲν οὕτως εὐχρηστον ὡς τάξις (rerum dispositarum), 148 περὶ τάξεως σκευῶν

ταραχή, ἡς, ἡ, perturbatio, tumultus, 'disorder'. 'confusion': VIII 20 ταραχή in choro est cum ποιῶσιν ὁ τι ἂν τύχῃ ἕκαστος

τάραχος⁸, ον, ὁ, i. q. ταραχή: VIII 58 εἰ τοῦ ταράχου τοῦτου μὴ δέοιο

ταραχῶδης, es, tumultuarius, 'full of confusion': VIII 23 στρατιὰ ἄτακτος οὔσα ταραχῶδέστατον

τάττειν, ordine ponere, 'to place in order'. PASS. VIII

116 ὡς ἀγαθὸν τετάχθαι σκευῶν κατασκευήν. instruere aciem, 'to draw up in order of battle', 'marshal',

'array': VIII 35 τεταγμένη στρατιὰ κάλλιστον ἰδεῖν, XX 36 διὰ πολέμιας τεταγμένους πορεύεσθαι. τεταγμένως, bono constanti ordine, e legibus chori, 'in orderly fashion', 'regularly': VIII

21, 43, XVII 25 ὁ θεὸς οὐ τ. τὸ ἔτος ἄγει i.e. certis et ordi-

natis temporibus (Baeb).
 2. *collocari in acie*, 'to be stationed': iv 40 ἐπὶ τῷ εὐωνύμῳ κέρατι τεταγμένος.
 II. *constituere ad aliquid gerendum*, 'to appoint to any service': xx 102 οἱ πρᾶττοντες ἐφ' ᾧ περ τεταγμένοι εἰσι. 'to order', 'prescribe', 'fix': viii 14 οὐ τάξας ὅπου χρή ἕκαστα κεῖσθαι, iii 22 ἐν χώρᾳ ἕκαστα τεταγμένα κεῖται i.e. certo quodam loco et certo ordine, viii 92 Σωκράτους ὁπόσα γράμματα καὶ ὅπου ἕκαστον τέτακται. III. *statuere, definire*, 'to appoint', 'ordain': iv 40 τέταχε (v. Cob. N. L. 599) τῷ ἀρχοντι ἐκάστῳ εἰς ὁπόσους δεῖ διδόναι τροφήν. p. pass. part. 'fixed', 'prescribed': iv 56 τὸν ἀριθμὸν τὸν τεταγμένον, viii 143 ἐν χώρᾳ κεῖται τεταγμένῃ, 147 τὸ μὴ εἶναι τεταγμένον ὅπου ἕκαστον δεῖ ἀναμένειν
 ταῦτά, i. q. τὰ αὐτά, *eadem*: i 65, v 71
 ταύτη, *hoc nomine*: xviii 73, xxi 22
 τάφρος, ου, ἡ, *fossa*, 'a dyke': xi 104 οὔτε τάφρου οὔτε ὄχετοῦ ἀπεχόμενος, xx 61 τὸ ὕδωρ ἐξάγεται τὰ φροις
 τάχος, eos, τό, *celeritas*, 'quickness', 'speed': xx 95 διήνεγκαν ἀλλήλων τῷ τάχει
 ταχύς, εἶα, ὅ, *celer*, 'quick': neut. as adv. *celeriter*, 'quickly': viii 49 ταχὺ πλεῖ, 68 τ. ἐγχειριεῖ, x 7 τ. ἐπιέθετο, xix 60, vii 181 ὡς ταχέως ὑφαίνεσθαι. xix 46 θάπτον, *ocius*; xii 116 τάχιστα, *celerrime*, 'most speedily': xviii 37, ix 6 ὡς τά-

χιστα, 'as soon as possible'
 τε—τε, *que—et*, 'both—and': x 22. a single τε without καὶ rare in prose: x 78 καθαρωτέρα οὔσα πρεπόντως τε μᾶλλον ἡμφιεσμένη. to connect a new sentence: xx 42. τε irregularly placed: iii 31, 73. ἂν τε—ἂν τε, *sive—sive*: xxi 54. ἔάν τε—ἔάν τε: xvii 30. ἦν τε—ἦν τε: xi 96
 τε...καὶ connect two notions more intimately than καὶ—καὶ so as to form one whole, especially when they succeed each other immediately. The second notion is generally the more important. See exx. under καὶ.
 οὔτε—τε, *neque—et*, 'not only not—but': vi 26, xxi 24
 τείνειν πρὸς τινα, *pertinere, spectare ad aliquem*, 'to concern any one': vii 210 πρὸς σε τείνει τὰ τοῦ ἡγεμόνος ἔργα. The intransitive use of τείνειν and its compounds is frequent in reference to geographical position
 τεῖχος, eos, τό, 'a wall': pl. *moenia, oppidum munitum*, 'a fortified city': vi 33 τὰ τ. διαφυλάττειν
 τεκμήριον, ου, τό, *signum certum, argumentum*, 'a sure sign' or 'token': iv 135 μέγα τ. ἀρχοντος ἀρετῆς ᾧ ἂν (= ἔάν τι) ἐκόντες ἐπωπται, vi 29 τ. σαφέστατον γενέσθαι ἂν τούτου ἐφαμεν εἰ. II. *documentum*, 'a positive proof': xi 119 ὅτι ὁρθῶς τούτων ἐπιμελῆ. ἱκανὰ τ. παρέχῃ, iv 130 Κῦρος ἀριστος ἀρχων—καὶ τοῦτου τ. πολλὰ παρέσ-

χῆται. with γάρ in the following clause: vi 29

τέκνον, ου, τό, proles, 'an offspring': PL. *liberi*, 'children': v 49 τίς (τέχνη) τέκνοις ποθεινότερα (τῆς γεωργίας); vii 70 κοινωνὸν οἴκου τε καὶ τέκνων, 119 νεογνῶν τ. παιδοτροφία, 134

τεκνοποιεῖσθαι, *liberos procreare*, 'to breed children': τοῦτο τὸ ζεύγος κείται μετ' ἀλλήλων τεκνοποιούμενον, ix 28 ἵνα μὴ τεκνοποιῶνται οἱ οἰκέται ἀνεὺ τῆς ἡμετέρας γνώμης

τεκτονικός, ἡ, ὄν, *artis fabrilis peritus*, 'skilled in carpenter's work': xii 16. τεκτονική, ἡς, ἡ (τέχνη), *ars fabrilis* v. *tignaria*, 'carpentry': i 4, 14 ὁ τ. ἐπιστάμενος

τέκτων, ονος, ὁ, *faber*, 'a carpenter': xii 15 ὅταν τέκτονος δεηθῇς, vi 71 τέκτονας, χαλκέας

τελεῖν, *facere, perficere*, 'to fulfil', 'execute': i 25 τελεῖν ὅσα δεῖ. PASS. xii 110 χάριν τῶν καλῶν τελομένων, xx 113 τὰ ἔργα μὴ τελεῖσθαι λυσιτελοῦντως πρὸς τὴν δαπάνην. II. *sumptus facere, pendere*, 'to pay as tax': ii 39 τὴν πόλιν σοι προστάττουσαν μεγάλα τ. *impendere*, 'to lay out', 'spend': i 159 τελεῖν (ταῦτα) εἰς τὰς αὐτῶν ἐπιθυμίας. III. *initiare*, 'to initiate': xxi 75 τοῖς ἀληθινῶς σωφροσύνη τετελεσμένοις. (Lincke thinks the expression is a reminiscence of Plato's ὁ περὶ τάγαθὰ μετὰ σωφροσύνης ἀποτελούμενος Symp. 188 D)

τελέως, *perfecte*, 'thoroughly': xi 7 τ. διακούσας καὶ καταμαθὼν, 29 διηγοῦ τ. τὰ σὰ ἔργα

τέλμα³, ατος, τό, *palus*, 'a pool', 'pond': xx 52 τὰ κοῖλα πάντα τέλματα γίγνεται

τέλος, εος, τό, *effectus*, 'the fulfilment', 'completion' of anything: xvii 74 διὰ τέλους, *perpetuo*, 'throughout', xvii 75 ἐς τέλος, *tandem*, 'in the end', 'at last', according to others *ad maturitatem*, 'to perfection': [cf. Luc. viii 13 οὐ τελεσφοροῦσιν ἵνα maturescant]

τέμνειν, *resecare, metere*, 'to cut off': xviii 4 τ. τὸν σίτον, 7, 12 παρὰ γῆν ἂν τέμνοις; 14 κάτωθεν ἂν τέμνομι

τεταγμένως: v.s. τάσσω

τέχνη, ης, ἡ, = ἡ ἀκριβὴς ἐπιστήμη τοῦ πράγματος, *ars, scientia, peritia*, 'an art', 'craft': xv 65 τὰ ἐπικαιριώτατα ἧς ἕκαστος ἔχει τέχνης, i 3 applied to *λατρική, χαλκευτική* and *τεκτονική*, 7 τούτων τῶν τ. ὅτι ἔργον ἐκάστης, 19 το *οἰκονομική*, iv 3 πασῶν τῶν τ. ἐργάτας subsequently spoken of as ἐπιστημῶν, 13 ἡ *προβατευτική* τ., v 80 ἡ γεωργία τῶν ἄλλων τ. μήτηρ καὶ τροφός, 81 εὖ φερομένης γεωργίας ἔρρωνται αἱ ἄλλαι τ., 83 ἀποσβέννυνται αἱ ἄλλαι τ., vi 27, xv 57, xviii 71, xix 115, xx 81 τέχνην χρηματοποιόν, iv 30 ἡ πολεμική τ., xv 20 τὴν τ. τῆς γεωργίας, xvii 41 ποικίλη τ., xviii 73 ἡ γεωργικὴ τ., iv 11 αἱ βανανσικαὶ (τέχναι) καλούμεναι *artes illiberales* s. *sordidae*

τεχνίτης, ου, ὁ, *opifex*, 'an

artisan', 'craftsman': vi 31 τοὺς γεωργοὺς καὶ τοὺς τ., 35 τοὺς τ. ψηφίζεσθαι μὴ μάχεσθαι, xv 64 οἱ ἄλλοι ('practitioners of some art')—τῶν δὲ γεωργῶν

τηνικαῦτα, *tunc*, 'at that particular time': xvi 61, 63

τιθασεύειν, *mansuefacere*, *curare*, 'to tame', 'domesticate': PASS. vii 62 ἐπεὶ... ἐτετιθάσειντο ὥστε διαλέγεσθαι. See my n. to Plut. Timol. c. 12, 1

τιθέναι:—A. in local sense. *ponere*, *reponere*, 'to put', 'place': viii 15, ix 52 ὅπου δεῖ τιθέναι, 62 ἐν ταύτῃ (τῇ χώρᾳ) θέντες, *118 χώραν—θεῖναι. 2. *plantare*, 'to set', 'plant': xix 41 ὅπη-νίκα δεῖ τ. τὰ φυτὰ, 52 τὸ κλῆμα ὀρθὸν τιθεὶς ἢ καὶ πλάγιόν τι θείης ἄν. II. τ. νόμους, *scribere leges*, 'to lay down laws' (of a supreme legislator): xiv 18 δοκοῦσιν οὗτοι (Δράκων καὶ Σόλων) θεῖναι πολλοὺς τῶν νόμων. B. 'to put in a certain state', hence *ponere*, 'assume': c. inf. xvii 87 πολλὰ ἴδατα γίγνεται—ὥ-μεν τοῦ σίτου κατακρυφθῆναι τινα ὑπ' αὐτῶν. 'to regard as': ix 74 τιμωτέρους τιθέντες (*pluris aestimantes*) δικαίους τῶν ἀδίκων, an Ionic expression

τιμᾶν, *colere*, *honore prosequi*, 'to pay honour to', 'worship': xi 52 θεοὺς μεγα-λείως τιμᾶν, xiv 40 τιμῶν (τούτους) ὡς καλοὺς τε κάγα-θούς. 2. *praemio afficere*, 'to reward': ix 92 τιμᾶν—τὸν ἄξιον, xii 91, xiii 59 τὸν κρείττω τοῖς βελτίοσι

τιμᾶν, xxi 61 μέγιστα τιμῆ-σαι τὸν πρόθυμον. *aesti-mare*, 'to value', 'prize': PASS. xx 160 ὅπου ἂν ἀκού-σωσιν τιμᾶσθαι μάλιστα τὸν σίτον (*maximi aestimari*)

τιμῇ, ἧς, ἡ, *honor*: xi 45 τυγ-χάνειν τιμῆς ἐν πόλει. PL. *honores*, 'tokens of worth', 'honours': iv 58 τούτους τοὺς ἄρχοντας ταῖς τιμαῖς αὔξει. II. of things: *aestimatio*, *pretium*, 'the worth', 'value': xx 130 τῆς ἀρ-χαίας τιμῆς πολλαπλασίου ἀξίους χώρους

τίμιος, α, ον, *honoratus*, 'held in honour': vii 234 τιμιω-τέρα ἔσθ, ix 74 τιμιω-τέρους τιθέντες

τιμωρεῖσθαι, *punire*, 'to punish': II 45 τιμωρήσονται σε Ἀθηναῖοι

τιμωρία, ας, ἡ, *poena*, 'retri-bution', 'punishment': xii 74 τ. χαλεπωτέραν

τις, τινός, indefinite pro-noun used either substan-tively or as an adjective:—I. as a substantive, 'one', 'a person': vi 78 αὐτῶν τινι συγγενέσθαι, vii 10 τι τοιοῦ-τον, xi 145 ἀπολογούμεθα ὑπέρ του, εἴ τις ἀδίκως αἰτίαν ἔχει, xi 89 εἴ τινα δέόμενος ἰδεῖν τυγχάνοιμι, ix 60 ὃ τι ἂν τῷ διδῶ, xii 62 ἄλλοι τινες. sometimes τις is omitted, as where the in-finitive is predicated gener-ally and αὐτός is used refer-ring to the implied subject: i 20, 79 ἣν ἐπίσθηται (sc. τις), xii 52 τὸ ἐπιμελεῖ ποιῆσαι sc. τινα, xx 109(?). with part. gen.: x 20, xx 77 τού-των τινας, xix 16 ἤδη τινὰ αὐτῶν εἶδες βαθύτερον; viii 6

τῶν εἰσενεχθέντων τι, III 26
λέγειν τι τῶν οἰκονομικῶν,
XXI 66 ἔχει τι ἡθους βασιλι-
κού

[Cf. Thuc. IV 8, 5 τοῖς Ἀθηναίοις
ἐνέπεσέ τι γέλωτος, 130, 1 ἦν τι
καὶ στασιασμοῦ ἐν τῇ πόλει, VII
69, 3 φ' ὑπῆρχε λαμπρότητός τι]

II. as an adjective, with
adverbial force, to limit or
soften the effect of a word.
like Lat. *quidam*: VII 20
ταραχῇ τις, 53 δμοιόν τι (*fere
simile*), VII 212 γελοία τις.
with Numerals and Adjec-
tives implying number, size,
etc.: II 70 ἐν τι πλουτηρὸν
ἔργον, III 9 ἐν τι τῶν οἰκονο-
μικῶν ἔργων, IV 167 ἐν γέ τι
φιλοτιμούμενος. with Pro-
nominal words: VII 205 διὰ
τοιαύτας τινὰς προνομίας.
Neuter τι adverbially with
Verbs: 'somewhat', 'in
any degree', 'at all': IV 37
εἴ τι συνεπιμελεῖται, V 35
παρορμᾷ τι, VII 167, XIII 65
οὐδ' ὅπως τι οὖν ἀξιώ. with
Adj. or other Adv.: XIX 54
πλάγιόν τι, V 83 σχεδόν τι,
VI 8 μᾶλλον τι, III 64 οὐδέν
τι μᾶλλον, XV 47, 50, VIII 8
μηδέν τι ἀθυμῆσης, IX 20 μὴ
ἀποκρυπτομένην τι μηδέν.
τίς; τίνος; interrog.
pron. *quis? quae?* 'who?'
'which?' τί; *quid?*
'what?' 'which?': VII 84,
VIII 37, 39, XVIII 33 τίνι
τοῦτο (sc. ἰσασί); III 20 τί
τούτων αἰτιὸν ἐστὶν ἢ for τί
ἄλλο; VII 33 τί ἐπισταμένην
αὐτήν παρέλαβον; II 110,
VII 92 τί ὀρᾷς ὃ τι ποιούσα;
XIX 91 τί αὐτῶν οὐ γιγνώ-
σκεῖς; 2. as predicate:
VII 96 καὶ τί δὴ ταύτ' ἐστὶν;
I 115 ἐκέينو ἡμῖν τί φαίνε-

ται; XVII 54 τί τοῦτο λέγεις;
of a masculine or fem. sub-
ject: I 27 οἶκος τί δοκεῖ
εἶναι; τί γάρ; *quid enim?*
quidni? 'why not?' 'how
else?' 'of course': XVII 41.
τί δέ; *quid vero?* *iam vero*,
'then, again', 'in passing
on to a new point': VII 61,
79, XIX 18. τί δ' οὐ; *quidni
vero?* affirmantis: XVII 87,
XVIII 6 τί δ' οὐ μέλλω (sc.
εἰδέναι); XIX 51 τί δ' οὐ
μέλλει (sc. ὑποβάλλεσθαι);
XVIII 27 τί δ' οὐκ οἶδα;
τί δέ, εἰ μή; *quid aliud
nisi?* 'what else but?' IX
4 τί δέ, εἰ μὴ ὑπισχνέτο,
10, 108, X 58. καὶ τί
δὴ; VIII 151. τί ἦν; *quid
si?* 'what if?' III 28. τί
δ' ἦν; 11. τί γὰρ ἦν; XVII
102. τί οὖν; IX 106. τί οὖν
ἄρα εἰ; VI 10. τί οὖν ἦν;
III 5, VI 61. τί ποτε; XIX 95.
II. τίς for *δστις* in indirect
questions; the verb some-
times in the indic. as if
the question were direct:
VII 58 τί πρῶτον διδάσκειν
ἦρχου αὐτήν, διηγοῦ μοι, 65
ἄρα κατενόησας τίνος ἔνεκα
—ἐλαβον; 69 βουλευόμενος
τίν' ἂν λάβοιμεν

τιτραίνειν s. τιτρᾶν³, *pertun-
dere*, 'to bore': VII 216
εἰς τὸν τετρημένον πῖθον
ἀντλεῖν

τλήμων, *onus*, ὁ, ἡ, *miser*,
'wretched': VII 218

τοι, the enclitic particle used
to express restricted affir-
mation, *utique*, *profecto*,
'assuredly', 'let me tell
you', 'yet surely': III 1 νῦν
τοι. 2. in combination
with other particles: ἀλλά
—τοι: IV 151, VII 88, XII 10,

29, xx 147, xxi 6. γάρ—
τοι: vii 12, 100, xiii 25.
γέτοι: vii 69. δέτοι: vii
219, viii 47. τοίνυν, *igi-*
tur, 'therefore', 'accord-
ingly': at the beginning of a
speech, referring to some-
thing present to the mind
of the speaker and hearer: ii
113, iv 106, 124, 155, x 11,
xi 87 ἐγὼ τοίνυν, vii 23
ἐγὼ μὲν τ., xv 26 νῦν τ., xvi
1 πρῶτον μὲν τ., xviii 66.
adeo, praeterea: καὶ τοίνυν,
'and withal': v 8, x 5, xvi
36, xvii 38

τοιόσδε, *άδε, άνδε, huiusmodi*,
'such as this', in reference
to something following: i 2
τοιὰ δέ διαλεγόμενου

τοιούτος, *αὐτή, οὗτο or οὔτον*,
talis, 'such': in ref. to some-
thing which precedes: viii
149 τοιαῦτα διαλεχθεὶς δοκῶ
μεμνησθαι, xx 25, x 26 μὴ
γένοιο σὺ τ., οὐ γὰρ ᾧ σε
δυναλῆμην, εἰ τοιούτος εἴης,
ἀσπασσάσθαι, xvii 55, vii 14
τοιαύτη σου ἡ ἔξις, iii 54
τοιούτον οὐδέν, x 58, vii 10
τι τ., ix 52 εἴ τι ἄλλο τ., iii
43 εἰσὶ τινες τοιοῦτοι, vii
270 τ. ἔργα, xii 76 οὗς ἂν
τοιούτους γνῶντας. with
article vi 72, xiii 3, xv 11 ὁ
τ., iv 20 οἱ τ. (sc. οἱ ἐργαζό-
μενοι τὰς βαναυσικὰς τέχνας),
ii 2 περὶ τῶν τ., 79, vi 72
τᾶλλα τὰ τ.

τόκος, *ου, ό, foetus, suboles*,
'progeny': vii 182 *dux*
apum τοῦ γιγνομένου τ. ἐπι-
μελεῖται ὡς ἐκτρέφεται

τολμᾶν, *audere*, 'to have the
hardihood', 'dare to': xiv 7
εἰ τοὺς καρποὺς τολμῶν
ἀφανίζειν

τοξεύειν, *sagittare*, 'to use the

bow': xxi 43 οἱ ἂν τοξεύω-
σιν ἀριστα

τοξότης, *ου, ό, sagittarius*,
'a bowman', 'archer': iv
42 τοξότας καὶ σφενδον-
ήτας, viii 42

τόπος, *ου, ό, locus, regio*, 'place',
'district': xvi 8 παρὰ γέιτο-
νος τ. γνῶναι

τοσοῦτος, *αὐτή, οὗτο or οὔτον*,
tantus, 'so great': ii 43 εἰς-
φορὰς τοσαύτας ὄσας οὐ
ῤῥδίως ὑπολείσει. II. neut.
as Subst. ix 99 τοῖς οἰκέταις
μέτεστι... τοσοῦτον ὅσον φυ-
λάττειν, i.e. *tantum quantum*,
'only so much', 'no further
than': xviii 29 τοσοῦτο
μόνον εἰδέναι, πατεῖν τὸν σί-
τον

[Cf. Dem. c. Phil. i § 13 δεηθεὶς
ὑμῶν τοσοῦτον, Xen. Anab. i 3,
15, ii 1, 9, iii 1, 45, Thuc. iii 52
ἡρώτων τ.μόνον, iv 110, 3]

III. as Adverb: xx 105
τοσοῦτον διαφέρει ὅσον
aeque—ac. vii 234 ὅσω—
τοσοῦτῳ *quanto—tanto*

τραγῳδός³, *ου, ό, tragoedus*, 'a
tragic actor': iii 52 ἐπὶ τρα-
γῳδῶν τε καὶ κωμῳδῶν θέαν,
66 θεᾷ αὐτοὺς ἤπερ τοὺς τ. τε
καὶ κωμῳδοὺς

τράπεζα, *ης, ή, mensa*, 'a dining-
table': viii 122 τὰ ἀμφὶ
τραπέζας, 'the appoint-
ment of tables', ix 42

τρέφειν, *alere, nutrire*, 'to
rear and keep': PASS. v 92
πρόβατα κάλλιστα τεθραμ-
μένα. MET. i 56 εἴπερ
ἀντὶ τοῦ τρέφειν πεινῆν πα-
ρασκευάζει, vi 46 ἡ γεωργία
τρέφουσα τοὺς ἐργαζομέ-
νους. iv 46 φυλακὰς τρέ-
φει pro ἔχει [cf. Arist.
Vesp. 109 ψήφων—αἰγιαλὸν
ἐνδον τρέφει]. 2. of the

earth, 'to breed', 'to produce': v 12 ἡ γῆ ὄψα τὰ μὲν φέει τὰ δὲ τρέφει, xvi 16, v 37 ἡ γῆ ἐν μέσῳ τοὺς καρποὺς τρέφουσα. II. *sustentare*, 'to sustain', 'support': PASS. xvii 62 κἂν δέη τρέφεσθαι τινας, v 62 λαμβάνειν ἀφ' ὧν θρέσκονται

τρέχειν, *currere*, 'to run')(*βαδίζειν*: viii 29, 30 ὁ τ. τὸν ἐστηκότα, v 38 δραμεῖν καὶ βαλεῖν καὶ πηδῆσαι, 'running, jumping, and throwing the spear', which were typically light games, as boxing and the pankration were typically heavy. The pentathlon stood between both. Dr C. Waldstein on the Influence of Athletic Games upon Greek Art, p. 13

τριημιπόδιος, *ον*, *sesquipedalis*, 'consisting of 1½ feet': xix 22 βόθυνον τὸ βάθος ἐλάττονα τριημιποδίου, 27 βραχύτερον τριημιποδίου

τριηραρχία, ἡ, *instructio triremium de suis sumptibus*, the most important of the extraordinary λειτουργίαι: ii 42

τριήρης (ναῦς), *εὐς*, ἡ, *triremis*, 'a galley with three banks of oars': viii 47 τρ. σεσαγμένη ἀνθρώπων

τριπόδης³, *ου*, ὁ, *tripedalis*, 'three feet in measure': xix 16 βόθυνον βαθύτερον τριπόδου, 18 τὸ πλάτος τριπόδου πλέον

τρίς, *ter*, 'thrice': ii 29 τρὶς ὅσα (*triplo plura quam*) κέκτησθαι

τρόπος, *ου*, ὁ, *modus*, 'manner', 'fashion': xiii 42 τῷ αὐτῷ τούτῳ τρόπῳ

τροφή, ἡς, ἡ, *alimentum*, 'nourishment', 'food': v 27 κυσὶν εὐπέτειαν τροφῆς παρέχουσα, xvii 105 ἃ ἂν ἐργασάμεναι (αἱ μέλιται) τροφήν καταθῶνται, 69 ἐν ᾧ πολλὴν ἔχει τροφήν ἀπὸ τοῦ οὐρανοῦ ἡ γῆ, 103 ὕλη διαρπάζουσα τοῦ σίτου τὴν τ. *victus*, 'provisions': v 64 σὺν τοῖς ὅπλοις τὴν τ. μαστεύειν, xv 58 ἀξία τῆς τροφῆς ἐργάζεσθαι. *commensatus et stipendia militum*, 'the pay and provisions of soldiers', iv 41, 46. II. 'nurture', 'rearing': vii 133 τὴν τῶν νεογνῶν τέκνων τ.

τροφός, οὐ, ἡ, *nutrix*, *altrix*, 'a nurse': v 79 τὴν γεωργίαν τῶν ἄλλων τεχνῶν μητέρα καὶ τροφόν

τρυγᾶν³, *vindemiare*, 'to gather fruit off': xix 130 ἡ ἀμπελος διδάσκει τρυγᾶν ἑαυτήν

τυγχάνειν, *consequi*, 'to meet with', 'gain', 'get': c. gen. vii 76 γηροβοσκῶν τ., xi 44 ὑγίειας τ. καὶ τιμῆς, xiii 63 τῶν ὁμοίων τυγχάνοντας, 65 τῶν ἴσων τ. B. 'to happen', 'to befall': impers. iii 24 ἐν χώρᾳ ἐν ᾗ ἔτυχεν, 'in any chance place', 21 ὅποι ἔτυχεν ἕκαστον καταβέβληται, xx 159 οὐκ εἰκὴ αὐτὸν ὅποι ἂν τύχῳσιν ἀπέβαλον, viii 19 ὅταν ποιῶσιν ὅτι ἂν τύχῃ ἕκαστος. II. with partep. of another verb, so that the two form one finite verb: i 20, ii 82 καὶ εἰ μὴ τύχοι χρήματα ἔχων, iv 140 ἔτυχεν τεταγμένος, vii 48 ἐμὲ τυγχάνειν διδάσκοντα καὶ ἐκείνην μαθάνουσαν, viii 9 ὃ σε αἰτῶν τυγχάνω ('which I ask you

just now'), xi 96 ἦν φυτεύοντες τυγχάνωσι, xix 74 τὰ αὐτὰ ἐμοὶ γινώσκων τυγχάνεις, xi 89 εἴ τινα δεόμενος ἰδεῖν τυγχάνοιμι, xv 78 χρήσιμα ὄντα τυγχάνει

τυραννείν, 'to exercise despotic authority over': c. gen. xxi 77 ἀκόντων τυραννεῖν

τύραννος, ου, ὁ, 'a despot': i 112 ὅσοι οἰκοὶ τυράννων ἠύξημένοι εἰσιν ἀπὸ πολέμου

Υ

ὕβρις, εως, ἡ, *iniuria contumeliosa*, 'wanton insolence': iv 74 χώραν ὀλιγάνθρωπον ἡ διὰ χαλεπότητα ἡ δι' ὕβριν (τῶν ἀρχόντων)

ὑγιαίνειν, *bene valere, sano esse corpore*, 'to be sound, in health': iv 165 δτανπερ ὑγιαίνω, x 75 γυμναζομένην ὁ. μάλλον, xi 119 ὑγιαίνοντα καὶ ἐρρωμένον, x 34 ὅπως τὸ σῶμα ὑγιαῖνον ἔσται, xx 96 νέοι ὄντες καὶ ὑγιαίνοντες, x 43 τοὺς ὀφθαλμοὺς ὑγιαίνοντας i. e. 'in their normal state') (ὕπαλληλ μένους. 2. *sana mente esse*, 'to be sound of mind': xi 24 προσβλέψας με ὡς οὐδὲ ὑγιαίνοντα τῷ ἐρωτήματι

ὑγεία, ας, ἡ, *salus, valetudo (prospera)*, 'health', 'soundness of body': xi 44 ὑγείας τυγχάνειν, 66 πῶς ὑγείας ἐπιμελή; 75 ἐκπονοῦντι δοκεῖ ἡ ὑγεία παραμένειν, xix 114 τοῖς πρὸς τὴν ὕ. παρασκευάσασιν

ὑγρός, ὁ, ὄν, *umidus*, 'moist') (ξηρός: v 103 ὁ. καρπῶν, such as olives and grapes:

xx 62 πᾶσι τοῖς ἀνάλοιμοις ὑγροῖς τε καὶ ξηροῖς, xix 30 ὑγροτέραν καὶ ξηροτέραν γῆν, 33, 36, 38 ἐν τῇ ξηρᾷ—ἐν τῇ ὕ., xx 59 γῇ ὑγροτέρα πρὸς τὸν σπόρον, sc. *lutulenta*

[from root *Ug* 'to be wet', whence come Lat. *u-mor* (for *ug-mor*), *u-mere*, *u-vens*, *u-vidus*, *u-dus*, *u-ligo*.]

ὑγρότης, τητος, ἡ, *humiditas*, 'wet', 'moisture': xix 70 κίνδυνος τὰ φυτὰ σήπασθαι δι' ὑγρότητα

ὕδωρ, ὕδατος, τό, *aqua*, 'water': xx 61 τὸ ὕ. ἐξάγεται τάφροις, ii 104 ὕ. παρ' ἐμοῦ αἰτοῦντι, xx 55 ἐμβάλλειν εἰς τὸ ὕ., xvii 59 τῷ οἴνῳ τῷ ἰσχυροτέρῳ πλεῖον ἐπιχεῖν ὕ., xix 38 ἐν τῇ ὑγρᾷ ὀρύττων βαθὺν ὕδωρ ἂν εὐρίσκεις, 70 ὑπὸ τοῦ ὕ. σήπασθαι, 39 ἐν ὕδατι φυτεύειν, xx 57 ἐν ὕ. στασίμῳ. Pl. *perennes aquae*, 'streams': v 45 ὕδασι καὶ πνεύμασι καὶ σκιαῖς θερίσαι (cf. Soph. Oed. C. 1599 ῥντῶν ὕδάτων). *caelestis aqua*, *pluvia*, 'rain': xvii 86 ἐν τῷ χειμῶνι πολλὰ ὕ. γίγνεται

ὕλη, ης, ἡ, *frutetum, herbae inutiles, omninoque omnia quae impediunt quo minus recte e terra fruges protrudi possint*, 'undergrowth', 'bushes', 'weeds': xvi 75 ἡ ὕλη ἐπιπολάζοι ἂν καὶ ἀναίνοιτο ὑπὸ τοῦ καύματος, xvi 66 ὕλης δεῖ καθαρὰν (τὴν νεὸν) εἶναι, 80 δέχα ποιεῖν τὴν γῆν καὶ τὴν ὕ., 90 τὴν ὕ. καταβάλλειν, 82 ὕλη συνεξορμᾷ τῷ σίτῳ, 102, 114 ἐξώργισάς με πρὸς τὴν ὕ., xx 53 ἡ γῇ ὕ. παντοίαν παρέχει, 109 ὥστε καλλίω τὴν ὕ. γίγνεσθαι,

107 ἵνα ὕλης καθαραὶ αἱ ἀμπελοι γένωνται
 ὕοσκύαμος⁸, ον, ὁ, *altercum*, 'henbane': ι 91 τὸν ὕ. ὑφ' οὗ οἱ φαγόντες αὐτὸν παραπλήγες γίνονται
 ὑπαγορεύειν³, *dictare, praeire verbis*, 'to dictate': PASS. xv 43 τὰ ὑπαγορευόμενα γράφειν
 ὑπαίθριος, ον, *subdialis*, 'in the open air': vii 114 ὕ. ἔργα
 ὑπαιθρος, ον, i. q. ὑπαίθριος: vii 109 ἐν ὑπαίθρῳ *sub dio* 'in the open air', 112 ἐν τῷ ὕ.
 ὑπακούειν, *morem gerere, parere*, 'to comply with', 'obey': c. dat. pers. ix 107 ταῦτα ἀκούσασα ἡ γυνή πῶς σοι ὑπήκουε; xiii 35 ὕ. τοῖς πωλοδάμναις. c. gen. rei, *praeberē aurem patientem*, 'to give ear to': xiv 13 ὑπακούοντας τῆς διδασκαλίας
 ὑπαλείφειν, *illinere. MED. ὑπαλείφεισθαι, se illinere*, 'to anoint oneself': x 36 τοὺς ὀφθαλμοὺς ὑπαλειφόμενος. PASS. 42 τοὺς ὀφθαλμοὺς ὑπαληλιμμένους
 ὑπάρχειν, *esse ab initio*, 'to be to begin with': xxi 73 φύσεως ἀγαθῆς ὑπάρξαι, 'to be of a good natural disposition', but commentators differ in their interpretation of this passage. Breitenbach renders it *opus esse bona indole, quae ei sit innata*, making both παιδείας and ὑπάρξαι depend upon δεῖν, as if there were a mixture of two constructions
 ὑπέρ:—A. c. gen. *super*, 'above'; *pro*, 'in behalf of': vii 68 βουλευόμενος ὑπὲρ ἐμοῦ, xi

145 ἀπολογούμεθα ὑπὲρ του. B. c. acc. *supra, ultra*, 'over', 'beyond': xviii 49 ὑπερενεχθῆναι τὰ ἄχυρα ὑπὲρ τὸν σῖτον
 ὑπεργάζεσθαι, *arando parare*, 'to prepare by ploughing': xvi 49 τῷ σπόρῳ νεδὺν δεῖ ὑπεργάζεσθαι
 ὑπερφέρειν: PASS. *superferri*, 'to be carried over or beyond': PASS. xviii 49 πολὺ ἐστὶ τὸ ὑπερενεχθῆναι τὰ ἄχυρα ὑπὲρ τὸν σῖτον, 61 ἵν' ὑπερφέρηται τὰ ἄχυρα εἰς τὸ κενὸν τῆς ἄλλω
 ὑπερφοβεῖσθαι, *in summo metu versari*, 'to be in a great fright': viii 111 ὑπερφοβούμενοι *mari in tempestate*
 ὑπήνεμος, ον, *vento non expositus*, 'sheltered from the wind')(*προσῆνεμος*: xviii 51 ἦν τις λικμῶ ἐκ τοῦ ὑπηνέμου (μέρους τῆς ἄλλω) ἀρχόμενος
 ὑπηρετεῖν, *obedire, officio satisfacere*, 'to do service', 'serve': x 80 ἀναγκαζομένην ὕ., xiii 38 ὅταν προθύμως ὑπηρετῶσιν)(ἀπειθῶσι, viii 105 καὶ πάνυ καλῶς ὑπηρετοῦντας i.e. *in nave gubernanda. c. dat. inservire, obsequi, obtemperare*, 'to minister to', 'serve', 'obey': xiii 38 ἔστ' ἂν (οἱ πῶλοι) ὑπηρετήσωσι κατὰ γνώμην τῷ πωλοδάμνῃ, xvii 50 ὅπως δύνηται (ἡ χεὶρ) ὑπηρετεῖν τῇ γνώμῃ (where Sturz compares Ter. Eun. iv 5, 3 *postquam surrexi, neque pes neque mens suum officium facit*), xxi 56 μεγάλη χειρὶ πορεύεσθαι οὗτος ἂν λέγοιτο, οὗ ἂν τῇ γνώμῃ πολλὰι χεῖρες ὑπηρετεῖν ἐθέλωσι

ὑπισχνεῖσθαι, *polliceri*, 'to undertake', 'promise': III 3 πρὶν ἂν ἃ ὑπέσχησαι ἀποδείξῃς, VII 53 πολλὰ ὑποσχομένην—γενέσθαι οἷαν δεῖ, IX 4 ὑπισχνεῖτο ἐπιμελήσεσθαι

ὑπνος, ου, ό, *somnus*, 'sleep': IX 63 ἐγκρατεστάτη ὕπνου

ὑπό:—A. c. gen. a, ab, to denote the agent 'under whose hand', 'by or through whom' anything takes place; with pass. verbs: IV 78 φυλάσσεται ὑπὸ τῶν φρουρούντων, V 57, VII 156 ἃ προστέτακται ὑπὸ τοῦ θεοῦ, X 53 ὑπὸ ἰδρωτος ἐλέγχονται, XI 152 ὑπὸ τοῦ (ἐκρίθης);, II 3 τὰ λεγόμενα ὑπὸ σου, 7 ὑπὸ τούτων κωλύεσθαι, XIV 38 ἐπαινεῖσθαι ὑπ' ἐμοῦ, XVI 75 αὐαίνοιτο ὑ. τοῦ καύματος, XVII 15 κελευσθῆναι ὑ. τοῦ θεοῦ, 89 ψιλωθῆναι ὑ. ρεύματος, XXI 5 ὑ. σου ἀναπέπεισμαι, 38 ὀφθῆναι ὑπὸ τοῦ ἄρχοντος. 2. with neuters in passive sense: I 92 ὑφ' οὗ—παραπλήγες γίγνονται, III 37 ἀπολωλῆναι ὑ. γεωργίας, XXI 37, XVII 73 ὥσπερ ὑ. κόπρου ἰσχυρὸς αὐτῇ ἐγγίγνεται, 91 ὕλη ὑπὸ τῶν ὕδατων συνεξορμᾷ τῷ σίτῳ, XIX 67 ὑ. τοῦ ὕδατος πηλὸς ἂν γίγνοιτο ἢ ἄσακτος γῆ. So with Adj.: IV 77 ἡ γῆ ἐνεργὸς ἔσται ὑ. τῶν κατοικούντων. To denote

the accompanying circumstances, 'under the influence of': VII 36 ἔζη ὑπὸ πολλῆς ἐπιμελείας (parentum) ὅπως ὡς ἐλάχιστα ὄψοιτο. B. c. dat. sub, 'under': XIX 54 ὑπὸ τῇ γῇ θείης ἂν, XX ὑπὸ σκιαῖς ἀναπαυόμενος. C. c. acc. to denote motion under: XVIII 35 ὑπὸ

τοὺς πόδας (iumentorum) ὑποβάλλοντες τὰ ἄτριπτα (trituranda). In composition it denotes the ground on which anything is based, the preliminary step to an action; see ὑπεργάζεσθαι, ὑποδεικνύειν, ὑπαγορεύειν, ὑποτίθεσθαι. Cf. Arist. Vesp. 55 ὀλίγ' ἄτθ' ὑπειπών, 'after some few preliminary words', Xen. Symp. IV 9 εἰς μάχην ὀρμωμένων καλῶς ἔχει κρόμμυον ὑποτρῶγειν, 'to begin by eating', Eur. El. 1036 τοῦδ' ὑπόντος, 'with this condition to begin with'

ὑποβάλλειν, *subicere*, *superponere*, 'to put under': XVIII 35 ὑποβάλλοντες ὑπὸ τοὺς πόδας τὰ ἄτριπτα, XIX 54 ὑπὸ τῇ ὑποβεβλημένη γῇ θείης ἂν (τὸ κλῆμα), 50 ὑποβλητέα⁸ ἂν εἴη τῷ φυτῷ γῇ, 45 ὑποβαλὼν τῆς γῆς (surculis)

[Cf. Cyr. V 5, 7 τῶν Μηδικῶν πύλων ὑποβαλεῖν ἐκέλευσεν αὐτῷ, Eub. Procr. I (III 247 Mein.) κάτω μὲν ὑποβαλεῖτε τῶν Μιλησίων ἐρίων]

ὑποδεικνύειν, *exemplo docere*: XII 101 τοῦ διδασκάλου πονηρῶς τι ὑποδεικνύοντος. *exemplum praeberē*, 'to set a pattern', 'example': c. inf. 103 ἀμελεῖν ὑποδεικνύοντος τοῦ δεσπότου, cum *dominus negligentiae exemplum praebet*

ὑπόδημα, ατος, τό (ὑποδεῖν), *calceus*, 'a shoe': VIII 119 ἐπειδὴν ὑποδήματα ἐφεξῆς κέηται, IX 38 ὑ. γυναικεῖα, ὑ. ἀνδρεῖα, X 15 ὑ. ἔχουσιν ὑψηλά, XIII 57 ὑ. οὐχ ὁμοῖα πάντα ποιῶ

ὑποδύεσθαι, *suscipere, instituere*, 'to undertake': c. infin. xiv 11 τὴν δικαιοσύνην ὑποδύη διδάσκειν;

ὑποζύγιον, ου, τό, *iumentum*, 'a beast of burden': xviii 25 ὑποζυγίῳ ἀλοῶσι τὸν σῖτον, 27 οἶσθα ὑποζύγια καλούμενα πάντα ὁμοίως, βούς, ἡμιόνους, ἵππους, 31

ὑπόθεσις, εως, ἡ, *propositum*, 'proposition': xxi 2 εὖ τῇ ὑποθέσει τὸν λόγον βοηθοῦντα παρέσχησαι

ὑπολαμβάνειν, *excipere sermone*, 'to take up the discourse and answer': x 25 ὑπολαβοῦσα ἔφη, 'said in reply'

ὑπομνήσκειν, *commonefacere*, 'remind one of': c. acc. pers. et gen. rei xvi 41 ἄρξωμαι σε τῆς γεωργίας ὑ.

ὑπόξυλος⁸, ου (ὑπό, ξύλον), *subligneus, adulterinus*: x 24 ὄρμους ὑποξύλους, 'necklaces of gilded wood'

ὑποτίθεσθαι, *ponere ad disputandum*, 'to propose as a subject of discussion': xxi 3 ὑπέθου τὴν γεωργικὴν τέχνην εἶναι εὐμαθεστάτην

ὑποφέρειν, *sustinere*, 'to endure', 'submit to': ii 43 εἰσφοράς ὅσας οὐ ῥαδίως ὑποίσεις, 98 ῥῶον ὑ. τὰ ἀναγκαῖα πράγματα

ὑπτιος, ια, ιον, *inversus, resupinus*, 'reversed', 'turned upside down': xix 55 κεῖσθαι ὥσπερ Γάμμα ὑπτιον

ὑφαίνειν, *texere, construere*, 'to weave', 'to construct': PASS. vii 181 ἐπὶ τοῖς ἐξυφαινομένοις κηρίοις—ὡς καλῶς καὶ ταχέως ὑφαίνηται

ὑφίσσθαι, *cedere, non sustinere*, 'to give up', 'submit to': c.

inf. xii 76 ὑφλεμαι—μηδ' ἐπιχειρεῖν. Cf. Cyr. i ii 25, Hell. vii iv 9, Anab. vi vi 31 ἡ στρατιά σοι ὑφείτο διτι ἐβούλου ποιῆσαι, Plut. Rom. c. 17, 3

ὑψηλός, ἡ, ὄν, *altus*, 'high': x 15 ὑποδήματα ἔχουσιν ὑψηλά ('high-heeled') ὅπως μείζων δοκοίη, xviii 15 ἐὰν ὑ. ἧ ὁ κάλαμος τοῦ σίτου

Φ

Φαγεῖν, *comedere*, 'to eat': aor. 2 of ἐσθλιν: i 93 οἱ φαγόντες

φαίνεσθαι, *videri*, 'to appear': c. inf. iii 56 γελοῖός σοι φαίνομαι εἶναι. with inf. omitted: x 14 ὅπως ἐρυθροτέρα φαίνοιτο τῆς ἀληθείας, i 70 τοῦτο φαίνεται ἡμῖν, 114 ἐκείνο τί φ., vii 212 γελοῖα τις ἂν φαίνοιτο, vii 21, 119, 125. c. partic. iv 54 φαίνωνται ἔχοντες, viii 141 εἰδὼς φανεῖται, 'will be seen to know', xviii 3 ἦν φανῆς ἐπιστάμενος. with part. ὦν om. vi 20 ἡ ἐπιστήμη αὕτη ἐφαίνετο ᾧ, 228, 229, x 62 ὡς ἂν τῷ ὄντι καλὴ φαίνοιτο, ἀλλὰ μὴ μόνον δοκοίη, 76

Φαληρικός³, ἡ, ὄν, 'of Phalerus': xix 34 ὑγρά ἡ ἐν τῷ Φαληρικῷ ἔλει (γῆ)

φάναι, *dicere*, 'to say': x 30 φασὶ γοῦν οἱ ἄνθρωποι, iv 111 φασὶ τινες, iv 28 φασὶν οὐκ εἶναι. o. acc. et inf. ii 64, iv 145, v 79, x 74, vi 54 ἔφησθα καταμαθεῖν, xv 17, 36, i 92 φήσομεν, 98, vii 86 ἔφησεν, iv 168, ix 117, x 44 εἰπεῖν ἔφη, vii 100 φάναι ἔφη, se dix-

isse narrabat, 132, 159, ix 111, vi 22 ἔφαμεν, 30, x 25 φαίην, xx 110 φήσας. In repeating dialogues, preceding the subject: ἔφην ἐγώ, vii 173, viii 1, x 31, xvi 51 (53 ἐγὼ ἔφην), ii 100 ἔφη ὁ Σωκράτης, iii 5, 23, 34, 40, 43, 47, 86, iv. 2, vii 33, 47, 185, 200 ἔφη ἡ γυνή, x 39 ἔφη ἐκέλευν. φημί, φησί, ἔφην, ἔφη, φάναι are sometimes inserted pleonastically when the sentence has been introduced by λέγει or εἶπε: xvii 67 ὁ Ἰσχομάχος εἶπεν, παῖσις μὲν σύ γε, ἔφη· εὖ γε μέντοι, ἔφη, ἴσθι.

“Ischomachus said; ‘you are joking’, quoth he”: iii 1 ἀκούσας ταῦτα εἶπε, Νῦν τοι, ἔφη, iv 157 τὸν Κῦρον εἰπεῖν ‘ταῦτα τολῶν’ φάναι ‘ἐφύτευσα’, 161 ὁ Λύσανδρος ἔφη εἰπεῖν, ‘τί λέγεις’, φάναι, ‘ὦ Κῦρε’; vii 61, viii 97 ὁ δ’ εἶπεν ‘Ἐπισκοπῶ’, ἔφη, x 3. B. *contendere*, ‘to affirm’. οὐ φημι, nego, ‘I say No’: xix 97 ὅτε ἤρου με εἰ ἐπίσταμαι φυτεύειν, οὐκ ἔφην (sc. ἐπίστασθαι).

φανερός, á, óν, ‘visible’: i 137 οὐκ ἀφανείς ἀλλὰ καὶ πάνυ φανεροί, ix 5 φανερά ἦν ἡδομένη

φανός^{3, 4}, ή, óν, *lucidus*, ‘light’: ix 19 τὰ φανὰ (*lucidae aedium partes*) παρεκάλει ὅσα φάους δεόμενά ἐστι

φάος^{5, 7}, εος, τό, *lumen*, ‘light’: ix 19 φάους δεόμενα

φάσκειν, *dicere*, ‘to allege’: iii 37 τοὺς μὲν ἀπολωλέναι φάσκοντας ὑπὸ γεωργίας. ‘to profess’: 45 γεωργεῖν φάσκοντες

φαύλως, *facile*, ‘simply’: xiii

22 πῶς—παιδεύεις; Φαύλως, ἔφη, πάνυ

φέρειν, *ferre*, *gestare*, ‘to carry’. II. *afferre*, ‘to bring’, ‘fetch’: viii 140 πριάμενόν τι ἐξ ἀγορᾶς ἐνεγκεῖν, ix 99, xi 108 φέρων ἀπὸ χώρου εἰς ἄστυ. MED. *afferre secum*, ‘to bring with one’: vii 79 ὅσα ἡνέγκω (*dotem*), πάντα εἰς τὸ κοινὸν κατέθηκας

[Cf. Eur. *Androm.* 1282 μηδ’ εἰ ζαπλοῦτους οἴσεται φερνὰς δόμοις]

2. ‘to bring’, ‘cause’: iii 42 εἰς ἃ (i.e. εἰς ἐκεῖνά ἃ) βλάβην φέρει αὐτῷ. 3.

pendere, *solvere*, ‘to pay as a tribute’: i 158 φέρειν ἃ ἂν αὐτοὶ ἐργάσωνται, ‘to pay whatever they earn by working’.

III. *ferre fructum*, ‘to bear’, ‘yield’, as produce: iv 70 δένδρων ὧν ἐκάστη (γῆ) φέρει, v 7 ἀφ’ ὧν ζῶσιν, ταῦτα ἡ γῆ φ. ἐργαζομένοις, xvi 9, 12, xx 15 ἀγνοήσας τὴν γῆν φέρουσαν ἀμπέλους, 65, xix 130 ἀμπελος ὡμοτέρους φέρουσα βότρυς, xx 23 αἱ ἀμπελοὶ ὅπως φέρωσιν αὐτῷ. IV.

sibi ferre ut mercedem, capere, potiri, ‘to receive’, ‘earn’: i 24 μισθὸν φέροι ἂν (the old reading was φέροιτο, see cr. n.). MED. *reportare, consequi*, ‘to win for oneself’, ‘gain’: vii 150 πλεῖον φ. τούτου τοῦ ἀγαθοῦ, sc. *plura temperantiae comoda*. PASS. *impetu ferri*, ‘to be borne along’, ‘carried away’: xviii 44 δι’ ὅλης τῆς ἄλω οἴσεται (pass. fut. med.) σοι τὰ ἄχυρα. 2. *procedere, succedere*, ‘to

turn out', 'prosper': v 80
εὖ φερομένης τῆς γεωργίας

[The weak aorist of the indicative is used by preference over the strong, especially in the third plural: but we have διη-
νέγκομεν IX 49: the infinitive of the strong aorist, ἐνεγκεῖν VIII 140; the ind. aor. med. is uniformly of the α formation: VII 79 ἠνέγκω]

φεύγειν, *fugere*, 'to flee',
'run away': viii 34 φεύ-
γοντες καταπατήσαι τοὺς
ὅπλα ἔχοντας

φθέγγεσθαι, *sonum edere*, 'to
utter a sound': viii 21 δταν
τεταγμένως ποιῶσι καὶ φθέγ-
γωνται (of the recitative of
the chorus)

φθεῖρειν, *perdere, corrumpere*,
'to ruin', 'destroy': ix 103
ὅτω σωζομένων μεγίστη δνη-
σις καὶ φθειρομένων με-
γίστη βλάβη

φιλανθρωπία, *as, ἡ*, not 'phil-
anthropy' in our sense of
the word, i.e. love to man
as such, 'love of mankind',
but 'neighbourly love', an
exhibition of that feeling
of justice which accords to
a man that to which he is
especially entitled, whether
as a friend or benefactor who
has a personal claim, or a
fellow-citizen who has a
political claim, or a helpless
and needy fellow-man hav-
ing a divine claim to help,
'humanity'. See the ob-
servation of Dr F. Field in
his *Otium Norvicense* on
Acts xxviii 2, Tit. iii 4.
Such φιλανθρωπία was a
marked trait in the Athe-
nian character in contrast to
that of other Greek nations,
as is shown by Nägelsbach

nachhomerische Theologie
p. 261, who quotes in illus-
tration Soph. O. C. 258 ff.,
Isocr. 4, 29, 41, 43; 14, 17;
15, 20; 15, 299; 18, 22;
Dem. Timocr. 51: xv 26
τὴν φιλανθρωπίαν ταύτης
τῆς τέχνης (sc. γεωργίας)
ἀκούσῃ

φιλάνθρωπος, *ον*, *benignus*,
'neighbourly', 'humane':
xix 117 ἡ γεωργία οὕτω φ.
ἐστὶ τέχνη, ὥστε ἐπιστήμονας
εὐθὺς ἐαυτῆς ποιεῖν

φιλεῖν, *cupere, optare*, 'to love',
'like', 'approve': xx 152
σφόδρα φ. τὸν σῖτον, 170 φι-
λεῖν ταῦτα ἀφ' ὧν ἂν ὠφε-
λεῖσθαι νομίζωσιν

φιλεργία³, *as, ἡ, laboris studi-
um*, 'love of work', 'thrift':
xx 148

φιλογεωργία⁴, *as, ἡ, agricul-
turae studium*, 'fondness for
agriculture': xx 137

φιλογέωργος, *ον, agriculturae
studiosus*, 'fond of farming':
xx 150 φύσει φ., 163, xx 141
φύσει φιλογεωργότατος
Ἀθηναίων

φιλοικόδομος³, *domorum ex-
struendarum studiosus*, 'fond
of building': xx 165

φιλοκερδής, *ές, lucri avidus*,
'greedy of gain': xiv 42 ἀν-
δρὸς φ., xii 87 πρὸς τὸ φιλο-
κερδεῖς εἶναι μετρίως ἔχου-
σιν, xiv 32

φιλονεικία, *as, ἡ, studium inter
se certandi*, 'eager rivalry':
xxi 65 φ. πρὸς ἀλλήλους

φιλοπονεῖν, 'to love labour':
xxi 38 ἐγγίγνεται τῷ στρατεύ-
ματι τὸ φ.

φιλοπονία, *as, ἡ, amor laboris*,
'industry', 'love of work':
xx 137, xxi 36 ἰδιώταις ἐστὶν
οἷς ἐγγίγνεται φ. τις

φίλος, η, ον, *amicus*, as subst. 'a friend': ι 96 οἱ φίλοι—τί φήσομεν αὐτοὺς εἶναι—χρήματα ἢ οὐ χρήματα; ιιι 94 φίλοι γὰρ ἔσμεν οἱ παρόντες, ιν 19 φίλων καὶ πόλεως συνεπιμελεῖσθαι, xi 52, 84 φίλους ἐπωφελεῖν, 62 τοὺς φ. ἐπικουφίζειν

φιλόσιτος³, ον, *frumentario negotio quaestum faciens*, 'fond of corn', 'busy about corn': xxi 51 οἱ ἔμποροι φιλόσιτοί εἰσι

φιλόσοφος, ον, *sapientiae v. discendi studiosus*, 'loving knowledge': xvi 45 φιλόσοφον ἀνδρός

φιλοτιμῆσθαι, *honoris causa studiose facere*, 'to be ambitious': with neut. adj. ιν 167 ἐν γέ τι φιλοτιμούμενος. c. inf. 'to strive emulously': xxi 38 τὸ φιλοτιμῆσθαι ὀφθῆναι καλὸν τι ποιοῦντας

φιλοτιμία, as, ἡ, *gloriae cupiditas*, 'ambition': plur. ι 154 δοῦλοι φιλοτιμιῶν μύρων καὶ δαπανηρῶν. c. inf. 'emulous desire': xxi 65 φιλοτιμία κρατιστεῦσαι

φιλότιμος, ον, *laudis cupidus*, 'covetous of distinction', 'ambitious': xiv 42 ἀνὴρ φ., xiii 49 αἱ φιλότιμοι τῶν φύσεων

φιλοφρονεῖσθαι τινί τι, i. q. χαρίζεσθαι, *benigne excipere, amorem et benevolentiam significare*, 'to shew a favour to': ιν 143 Κῦρος λέγεται Λυσάνδρῳ ἄλλα τε φιλοφρονεῖσθαι καὶ [cf. Plat. de legg. xi c. 13 p. 935 c τοὺς θυμῷ φιλοφρονουμένους]

φοβεῖσθαι, *timere*, 'to fear': vii 230 φ. μὴ—ἀτιμοτέρα

γένῃ, viii 41 τίς οὐκ ἂν φοβηθείη ἰδὼν; xvi 29 φοβούμενον μὴ οὐ γινῶ τῆς γῆς φύσιν, xxi 80 φοβούμενος μὴ δις ἀποθάνῃ

φοβερός, á, όν, *timorem incutiens*, 'fearful', i.e. 'formidable': viii 48 τριήρης φοβερόν (ἔστι) τοῖς πολεμίοις. 2. *timidus*, 'fearful', i.e. 'feeling fear', 'timorous': vii 138 φοβερά τὴν ψυχὴν

φόβος, ον, ό, *metus, timiditas*, 'fear', 'timidity': vii 139 πλείον μέρος τοῦ φ. ἐδάσατο (ὁ θεός) τῇ γυναικί

Φοινικικός, ἡ, όν, *Phoenicius*, 'of Phoenicia': viii 71 τὸ μέγα πλοῖον τὸ Φ. ubi libri φοινικόν exhibent

φορεῖν, *gestare*, 'to wear': xvii 20 παχέα ἱμάτια φ.

φορτίον, ον, τό, *onus*, 'a ship's freight', pl. 'wares', 'packages', Fr. *les ballots*: viii 80 ναὺς γέμει φορτίων

φράζειν, *docere*, 'to tell', 'declare': with rel. clause xvi 42 ἐπισταμένῳ σοι πάνν πολλὰ φράσω ὥς δεῖ γεωργεῖν

φρόνιμος, ον, *prudens*, 'practically wise', 'sensible': xi 40 φρονίμοις καὶ ἐπιμελέσι i.e. τοῖς γινώσκουσιν ἃ δεῖ ποιεῖν

φρούραρχος, ον, ό, *praefectus praesidii*, 'commander of a garrison': iv 54, 83, 87, 89, ix 89

φρουρεῖν, *in praesidiis esse*: iv 60, 78 ὅπως (ἡ γῆ) εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων i.e. 'the watch', 'guard'

φρουρός, οὐ, ό, *custos*, pl. *milites praesidiarii*, 'the garrison': iv 46 τὴν τροφὴν τοῖς φ. δίδωσιν ὁ ἀρχων, 82

τῶν ὠπλισμένων φ., IV 91
τοὺς φ. τρέφουσιν

φύειν:—1. *gignere de terra*, 'to produce', 'yield': IV 103 ὅσα ἡ γῆ φ. ἐθέλει, V 12 ὅσα τὰ μὲν φύει τὰ δὲ τρέφει, VI 47, XVI 17, 23 τὰ ἀγρία καλὰ φύουσα. 2. *natura tribuere, esse iubere*, 'to form by nature': VII 167 παρ' ἃ ὁ θεὸς ἐφύσε, 131 τὸ σῶμα ἦγτον δυνατόν προς ταῦτα φύσας. c. inf. VII 94 ἃ οἱ θεοὶ ἐφυσάν σε δύνασθαι, 163.

B. PASS. provenire, nasci, 'to grow', 'spring up' of vegetation: XVI 64 καρπὸν οὐπω καταβαλεῖν ὥστε φύεσθαι, XIX 60 πολλῶν φυομένων βλαστῶν, XIX 44 βουλόμενος ὡς τάχιστα φῦναι αὐτά (sc. τὰ φυτά). *natura insitum esse*, 'to be implanted by nature', 'to be so and so by nature', 'to happen naturally'. c. inf. IX 113 πεφυκέναι δοκεῖ τέκνων ῥᾶον τὸ ἐπιμελεῖσθαι τῇ σῳφρονίᾳ ἢ ἀμελεῖν, IX 16 μελίων ἢ ἐπεφύκει. *esse*, 'to be': VII 151 διὰ τὸ τὴν φύσιν ἀμφοτέρων μὴ...πεφυκέναι

φυλακή, ἥς, ἡ, *custodia, conservatio*, 'safe-guarding': VII 211 φ. τῶν ἐνδον. **φυλακαί**, *praesidia oppidis imposita et in arce collocata: praesidiarii milites non φύλακες sed φρουροὶ appellantur*: IV 45 φυλακὰς ἐν ταῖς ἀκροπόλεσι τρέφει, XX 38 φυλακὰς καθιστάναι

φύλαξ, ἄκος, ὁ, *custos*, 'guardian': VII 233 οἶκον φ. *de muliere*

φυλάττειν, *custodire*, 'to safe-guard', 'to keep one's eye on': VII 136 φ. τὰ εἰσενεχθέντα. **PASS.** IV 78 ὅπως (ἡ

γῆ) εὖ φυλάσσεται ὑπὸ τῶν φρουρούντων. **MED. cavere**, 'to be on one's guard': XII

5 φυλάττει ἰσχυρῶς μὴ ἀποβάλλης, VII 192 φυλακτέον (*cavendum*) ὅπως μὴ...δαπανᾶται

[Cf. Xen. Mem. I 2, 37 φυλάττον ὅπως μὴ τὰς ἐλάττους ποιήσῃς, Plut. Apophth. Lac. p. 231 οὐ φυλάξῃ συνεχῶς γελοιάζων ὅπως μὴ γελοῖος γένη]

φυλή, ἥς, ἡ, *classis, ordo, genus*, 'a distinct set': IX 39 ὀπλῶν ἄλλη φ., ἄλλη ταλασιουργικῶν ὀργάνων, 32 κατὰ φυλάς (*per classes*) διεκρίνομεν τὰ ἐπιπλά, 48 ἐχωρίσαμεν πάντα κατὰ φ. τὰ ἐπιπλά

φυλλορροεῖν³, *folia amittere*, 'to shed the leaves': XIX 127 *vitis φυλλορροοῦσα διδάσκει ἑαυτὴν ψιλοῦν*

φύσις, *ews, ἡ, natura*, 'nature', 'the natural powers', 'constitution': VII 125 τὴν φ. τῆς γυναικὸς παρεσκεύασεν ὁ θεὸς ἐπὶ τὰ ἐνδον ἔργα, 151 διὰ τὸ τὴν φ. μὴ πρὸς πάντα ταῦτα εὖ πεφυκέναι, XI 28 εἰ μὴ ψυχὴν φύσει ἀγαθὴν ἔχοι, XVI 6 τὴν φ. τῆς γῆς εἰδέναι, 22 ἐπιδείκνυσιν (ἡ γῆ) τὴν αὐτῆς φ., 24 φ. γῆς διαγιγνώσκειν, 29. 'natural bent', 'character': XXI 72 φύσεως ἀγαθῆς ὑπάρξαι, *bona indole esse*. **PL.** of several persons: XIII 50 αἱ φιλότιμοι τῶν φύσεων, 51 εἶναι τῶν φ.

[Cf. Mem. IV 1, 2, Plato Rep. IV p. 424 A τὰς ἀγαθὰς φύσεις, 3 αἱ ἀρισταί φ., Soph. Oed. T. 674 αἱ τοιαῦται φ., Isocr. 64 B, Plat. Rep. VII p. 519 C τὰς βελτίστας φ., p. 424 A φ. χρῆσται, V p. 456 B τὰ ἐπιτηδεύματα τὰ αὐτὰ ἀποδοτέα ταῖς αὐταῖς φύσεσι]

φύσει, 'naturally': xx 140, 149, 170

φυτεία, ας, ἡ, *plantatio*, 'a planting', esp. of vine and fruit trees: vii 113 σπόρος καὶ φυτεία, xix 2 ἡ τῶν δένδρων φ., 5 τὰ ἀμφὶ τὴν φ., 23 περὶ ἀμπέλων φ., 78 ἐν τῇ τῆς ἀμπέλου φ., 79 τὰς ἄλλας φ., xx 60 γῇ ἀλμωδεστέρα πρὸς φ. (according to Liddell-Scott 'the growth of a plant': cp. Theophr. Hist. plant. i 1, 3)

φυτεύειν, *plantare, serere*, 'to plant': abs. xi 96 φυτεύοντες—νειοποιοῦντες—σπείροντες, xv 66 κάλλιστα φυτεύων, xix 7 ἐν ὁποῖα τῇ γῇ δεῖ φ., 39 ἐν ὕδατι φ., 90, 98, xx 15 ἐν ἀφόρῳ ἐφύτευσεν (ἀμπέλους). with acc. of the thing planted: ἔστιν αὐτῶν (τῶν δένδρων) ἃ ἐφύτευσα αὐτός, 162, xix 76, συκῆν φ., 81 ἔλαταν πῶς φυτεύσομεν; xx 14 οὐκ ὀρθῶς τοὺς ὄρχους ἐφύτευσεν, 22 ὡς φυτεύσῃ ἀμπέλους, xvi 10 ὅ τι φ. δεῖ. PASS. iv 147 δένδρα δι' Ἰσου πεφυτευμένα, xix 24 φυτὰ ἐπιπολῆς πεφυτευμένα

φυτευτήριον³, ου, τό, *planta quae adhuc est in seminario, viviradix*: xix 87 πρέμνα πᾶσι τοῖς φ. πρόσσεστιν

φυτόν, οὔ, τό, *planta, imprimis arboris*, 'a plant', esp. 'a garden plant', or 'tree': xx 66 μήτε καρπὸν μήτε φ., xix 55 ὅπως ἂν ἐν τῇ γῇ κείμενον βλαστάνοι τὸ φ., 42 τιθέναι ἐν τῇ γῇ τὰ φ., 65 τὴν γῆν σάξαις ἂν περὶ τὸ φ., 9 ὅποσον βάθος βόθυνον ὀρύττειν τῷ φ., 36, 50 ὑποβλητέα τῷ φ. γῇ, 23 ἐξορύττοιο ἂν τὰ

φ., 42 ὀπηνίκα δεῖ τιθέναι ἐν ἑκατέρα (τῇ γῇ) τὰ φ., 58 ἄνω ὀρῶ βλαστάνοντα τὰ φ., 69 τὰ φ. κίνδυνος ὑπὸ τοῦ ὕδατος σήπεσθαι, 87 τῶν φ. πηλὸν ταῖς κεφαλαῖς ἐπικείμενον καὶ πάντων τῶν φ. ἔστεγασμένον τὸ ἄνω, 14 βοθύνους οἷους ὀρύττουσι τοῖς φ.

X

Χάλαζα, ης, ἡ, *grando*, 'hail', 'a hailstorm': v 88 χάλαζαι καὶ πάχναι καὶ ὄμβροι ἐξαίσιοι

χαλεπός, ἡ, ὄν:—I. of things, *difficilis, gravis*, 'hard to deal with': xvi 2 οὐ χαλεπὸν ἔστιν ὃ λέγουσι τῆς γεωργίας ποικιλώτατον εἶναι 'annoying': ix 99 χαλεπὰ ἐπιτάττειν. c. inf. χαλεπὸν (sc. ἔστιν, *difficile est*): viii 135 χ. εὐρεῖν, xvii 76: cum dat. et inf.: xviii 9 χαλεπὸν γίγνεται καὶ τοῖς ὁμμασι καὶ ταῖς χερσὶ ἀντίον ἀχύρων θερρίζειν, ix 111 χαλεπώτερον ἂν (ἦν) εἰ ἐπέταττον ἀμελεῖν. II. of

persons, *durus, saevus*, 'harsh', 'severe': i 153 δοῦλοι χαλεπῶν δεσποτῶν. Also of things xii 74 τιμωρίαν χαλεπωτέραν. ADV. χαλεπῶς, 'harshly', 'severely': i 155 χ. ἀρχεὶ τῶν ἀνθρώπων, iv 61 χ. κολάζει

χαλεπότης, ητος, ἡ, *morum asperitas*, 'harshness': iv 74

χαλκεύς, εως, ὁ, *faber ferrarius*, 'a worker in metal')(τέκτων: vi 71 χαλκεάς ἀγαθοῦς, ἀγαθοῦς τέκτονας

χαλκευτική, ἡς, ἡ, *ars ferraria*, 'the smith's art': i 4 χ. καὶ τεκτονική

χαλκίον, ου, τό, *vas aeneum*, 'a copper vessel': viii 22 χαλκία

χαρίζεσθαι τινι, *gratificari alicui*, 'to oblige another', 'gratify': x 79 ἐκοῦσαν χ.)(ἀναγκαζομένην ὑπηρετεῖν. II. c. acc. rei et dat. pers. 'to give gladly': ix 67 χαρίζομένη τι ἡμῖν

[Cf. Arist. Thesm. 937 χάρισαί τί μοι. Τί σοι χαρίζωμαι; Eq. 54 τῷ δεσπότῃ Παφλαγῶν κεχαρισται τοῦτο, Plat. Rep. I 351 C καὶ τότε μοι χάρισαι]

χάρις, ιτος, ἡ, *gratia*, 'sense of favour received', 'thankfulness': viii 106 πολλή χάρις (sc. ἐστὶ) τοῖς θεοῖς, xii 109 χάριν ἀποδιδόναι τῶν καλῶς τελουμένων, vii 202 ἦν μέλλωσι χ. εἰσεσθαι, i.e. 'to acknowledge a sense of favour', 'feel grateful': ii 109 σοὶ χ. εἰδότας. II. *beneficium*, 'a favour', 'kindness': xiii 70 κολακεύμασι ἡ ἄλλη τινι ἀνωφελεῖ χάριτι προτιμώμενον. III. special usage: viii 61 ἐμοί, ἐάν τι αἰτῶ, ἐν χάριτι διδόναι, ita ut satisfacias mihi, *gratificandi studio*, 'for my gratification'

χαυνότης², ητος, ἡ, *laxitas*, 'porousness', 'sponginess': xix 71 ἀναλνεσθαι διὰ χαυνότητα τῆς γῆς [cf. Theophr. caus. pl. iii 4, 1 ἄμφω ταῦτα γῆν ποιεῖ μακρὴν καὶ χαυνήν]

χειμάζειν, *hibernare*, *hiemem transigere*, 'to winter', 'pass the winter': v 45 χειμάσσαι πυρὶ ἀφθόνῳ καὶ θερμοῖς λουτροῖς—ἐν χώρῳ. 2. *tempestatem ciere*, 'to raise a storm': viii 100 ὅταν χειμάζῃ ὁ θεὸς ἐν τῇ θαλάσῃ

χειμών, ὦνος, ὁ, *hiemps*, 'winter': v 16 ψύχη χειμῶνος, ix 4, 22. τοῦ χ., *hieme*, 'in winter': xvi 52 χειμῶνος, xvii 20, 85 ἐν τῷ χ.

χεῖν³, *resolvere* (Verg. Georg. I 44), *laxare*, 'to loosen'. PASS. 'to become friable': xvi 60 ἔαρος ἀρκτέον (arare), εἰκὸς γὰρ μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινουμένην [cf. Theophrast. caus. pl. iii 4, 4 γῆ κεχυμένη καὶ ἐνικμος]. 2. *diffundere*, 'to scatter': PASS. xviii 56 οὕτω κεχυμένου τοῦ σίτου

χεῖρ, χειρός, ἡ, *manus*, 'the hand': xvii 50 ὥσπερ κιθαρισταῖς ἡ χεῖρ, ὅπως δύνηται ὑπηρετεῖν τῇ γνῶμῃ, 44 ἐκ τῆς χ. δεῖ ῥίπτεσθαι τὸ σπέρμα, xxi 50 οὐ ἂν τῇ γνῶμῃ πολλὰ χεῖρες ὑπηρετεῖν ἐθέλωσι, v 18 τοὺς αὐτουργοὺς διὰ τῶν χειρῶν γυμνάζουσα, i.e. *manibus suis*, iv 162 ταῖς σαῖς χερσὶν τούτων τι ἐφύτευσας; xviii 9 χαλεπὸν ταῖς χ. γίγνεται ἀντίον ἀχύρων θερίζειν. II. *manus*, *vis*, 'a number', 'band', esp. of soldiers: not found in this sense elsewhere in Xen., once only in Thucydides, rarely in the tragic poets, but common in Herodotus and later writers: xxi 49 μεγάλη χειρὶ πορεύεσθαι

χειροθήης, es, *mansuetus*, 'tame': vii 62 ἐπεὶ ἤδη μοι χ. ἦν, i.e. when his bride had lost her bashfulness and coyness, which her husband compares with the shyness of a wild animal

χείρων, ὁ, ἡ, *peior*, 'worse', 'inferior': xiii 60 τὸν κρείττω τοῖς βελτίοσι τιμᾶν, τῷ

χείρονι τὰ ἥττω διδόναι.
of things, *vilius*, 'inferior':
XIII 58 ὑποδήματα χείρω)(*βελτίω*. ADV. χείρον,

peius, 'worse': X 67 ὅτι χ.
ἄλλου ἐπίσταται, ἐπιμαθεῖν

χερσεύειν, *incultum esse*, 'to
lie waste': V 82, XVI 22 γῇ
χερσεύουσα ὁμῶς ἐπιδείκ-
νυσι τὴν αὐτῆς φύσιν

χιλάρχος, ου, ὁ, *mille mili-
tibus praefectus*, 'the com-
mander of a thousand men':
IV 55

χλόη³, ης, ἡ, *seges in herba*,
'young green corn': XVII
70 χ. γενομένης ἀπὸ τοῦ
σπέρματος

χοῖρος, ου, ὁ, *porcus*, 'a
porker': XVII 77 ἀδρούς χ.
ἐκτρέφειν

χορηγία, ιας, ἡ, *munus choragi*,
'the office of a χορηγός': II
40, VII 21

χορός, ου, ὁ, *chorus, coetus ca-
nentium et saltantium*, 'a
band of dancers and singers':
VIII 18 χ. ἐξ ἀνθρώπων συγ-
κείμενος, 29 κύκλιος χ. 2.
ordo, 'a row': VIII 127 χ.
σκευῶν

χρή, *oportet*, 'it behoves': V
100 ὅ τι χ. ποιεῖν καὶ ὅ τι μὴ,
VI 9 ὅ τι χ. ποιῶντα βιοτεύ-
ειν, XI 64 χ. νομίσαι, XVI 6
φασὶ τὴν φύσιν χρῆναι εἰ-
δέναι τῆς γῆς, 70 ταῦτα οὕτως
ἡγοῦμαι χρῆναι ἔχειν

χρῆζεν⁵, ἡ, *velle, cupere*, 'to
wish', 'desire': V 41 προτείν-
ουσα προσιόντι λαβεῖν ὅ τι
χρήζει

χρήμα, ατος, τό, *res quam quis
habet sibi utilem*, 'a thing
that one uses or needs':
hence χρήματα, 'property',
'goods', 'gear', 'chattels',
'money': I 20, 48, 51, 52,

53, 56, 60, 63 τὰ ὠφελούντα
χρήματα ἡγεῖ, τὰ δὲ βλάπ-
τοντα οὐ χρήματα, 66, 67,
68, 71, 75, 76, 78, 82, 84,
86, 92, 96, 103, 120, XI 23,
48, II 10, 25 προσδεῖσθαι
χρημάτων, VI 15 χρημά-
των κοινωνήσαντας, XI 54
χρήμασιν ἀκόσμητον, II 48
μηχανᾶσθαι χρήματα

χρημάτισις, εως, ἡ, *quaestus*,
'money-making': XI 69, XX.
118 ἀντικωτάτην χρημά-
τισιν ἀπὸ γεωργίας

χρηματιστής³, ου, ὁ, *rei fa-
miliaris augendae peritus*,
'a business man': II 127
δεινὸν χ.

χρηματοποιός³, ὄν, *aptus ad
rem augendam, quaestuosus*,
'lucrative': XX 81 τέχνη χ.

χρησθαι, *uti*, 'to use' for a
purpose: I 50 μὴ ἐπίσθηται
αὐτῷ (τῷ ἱππῳ) χ. ('to ride',
'manage', *Sympos.* II 10),
59, 65, 81, 84, 87 εἴ τις
χρῶτο τῷ ἀργυρίῳ, 95, 97
τοῖς φίλοις, 107 τοῖς ἐχθροῖς,
II 76, III 14 τούτοις (τοῖς
ἐπίπλοις) μὴ ἔχοντας χρῆσ-
θαι, 19 ἔτοιμα χ. (*parata ad
usum*), III 70 ἱππικῇ χ., V 14 ἔ-
χειν χ., IX 35 ἐπιπλα οἷς ἀμφι
θυσίας χρώμεθα, 50 ὅσοις τῶν
σκευῶν καθ' ἡμέραν χρῶνται,
53 αὐτοῖς τοῖς χρωμένοις,
XI 82 ὁποῖω πόνῳ χρῆ πρὸς
τὴν ῥώμην, 114 χ. τοῖς πρὸς
τὴν ὑγίειαν παρασκευάσασιν.

II. of external things,
exercere artem, 'to practise',
'follow a trade': IV 25 πόλεις
συμβουλεύεις (τέχναις) χρῆσ-
θαι; XIX 121 ἡ γεωργία
οὕτω πραεῖά ἐστι τέχνη ὥστε
καὶ αὐτὴ διδάσκει ὥς ἂν κάλ-
λιστά τις αὐτῇ χρῶτο. 2.
with neut. Adj. as Adv. *uti*

ad aliquid, ix 102 ὃ τι ἂν βούληται ἐκάστω χρήσθαι, i.e. ἤντινα χρεῖαν χ. (cf. Plat. legg. ix 868 B, Xen. Mem. iv 3, 10).

III. 1. c. dat. with Adv. of manner 'to treat so and so': iii 81. 2. c. dupl. dat. sine ὡς, 'to treat a person or thing so and so', 'regard him or it as such': i 162 ἄλλοις πειρῶνται δούλοις χρήσθαι (cf. Mem. ii 1, 12; 6, 26, Thuc. ii 15, 2 μῆ πόλει ταύτῃ χρήσθαι, Xen. Hier. v § 3 l. 430), xi 91 περιπάτῳ τούτῳ χρῶμαι, 94 περιπάτῳ χρῶμαι τῇ εἰς ἀγρὸν ὁδῷ. c. ὥσπερ: xvi 39 τούτοις ὥσπερ ἐλευθέροις χρῶμαι. *experiri*, 'to experience': iii 92 εἰ ἀνεπιστήμονι τούτων (τῶν καλῶν κάγαθῶν) χρῶτο (τῇ γυναικί), 'if he should find her ignorant', xiii 54 οἶμαι πιθανωτέροις ἀνθρώποις χρήσθαι

[Cf. Anab. vii 2, 25 ὑπισχνόμενος ἐμέ σοι φίλῳ χρήσεσθαι, ii 5, 11 τὴν βασιλεως δύναμιν ἢ Κύρος πολεμῖα ἐχρήτο, Hier. v 4 ἐνδεεστέροις οὖσι ταπεινωτέροις αὐτοῖς οἴονται χρήσθαι]

b. *uti, familiariter uti, consuescere*, 'to be intimate with': iv 11 κακοὶ φίλοις χρήσθαι, *ad amicorum usum inepti*

χρήσιμος, η, ον, *utilis*, 'useful', 'serviceable': iii 79 ἡλικίαι εὐθὺς χρήσιμαι, xv 77, i 77 οὐδὲν χρήσιμοι, *ad nullam rem utiles*

[Cf. Mem. ii 7, 7, iii 9, 15 χρήσιμον οὐδὲν, Anab. ii 5, 23 ὅσα χρήσιμοι ἔσσι]

χρήσις, εως, ἡ, *usus*, 'use': iii 73 ἀγαθῶν εἰς τὴν χρῆ-

σιν καὶ κερδαλέων εἰς πώλησιν, viii 149 τάξεως σκευῶν καὶ χ., xiv 35 τούτους (τοὺς οἰκέτας) τῆς χρήσεως ἀποπαύω, where see n.

χρηστός, ἡ, ὄν, *bonus, probus*, 'good', 'trusty': ix 30 οἱ χ. οἰκέται) (οἱ πονηροί, xii 105 πονηροῦ δεσπότου οἰκέτας οὐ δοκῶ χρηστοὺς καταμεμαθηκέναι, χρηστοῦ μέντοι πονηροὺς ἤδη εἶδον

χρόνος, ου, ὁ, *tempus*, 'time': xx 56 ὁ χ. αὐτὸς ἂν ποιολῇ οἷς ἡ γῆ ἡδεται. 2. 'a certain definite portion of time': vi 74 ὀλίγος μοι χρόνος ἐγένετο περιελθεῖν, xvii 8 ὁ μετοπωρινὸς χ., vii 35 τὸν ἐμπροσθεν χ., i 168 βιοτεύειν τὸν λοιπὸν χ., xxi 79 τὸν αἰὲ χ., ix 56 τὰς διὰ χρόνου πράξεις, *quae subinde, raro fiunt*, 'occasional'

χρυσοχοεῖν³, *aurum fundere, vasculariam artem exercere*, 'to follow the trade of goldsmith': xviii 68

χρῶμα, ατος, τό, *color*, 'colour of the surface', 'complexion': x 41 ἀνδρικήλου χ., 45 ἐγχεύσης χρώματι

χρῶς, χρωτός, ὁ, *cutis*, 'the skin': x 39 ἄπτεσθαι μίλτου ἀντὶ τοῦ χ.

χύτρα, ας, ἡ, *olla*, 'an earthen pot': viii 124 χύτρας...εὐκρινῶς κειμένας

χώρα, ας, ἡ, *locus*, 'a place': iii 23 ἐν χώρᾳ ἐν ᾗ ἔτυχεν, x 70 κατὰ χ. ἦν δεῖ. 2. *suus cuiusque rei locus*, 'one's place', 'the proper place': viii 66 ἡ χ. αὐτῇ τὸ μὴ ὄν ποθήσει, iii 22 ἐν χώρᾳ τεταγμένα, viii 143 ἐν χ. τεταγμένη, 117 χώραν ἐκάσ-

τοῖς εὐρεῖν...θεῖναι, 61 χώ-
ραν τὴν προσήκουσαν ἐκάσ-
τοις ἔχειν, 89 ἐπιστάμενον
ἐκάστην τὴν χ., 114 καλὴν καὶ
εὐεύρετον χ. ἐκάστοις, 136 τὸν
μαθησόμενον τὰς χ., ix 49 εἰς
τὰς χ. τὰς προσηκούσας ἔκασ-
τα διηνέγκομεν, 57 δέξαντες
τὰς χ. τῶν σκευῶν, 109 οἱ
ἐν τοῖς πλοίοις χώρας εὐρίσ-
κουσι. MET. 'position',
'station': ix 77 αὐτὴν (sc.
τὴν ταμίαν) ἐν ταύτῃ τῇ χ.
κατετάττομεν. II. regio,

'a land', 'country': iv 71,
84, 89, 90, 100. omitted εἰς
τὰς τῶν ἀποκωλύοντων. ἡ

χώρα, 'one's country': vi 30
πολεμίων εἰς τὴν χ. ἰόντων, iv
65 ὁπόσῃν τῆς χώρας ἐφορᾷ
αὐτός. 2. ager, 'landed

property', 'an estate': iv
122 κατασκευάζειν χώραν,
126 χώρας ἐνεργοὺς ποιεῖν

χωρεῖν, ire, 'to go', 'make
way': xix 46 τὸν βλαστὸν χ.
διὰ τῆς μαλακῆς. [Cf. Anab.
iv 2, 29 τὰ τοξεύματα ἐχώ-
ρει διὰ τῶν ἀσπίδων.] II.
procedere, progredi, 'to pro-
gress', 'go on and on', 'gain
ground': xx 112 τὰς δαπάνας
χωρεῖν ἐντελεῖς ἐκ τῶν οἰκων,
i 74 ὁμολογουμένως ὁ λόγος
ἡμῶν χωρεῖ

χωρίζειν, *secernere, in classes
suas distribuere*, 'to set a-
part', 'sort': ix 48 ἐπεὶ ἐχώ-
ρισαμεν πάντα κατὰ φυλὰς
τὰ ἔπιπλα. PASS. viii 120
καλὸν ἱμάτια κεχωρισμένα
ἰδεῖν

χωρίς, Adv. *seorsum, separa-
tim, singulatim*, 'apart',
'separately', 'asunder': vi
30, ix 44. 2. Prep. c. gen.
praeter, 'besides', 'without
reckoning': iv 45 χ. τούτων

χώρος⁷⁸, ου, ὁ, *ager, praedium*,
'a landed estate': v 45 ἐν
χώρῳ, xx 138, v 30 οἱ ἵπποι
ἀντωφελοῦσι τὸν χ., xx 120
χώρον ἐξεργασμένον ὠνεῖσ-
θαι, 128 χ. ἐξ ἀργοῦ πάμφο-
ρος γιγνόμενος, 138 ἐπιθυμῆ-
σαι τοιοῦτου χ., 130 πολλοὺς
χ., 143 ὁπόσους ἐξεργάσατο
χ. 2. *agri, rus*, 'the
country': v 21 καὶ ἐν τῷ
χώρῳ (*turi*) καὶ ἐν τῷ ἄστυ,
xi 108 ἀπὸ χώρου εἰς ἄστυ

Ψ

Ψέγειν, *reprehendere*, 'to find
fault with': xvi 36 τὴν μὲν
(γῆν) ψέγουσι τὴν δ' ἐπαι-
νοῦσι

ψέλιον, ου, τό, *armilla*, 'an
armlet' for men, consisting
of three or four massive
coils of gold or bronze,
generally worn by the Medes
and Persians: Herod. iii 20,
22, ix 80, 2 Sam. i 10: iv
160 τῶν στρεπτῶν καὶ τῶν ψ.

ψεύδεσθαι, *fidem fallere, pro-
missa non servare*, 'to play
false', 'break an engage-
ment': xii 9 ἐπεὶ συνέθου
τοῖς ξένοις ἀναμένεις αὐτούς,
ἵνα μὴ ψεύσῃ

ψευδής, ἐς, *vanus, falsus*, 'false',
'untrue': xi 157 ἀληθῆ—
ψευδῆ λέγειν

ψεύδος, εος, τό, *mendacium*, 'a
falsehood', 'lie': xi 160 τὸ
ψ. οὐ δύνασαι ἀληθὲς ποιεῖν

ψηφίζεσθαι, *suffragiis decer-
nere*, 'to vote for': c. inf.
vi 35

ψιλός, ῆ, ὄν, *leviter armatus*,
'without heavy armour':
viii 27

ψιλοῦν, *denudare*, 'to strip',

'lay bare': XIX 127 vitis
φυλλορροούσα διδάσκει ἐαυτὴν
ψιλοῦν foliis. PASS. XVII
89 θῶμεν ψιλωθῆναί τινας
ρίζας ὑπὸ ρεύματος, 100 τῷ
(σίτῳ) ἐψιλωμένῳ τὰς
ρίζας

ψιμύθιον, ου, τό, cerussa, 'white
lead' used as a cosmetic to
whiten the skin of the face:
X 13 ἐντετριμμένην πολλῷ ψ.,
45 ψιμυθίου χρώματι ἡδεσ-
θαι

ψυχινός, ἡ, ὄν, frigidus, 'cool':
IX 18 τὰ ψ. (τῶν στεγῶν
παρεκάλει) τὸν οἶνον, 20 διαι-
τητήρια—τοῦ μὲν θέρους ψ.,
τοῦ δὲ χειμῶνος ἀλεεινά

ψυχή, ἡς, ἡ, animus, 'the soul',
'spirit': I 89 κάκιον ἔχειν
τὴν ψ., XX 78 ἡ ἐν γεωργίᾳ
ἀργία ἐστὶ σαφὴς ψυχῆς
κατήγορος κακῆς, I 139 μα-
λακία ψυχῆς, X 27 ἀσπά-
σασθαι ἐκ τῆς ψ., XI 28 εἰ τὴν
ψ. φύσει ἀγαθὴν ἔχοι, VI 78
πάνν μου ἡ ψ. ἐπεθύμει peri-
phrastically for ἐγώ: XX 98
ῥαστῶνεύειν τῇ ψ., VII 128
τοῦ ἀνδρὸς τὸ σῶμα καὶ τὴν
ψ., 139 φοβερὰ τὴν ψ., IV 17
αἱ ψ. ἀρρωστότεραι γίνονται,
I 170 αἰκιζόμεναι τὰς ψ. (de
voluptatibus), V 60 εὖ παρε-
σκευασμένοι καὶ τὰς ψ. καὶ τὰ
σώματα, VI 28 αἱ βανανσικαὶ
τέχναι τὰς ψ. καταγνύουσι, VI
43 ταῖς ψ. ἀσχολλίαν παρέχειν
ψῦχος, εος, τό, frigus, 'cold':
PL. frigora, 'cold weather':
V 16 ψύχη τε χειμῶνος καὶ
θάληη θέρους καρτερεῖν

Ω

᾽Ωδε, sic, hunc in modum,
'thus', 'in this wise': II 1

ὦ δέ πως εἶπεν, VII 63 ἡρόμην
αὐτῶν ὦ δέ πως. followed
by γάρ: IV 36

ὠμός, ἡ, ὄν, immaturus, 'un-
ripe': XIX 130 τοὺς μὲν πέ-
ποντας δεικνύουσα βότρυς, τοὺς
δὲ ἔτι ὠμοτέρους. 2.
crudus, incoctus, 'unbaked':
XVI 84 τὴν γῆν στρέφειν ὥς ἡ
ὠμὴ αὐτῆς ὀπτᾶται

ὠνεῖσθαι, emere, 'to buy': III
77 γεωργοὺς ἐκ παιδίων ὧν οὐ-
μενον κατασκευάζειν, XII 15
ὦ. ἐπίτροπον, XX 120 χῶρον
ἐξεργασμένον ὦ.

ὠνητής³, οὖ, ὁ, emptor, 'pur-
chaser': II 20 εἰ ἀγαθοῦ
ὠνητοῦ ἐπιτύχοιμι

ῶρα, as, ἡ, pars v. tempus anni,
'a part of the year', 'a
season': IV 104 ὅταν μὴ ἡ
ῶρα τοῦ ἔτους ἐξεργῇ, XVII 5,
XIX 125 τὰ ἡλιούμενα ταύτην
τὴν ὦ. B. tempus oppor-
tunum, 'the right; fitting
time': VII 178 ἡ ὦ. τοῦ χρή-
σθαι. 2. II 59 ῶρα (ἐστὶ)
σοι προστατεύειν ἐμοῦ, 'tis
time for you to take charge
of me'. 3. adverbial
usage: XX 87 τὴν ῶραν
εὖο, stato tempore, 'at the
proper season'. V 22, XX
89 ἐν ῶρᾳ, 'in due time',
90 πρὸ τῆς ῶρας

ῶραιος, α, ον, maturus, 'timely':
PL. XV 7 τὰ ἐκ τῆς γῆς ῶραια,
fructus hornos, 'the fruits
of the season'

ῶραιότης⁸, ητος, ἡ, pulchri-
tudo, 'the bloom of youth',
'beauty': VII 236 τὰ καλὰ τε
κάγαθὰ οὐ διὰ τὰς ῶραιότη-
τας ἀλλὰ διὰ τὰς ἀρετὰς ἐπαύ-
ζεται

ῶρισμένην: v.s. ὀρίζειν

ὥς:—A. a. Demonstr. Adv.
of manner, from ὅς, = οὕτως,

sic, 'thus': π 29 οὐδ' ὥς, *ne sic quidem*, 'not even so'.

A. b. Relative *ut*, 'as', preceded by demonstr. Adv. as Correlative, viii 89 οὕτως ἐπιστάμενον, ὥς καὶ ἀπὼν ἂν εἴποι, xx 36 πορεύεσθαι οὕτως ὥς ἂν ἀριστα μάχοιντο εἰ δέοι. without Correl.

viii 118 ὥς ἐκάστοις συμφέρει, xi 43 πειρώμαι ποιῶν ὥς ἂν θέμις ἦ μοι εὐχομένῳ ὑγίειας τυγχάνειν. **II.** with

Adverbial clauses:—parenthetically, to qualify a general statement: i 128 ὥς μὲν ἐγὼ οἶμαι, xix 99 ὥς σὺ φῆς, xx 140 ὥς ἐμοὶ δοκεῖ, xxi 67, 77, xi 71 ὥς γε ἐμοὶ δοκεῖ. **III.** limitative with Adverbs:—a. with Superl. *quam*: iv 107 ὥς κάλλιστα *quam pulcherrime*, 'as beautifully as can be', vii 95 ὥς βέλτιστα, ix 6 ὥς τάχιστα, 14 ὥς συμφορώτατα, xii 115, xix 44 ὥς τάχιστα, xxi 44 ὥς ἱππικώτατα.

b. in the phrases ὥς ἐπὶ τὸ πολὺ iii 86, 88, 113, ix 30, xi 120, 100 ὥς τὰ πολλὰ. 2. so with Superl. Adjectives: vii 36 ὅπως ὥς ἐλάχιστα ὀψοίτο, 103. Cf. iii 100 ὥς ἡδύνατο ἐλάχιστα ἐωρακυῖαν, xi 102 ὥς ἂν δύνωμαι ὁμοιοτάτην. sometimes separated from the Adj. by a Prepos. xviii 58 ὥς ἐς στενώτατον for εἰς ὥς στενώτατον.

B. ὥς as Conjunction:—**I.** Declarative in Objective sentences = *ὅτι*, *quod*, 'that', where the acc. and inf. might be used instead: x 19 εἰ κομπάζοιμι ὥς πλείω ἐστί μοι τῶν ὄντων, xi 125 ὧν με εἶρεῖν ὥς—κέκλημαι,

xiii 45 ἐπιδεικνύοντα ὥς συμφέρει, xv 38, xvii 1, xix 105, xx 78, xvi 2 ἐπιδείξαι ὥς οὐ χαλεπὸν ἐστίν. **II.** Final, 'that', 'in order that': vii 180, xvi 83. 2.

c. inf. to limit an assertion which is too general or extensive: iii 29, xii 43 πάντες ὥς εἰπεῖν, *ut ita dicam*, 'so to say', 104 ὥς συντόμως εἰπεῖν, 'to be brief'. **III.**

Consecutive for ὥστε c. inf. to mark, effect, result, with purpose, 'so that': vi 57 τῶν οὕτως ἐργαζομένων ὥς μὴ λυσιτελεῖν αὐτοῖς τὴν γεωργίαν, xi 84 ἐπιμελεῖ τοῦ περιουσίαν ποιεῖν ὥς φίλους ἐπωφελεῖν, 33 ἀγαθὴ ἐστὶν ἡμέρα ὥς ἀρετῆς ἀρχεσθαι (unless we refer this to II 2) *ad initium recte agendi faciendum*.

IV. Causal, *quia*, *quippe*, *quandoquidem*, 'as', 'since', 'inasmuch as': vi 7, 67, vii 58, x 8. **V.** Modal for ὅπως, *ut*, *quomodo*, *quemadmodum*, 'how': vi 69 λέξω ὥς ἦλθον ἐπὶ τὴν σκέψιν αὐτοῦ, vii 40 ἐωρακυῖα ὥς ἔργα δίδονται, 215 οὐχ ὁρᾶς ὥς...οἰκτεῖρονται, viii 116 ὥς ἀγαθὸν τεταχθαι—εἴρηται, 117, x 62, xiii 12, xv 4 ἐπιστήμην ὥς ἂν ποιούμενα ὠφελιμώτερα γίγναιτο, 17 εἰ μὴ τις ἐπίσταίτο...ὥς δεῖ ποιεῖν, xvi 42, xviii 21, 63, x 62, xix 120 διδάσκει ὥς ἂν κάλλιστα τις αὐτῇ χρῶτο (ὥς ἂν with optative is always modal, not final), 49 ἀκριβοῦντες ὥς γίγνεται, 61. in Object clauses after verbs of caring for with Subj.

xx 22 οὐκ ἐπιμελεῖται ὥς φυτεύσῃ ἀμπέλους, 41, 87

ἔχειν ἐπιμέλειαν ὥς ὦσιν.

C. before Participles to mark the mental attitude of the subject of the Verb: II 57 ὥς παρὰ σοῦ ὠφελήσόμενοι ἀποβλέπουσι, X 29 συνελήλυθαμεν ὥς τῶν σωμάτων κοινωνήσοντες, XIV 40 τιμῶν ὥς καλοὺς τε καὶ ἀγαθοὺς. 2. in the case of the Object, with participles put absolutely in the Gen. VI 3 ἀρχεσθαι παντὸς ἔργου ὥς τῶν θεῶν κυρίων ὄντων. or the Acc. XI 28 ὥς θεμιτὸν (sc. ὄν) καὶ ἐμοὶ ἀγαθῷ ἀνδρὶ γενέσθαι, διηγοῦ τὰ σὰ ἔργα

ὥσαύτως (ὥς, αὐτως), *eodem modo, itidem*, 'in like manner': I 17, 58 καὶ τὰ πρόβατα ὥσαύτως...οὐδὲ τὰ πρόβατα χρήματα τοῦτω ἂν εἶη, XV 68, VII 119 ὦ. δὲ καὶ ὥσπερ, *quemadmodum*, 'like as', 'just as', with Correlative: VI 14 ὥσπερ καὶ χρημάτων κοινωνήσαντας οὕτω καὶ λόγων κοινωνοῦντας, VIII 44 ὁμοίως ὥσπερ, X 83 οὕτως ἡ γυνὴ βιοτεύει ὥσπερ ἐδίδασκον αὐτήν, I 7 ὥσπερ τούτων τῶν τεχνῶν, οὕτω καὶ τῆς οἰκονομίας, X 46, XXI 35, XX 93 ὥσπερ καί—οὕτω δὲ καί, XV 57 οὐχ ὦ. οὐχ οὕτω, VIII 44 ὁμοίως ὥσπερ. demonstrative antecedent omitted: I 4, 14, 21 τὸν ἄλλου οἶκον οἰκονομοῦντα ὥσπερ καὶ οἰκοδομοῦντα μισθοφορεῖν, VII 109 ἡ δίαίτα τοῖς ἀνθρώποις οὐχ ὥσπερ τοῖς κτήνεσιν ἐστὶν ἐν ὑπαίθρῳ, XV 8, XVII 65, 72 ὥσπερ ὑπὸ κόπρου ἰσχύς αὐτῇ ἐγγίγνεται, XX 15, 74, XVIII 70 ὥσπερ γεωργοῦντας καὶ τὰς ἄλλας τέχνας ἐργαζομένους

(see under οὕτως). with the Verb expressed: XVII 104 διαρπάζουσα ὥσπερ οἱ κηφῆνες διαρπάζουσιν, 108, XIX 55, XXI 79, VI 14. ὥσπερ γε, *veluti*, 'as for example': with Participles 'as if': II 49 ὥσπερ ἐξόν σοι, IX 4 φανερά ἦν ἡδομένη ὥσπερ ἐξ ἀμηχανίας εὐπορίαν εὐρηκυῖα. ὥσπερ εἰ, *tamquam*, 'just as if': XV 42 ὥσπερ εἰ εἰποῖς

ὥστε, Conjunction expressing a possible, natural, or actual Consequence, *ita ut*, 'so as to', 'for to':—I. 1. c. acc. et inf., οὕτως in preceding clause: I 54 οὕτως ἐργάζεται ὥστε ζημιούσθαι, 95 τὸ ἀργύριον οὕτω πόρρω ἀπωθείσθω ὥστε μηδὲ χρήματα εἶναι, see under οὕτως. with a quasi-pronominal Adj. of quality instead of οὕτως preceding: XXI 15 τοιαῦτα λέγειν ὥστε ἀκονᾶν τὰς ψυχάς. 2. without correlative in preceding clause: I 97 χρῆσθαι τοῖς φίλοις ὥστε ὠφελείσθαι ἀπ' αὐτῶν, 107, II 89 ὄργανα ὥστε μανθάνειν, III 81, V 13, VII 45, 63 ἐτετιθάσεντο ὥστε διαλέγεσθαι, VIII 68 ταχὺ ἐγχειριεῖ ὥστε μὴ ἰσχεῖν χρῆσθαι, 86 οὔτε δυσλύτως ἔχει ὥστε διατριβὴν παρέχειν, XI 61 περιποιεῖν ὥστε τὴν πόλιν κοσμεῖν, XIV 2 ἀρχεῖν ἱκανός, ὥστε πειθομένους παρέχεσθαι, 8 ἀφανίζειν ὥστε μὴ λείπειν, XV 61 εὐθὺς ἀν' ἐπίστατο ὥστε καὶ ἄλλον διδάσκειν, XVI 64 (εἰκὸς τὴν πόαν) καρπὸν οὕτω καταβαλεῖν ὥστε φύεσθαι, XIX 55. II. c. indic. to express the

actual consequence emphatically, 'so as that' (cf. Anab. II 2, 17):—1. with correlative in pr. clause: I 155 ἃ οὕτω χαλεπῶς ἄρχει ὥστε ἀναγκάζουσι φέρειν, VII 206 οὕτω διατίθενται—ὥστε—οὐδεμία οἴεται, XXI 16 οὕτως ἀγνώμονές εἰσιν ὥστε—ἀνύτουσι, XIII 22 φαύλως, ὥστε ἴσως ἂν καταγελάσαις ἀκούων, XIX 69, XX 135 οὕτω ῥάδιον τοῦτο μαθεῖν, ὥστε—ἄπει. 2. at the beginning of a sentence to mark a strong conclusion, *quocirca*, *itaque*, 'and so', 'therefore', 'accordingly': IV 20, IX 15, XIII 29. 3. with the Optative instead of indicative to express a supposed consequence, where there is another optative preceding: I 86 εἴ τις οὕτω χρῶτο τῷ ἀργυρίῳ ὥστε—κάκιον τὸ σῶμα ἔχοι. with the Potential optative and ἄν: II 53 εἰσιν οἱ ἐπαρκέσειαν ἂν (ἐμοί) ὥστε κατακλύσειαν ἂν ἀφθονίᾳ τὴν ἐμὴν δίαιταν ὠφελεῖν, *prodesse*, 'to be of use', or 'service': absol. I 62 τὰ ὠφελούντα (*utilia*) χρήματα ἡγεί, 75. c. acc. pers. *iuvare*, *adiuvare*, 'to benefit': XIV 30 οἱ βασιλικοὶ

νόμοι ὠφελούσι τοὺς δικαίους. PASS. *utilitatem percipere*, 'to derive profit' or 'advantage': I 85 χρήματα ἀφ' ὧν τις ὠφελεῖσθαι δύναται, 97 χρῆσθαι φίλοις ὥστε ὦ. ἀπ' αὐτῶν, 103, 108 ἀπὸ τῶν ἐχθρῶν ὦ., XX 139, V 28 ὠφελούμενοι ἀπὸ τῆς γεωργίας, XXI 171 φιλοῦσι ταῦτα ἀφ' ὧν ἂν ὠφελεῖσθαι νομίζωσιν, II 57 ὥς παρὰ σοῦ ὠφελησόμενοι ἀποβλέπουσιν ὠφέλιμος, *ον*, *utilis*, 'serviceable', 'profitable': I 45 τὰ ἐλάστω ὠφέλιμα κτήματα καλεῖς, 89 πῶς ἂν τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; VI 22 κτήσιν τοῦτο ἔφαμεν εἶναι ὅτι ἐκάστω εἴη ὠφέλιμον εἰς τὸν βίον, ... ὠφέλιμα δὲ ὄντα ἡυρίσκετο πάντα ὁπόσοις τις ἐπίσταιτο χρῆσθαι, V 53 ἐπιμέλειαν ὠφελιμώτεραν εἰς τὸν βίον, VII 103 ὅτι ὠφελιμώτατον ἢ αὐτῷ εἰς τὴν κοινωνίαν, 153 τὸ ζεύγος ὠφελιμώτερον ἑαυτῷ γεγένηται, 226 τοὺς ὦ. τῷ σῷ οἴκῳ, I 145 αἶ (ἡδοναὶ) διακωλύουσιν αὐτοὺς ἀπὸ τῶν ὦ. ἔργων, XV 5 ὥς ποιούμενα ἕκαστα τῶν ἔργων ὠφελιμώτερα ἂν γίγνοιτο, 26, 33

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